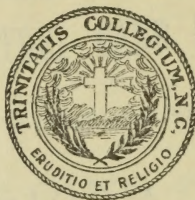


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THE SOUTHERN
METHODIST PULPIT:

EDITED BY

CHARLES F. DEEMS,

OF THE NORTH CAROLINA ANNUAL CONFERENCE, LATE PROFESSOR IN

RANDOLPH MACON COLLEGE.

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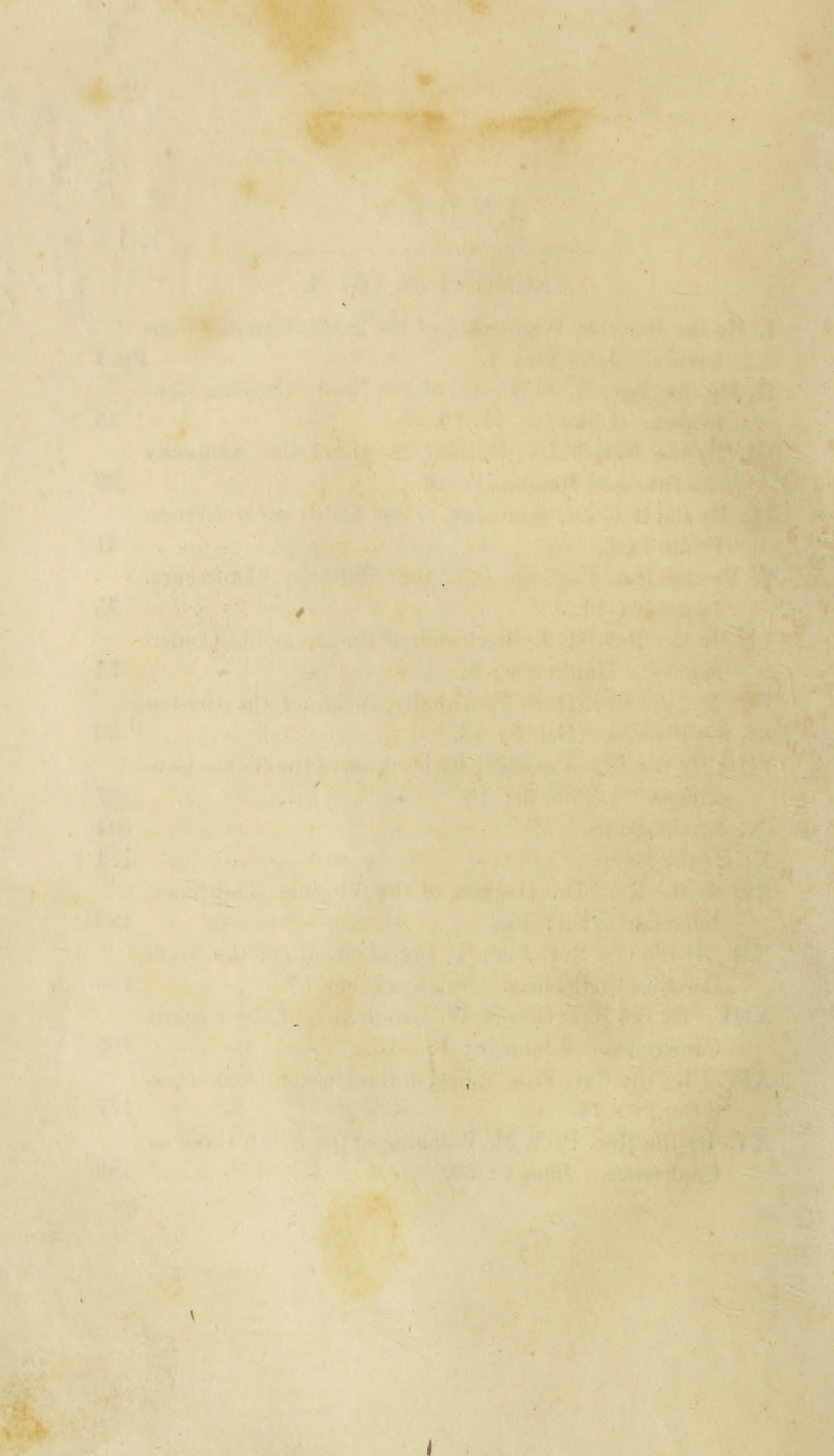
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SERMON III.

BY REV. THOMAS N. RALSTON,

OF THE KENTUCKY ANNUAL CONFERENCE.

"I am not ashamed of the gospel of Christ."—Romans 1-16.

THE grand subject matter of pulpit discussion is "the Gospel." The excellency and superiority of that system are such as to challenge the warmest admiration of all impartial examiners.—Contemplated in any reasonable point of view, there is nothing connected therewith, or in any wise appertaining thereto, on account of which the Apostle, or the christian, in any age, need be ashamed. To examine all the reasons properly tenable, for not being "ashamed of the gospel of Christ," would require a series of discourses. We propose for the present to confine ourselves to the character of Christ, the Author of "the Gospel."

I. *He is a character rendered illustrious by the long train of types and prophecies by which the remote ages of antiquity were pointed to the "brightness of his rising."* As the full-orbed glories of the King of Day are preceded by faint streaks of glimmering light in the East, so the effulgent blaze of the great "Sun of Righteousness" is presaged by rays of light reaching back to the most distant years. The first intimation of a coming Messiah is couched in the laconic sentence addressed to Adam soon after his fatal illapse—"the seed of the woman shall bruise the serpent's head." At once, the idea was caught, that an illustrious character should one day be born, whose power should strike the kingdom of Satan to its centre, and spoil the empire of dark-

ness. This precious promise may be considered the first gleam of light, shed on a benighted world, by the coming Saviour, the first star whose twinkling lustre was seen amid the impervious folds of the mantle of midnight, yea, the first ray of hope to a woe-smitten and sinking race. But did that light arise only to glimmer for a moment, and then expire? Was it an ignis fatuus that "led to bewilder, and dazzled to blind?" No! a prospect was then opened to the languishing gaze of man, that was never to be darkened. The foundation of the temple of grace was then laid deep, and broad, and lasting as the universe; and the work was never to be abandoned until the "topstone should be brought forth with shouting, crying grace, grace unto it." As the first dawn of morning light is soon succeeded by an increasing brilliancy, until at length we are surrounded by the full blaze of day, so the first promise of a Messiah was soon followed by another. Type was added to type, and prophecy accumulated upon prophecy, till, in the fulness of time, the world was saluted with the great antetype of all types, and the sublime object of prophetic story. The next index to the coming glories of Messiah which I shall notice, is the promise God made to Abraham when he established the covenant of grace in his family,—“In thy seed shall all the families of the earth be blessed, and thy seed shall possess the gate of his enemies.” The patriarch understood this promise, and the Apostle has informed us that it refers to Christ as “the seed,” the “seed of the woman.” Here we see the germs of the Gospel church which is to fill the world with its glory. Here is the promise of a character who was to establish a kingdom that should “swallow up, and consume all other kingdoms.”

I next refer you to the affecting and instructive trial of Abraham's faith. In this history we discover a lively type of Christ. It is allowed that Mount Moriah was perhaps the same that was afterwards called Calvary, or, at any rate, they were in the same neighborhood. The Apostle, in his comment on this subject, informs us that Abraham received Isaac as alive from the dead, “in a figure,” clearly intimating that it was a typical transaction, and that Abraham understood it as such. The feelings of the good old patriarch (leaving the type out of the question,) must have been too full for utterance; what, then, must they have been, when

we suppose him clearly to understand the force of the figure? I see him raise the parental arm, to sever at a blow, the head from the body of Isaac. Hark!! a voice from heaven cries, "Abraham! it is enough; thy faith is tried; I know that thou lovest me; spare thy son Isaac." They rush into each others arms, the father kisses the son, but his faith rises in holy exercise, and stretches her soaring pinions down the rush of time, and the roll of years—He contemplates the Messiah as "cut off," "but not for himself," as lying three days in the tomb, and then bursting the bands of death, and entering the bosom of glory amid the greetings and shouts of angelic choirs. How great and illustrious must be that character whose day Abraham "saw at a distance, and was glad!"

Again, we cannot pass over the pleasing mention made by Jacob, of Messiah, in his valedictory to his sons,—“The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.” There are two important ideas contained in this prediction; 1st, A character was to be commissioned and sent into the world, by the Almighty himself. This is implied in the appellation “Shiloh.” 2nd. He was to collect vast multitudes, and gain many converts; for it is said “to him shall the gathering of the people be.” I come now to notice the whole sacrificial system among the Jews. Considered in and of itself, it is laborious, tiresome, and almost unmeaning. We there see a system of sacrificial worship interwoven with their national and political government, centering at Jerusalem, and extending to all parts of the holy land. Every sacrifice and every ceremony, from the paschal lamb to the dove or pigeon, either directly or indirectly referred to Christ. The whole system and all its parts, the smoking altars, the bleeding victims, the sprinkling priests, the brazen vessels, the golden candlesticks, the consecrated bread, the holy incense, the outter and inner courts, the separating vail, the mercy seat overlaid with gold, the cherubim that overshadowed it, the ark, the covenants, the tables of stone, the pot of manna, and Aaron’s rod that budded, all, *all* when rightly understood, cry out, “behold the lamb of God that taketh away the sin of the world.” Here we hear a thousand voices uttering the same language, we see a

thousand fingers pointing to the same object. Christ the Messiah is the sum and substance of all; to him they look, in him they meet, and in him they are lost.

“As length’n’ing shadows o’er the mead
Proclaim the close of day.”

Even so, as we travel down the stream of prophecy, it deepens, and widens, and becomes more transparent, till it is swallowed up and lost in the rich ocean of Gospel grace. We come now to notice a few of the plain predictions of the prophets concerning Christ. Some of these are so clear, and so circumstantial, that an ingenious infidel, to evade their force, once audaciously asserted that they were forgeries, written after the events referred to, should have taken place. Indeed, many of them have more the aspect of history than prediction. It does appear to me that the impartial student of Old Testament prophecy will be compelled to admit, either that these prophecies were written after the crucifixion of Jesus of Nazareth, or that God is their author. That they were written and published to the world, long before Jesus was born, we have, 1st, the testimony of the Jews, a people as hostile to Jesus as Voltaire himself; a people, who, if they bore false witness at all, would record their testimony on the opposite side. 2d. We have the Septuagint version of the Old Testament containing these prophecies, which, it is well known to the learned world, is a Greek version translated at Alexandria about 280 years before Christ. Therefore, they must be given by inspiration of God—

1st. The prophet Micah has told us the village in which Messiah should be born. “And thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel.” Micah v: 2.

2d. Daniel, with his eye anointed with the unction of inspiration, looked into futurity and saw the old dispensation close, and the new one commence; he fixed the time of Messiah’s crucifixion to a day. “Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.” Dan. ix: 24. Daniel dated the commencement of his seventy prophetic weeks, or 490 years

from the command of Cyrus to rebuild the temple. Had the Saviour been crucified any year preceding or succeeding the time fixed by Daniel, the prophecy could not have been fulfilled; but in that very year was he "cut off," but "not for himself." How remarkable the fulfillment of prophecy! and yet, strange to tell! some persons would still like to be infidels if they knew how.

3d. Isaiah, with a pencil dipped in deepest colors, depicts the life, the character, and the death of Messiah. Hear with what holy emphasis he announces his birth, as though it had actually taken place. "Unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace," &c. Isa. ix: 6. How melting the strain in which he describes his life and death in the 53d chapter. "He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him," "he is despised and rejected of men," &c.

Lastly, all these types and prophecies were not sufficient to introduce this illustrious personage to the notice of the world. It would seem that they were more than enough to direct the gaze of every eye to the advent of the Messiah, and to cause expectation to wait on tiptoe for his appearance. But it remained for John the Baptist, the greatest of prophets, to lift up his voice in the wilderness, and cry, "prepare ye the way of the Lord, make his paths straight." He came to preach the funeral of the old dispensation, and to proclaim the birth of the new. He came as a connecting link between the law and the gospel. And of all the prophets who prophesied of Christ, of John alone can it be said, that he himself had been foretold by prophecy. From all that has been said, may we not with the greatest propriety, exhibit Christ, the Author of the Gospel, as a character rendered illustrious by type and prophecy? And if any thing derives worth or renown from the dignity and fame of its author, may we not with the utmost confidence, when we hear the praises of the Messiah sounding from a thousand types, and emblazoned on the hallowed page of prophecy, I repeat it, may we not with emphasis exclaim, "I am not ashamed of the Gospel of Christ?"

II. *In the second place, we notice the character of Christ considered as a public teacher.* When but twelve years old, we see

him exhibiting the wisdom and gravity of a sage, while he sits in company with the doctors, and wise men of Jerusalem, and astonishes them with his questions. But we wish you more particularly to contemplate him instructing the multitudes on the mount. We may safely say that he there delivered the greatest moral lecture, and religious discourse, ever heard by mortal ears. From the earliest period of time, philosophers had puzzled their minds to fix upon the chief good of man, or in other words to define the character of the most happy man. Upon this topic disputes were endless; and it is pitiable to behold the zealous pains with which theories were built up by one, to be thrown down by another.—One philosopher, charmed with the glitter of gold, makes happiness consist in wealth. No sooner does he issue his proclamation, and cry to the impatient multitude Ho! here! I have found the chief good, than he is followed by greedy thousands of covetous souls panting for the privilege of bowing down, and worshipping the golden calf. With one voice, they cry out, gold we want, and silver we must have, for without riches we can not be happy.—Scarcely breathing, they range the surface of the earth, traverse the trackless desert, ascend the mountain, skim the ocean, through burning sands and freezing zones they rush, they dig in the earth, and dive in the seas, resolved to be rich or die in the attempt.—But another philosopher adopts a different theory and takes a different course. He fancies happiness to consist in worldly pleasures and sensual enjoyments, “Let us eat, drink, and be merry, for to-morrow we die,” is his motto.

“Live while you live, the epicure would say,
And seize the pleasure of the present day.”

Vast multitudes follow him in his wild chase. They rush headlong into dissipation, they dance the giddy round of folly, they pay midnight homage at the shrine of Bacchus, they revel around the intoxicating bowl, and vainly imagine they are happy. But, alas!

“Away the fancied pleasure flies,
It flies, but O too late they find
It leaves a real sting behind.”

But there is yet another worldly philosopher with his theory and his followers. He puts down all the systems that have gone be-

fore, and boldly asserts the superior claims of his own. "Honor," he cries, "is the road to happiness." He is loud in the praise of fame, which he describes as a vast mountain, steep and rugged in the ascent, but around whose summit rests a halo of glory. The ardent and the ambitious listen to his address. They inhale his spirit, they imbibe his principles; and soon the stir commences.—Ease is relinquished, difficulties are brooked, danger is confronted, life itself is hazarded, and the inflated mortal seems resolved to climb to the giddy summit of fame's dread mountain, though it be with "confused noise of battle, and garments rolled in blood."

Such, my friends, have ever been the theories of the wisest and best of worldly philosophers, and such have been the pursuits of men in every age. Alas! How far had they missed the mark of true happiness; and how empty a puff is human wisdom!—Well may it be said "the world by wisdom knew not God."—They knew not the source of true happiness. It remained for "him in whom are all the treasures of wisdom and of knowledge," in his sermon on the Mount, to describe the happy character. He opened his mouth with blessings, and "on his lips was the law of kindness." Not the rich, not the man of worldly pleasure, not the man of worldly fame, he pronounces happy; but his blessing distils upon the poor in spirit, the mourner, the meek, him that hungers and thirsts after righteousness, the merciful, the pure in heart, the peacemaker, the persecuted and despised,—to such he says, "rejoice, and be exceeding glad, for great is your reward in Heaven." Again, we may safely say that our Saviour was a teacher of the *purest benevolence*, that ever appeared upon earth.—"Love your friends, and hate your enemies," has ever been the theory and practice of the world. But the doctrine of forgiveness is plainly inculcated and beautifully illustrated by our Saviour,—*"love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your father which is in Heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."* Such language is not of this world, such principles are heavenly in their origin. If we would be instructed in any principle of morality,—our duty to ourselves, to our neighbor, to our enemy, let us


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go to the sermon on the Mount. There we find principles, purer than the precepts of Plato, or of Seneca. If we wish to be instructed in the road to genuine happiness, or in the principles of true religion, let us go to the sermon on the Mount; and when we have read it carefully through, we will be constrained to say, "surely never man spake like this man." We will be "astonished at his doctrine," and cry out here is "a teacher sent from God." Without pursuing our remarks on the character of Christ as a teacher, further, we will close this part of our subject with the description of the poet :

" His words had such a melting flow,  
And spoke the truth so sweetly well,  
They dropt like heaven's serenest snow,  
And all was brightness where they fell."

III. *We come, in the last place, to view the character of Christ as exhibiting unspeakable benevolence, considered both in reference to his intercourse with mankind in the days of his humiliation, and his performance of the great work of redemption.* 1st. Throughout his whole life, goodness marks his intercourse with mankind. He engages in nothing to afflict or distress,—nothing to produce discord in social circles, or insurrection in civil communities. He appears among men in the character of "Prince of peace." It was said concerning him by the prophet, "He shall not cry, nor lift up his voice in the streets, a bruised reed shall he not break, and the smoking flax shall he not quench." Evidently referring to his mild and peaceable character, and intimating that he was to be no clamorous mover of sedition. On the contrary, it was the business of his life to go about doing good. Were any blind, he gave them sight: were any deaf, he restored their hearing; were any dumb, he gave them the power of speech; were any lame, he said "arise, take up thy bed and walk," and they were enabled to obey him; were any sick, he said "wilt thou be made whole?" and the disease was removed; were any possessed of devils, he restored them to their right mind; and to the "poor he preached the gospel." So abundant were his acts of benevolence, and so marvellous the cures he effected, that multitudes of the wretched sons and daughters of affliction followed him as he went through the country, cried after him as he passed,

or thronged him as he entered the house of a friend. And so eager were they to receive benefit from the great Physician, that they pressed through the crowd "to touch the hem of his garment,"—were borne on litters by their friends, or were let down from the roofs of houses. Of all that ever came to him in distress, not one did he turn away empty ; and though he was poor, he never received a reward for any of his acts of mercy, but continued to go about as a houseless wanderer, crying out "The foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head." Indeed, the course of our Saviour was so God-like, and his miracles so astonishing, that the multitude, for the time, seemed to be convinced of the truth that "the earth was his and the fulness thereof."

Finally, my friends, we glance at the benevolence exhibited by the Saviour in the great work of human redemption ; "Greater love hath no man than this, that a man lay down his life for his friends." These are the words of Christ to his disciples, and we may challenge the world to furnish on the pages of history, a refutation of the truth they contain. For a man to lay down his life for his friends is possible. St. Paul alludes to the same subject when he says, "scarcely for a righteous man will one die, yet peradventure, for a good man some would even dare to die."—But what gives an infinite transcendency to the benevolence of the Redeemer is, that he died for his *enemies*. Leonidas and his three hundred Spartans, with a noble magnanimity of soul, stood at the straits of Thermopylæ, bared their bosoms to the shafts of battle, and nobly fell ; but it was in their country's cause, it was in defence of their friends. The immortal Washington, and his brave compeers, the veterans of '76, dared to defy British power, and face the cannon's mouth ; they nobly fought, and many of them nobly bled and died : but they were defending their country, their firesides. Their wives and little ones demanded their exertions—pointed them to the field of blood, and bound them to resolve on victory or death. But what is patriotism ! What the brightest example of human benevolence ! Let them not be named. They are only worthy of men, but the love of Christ is worthy of a God. He comes from heaven to earth with a mes-

sage of love to his enemies, he comes with "gifts for men, yea, for the rebellious." He comes, not with the sword of justice, not with vengeance, not with the lightnings of fury, and the thunderings of wrath, "to deal destruction on each he judged his foe." No. He comes with his head encircled with the rainbow of mercy; he comes riding in a chariot of grace, with a countenance beaming forth the most indescribable benignity, and bearing in his hand the cup of blessing for his bitterest enemies.

One circumstance that heightens the love of Christ in redemption is, that the ungodly world whom he came to bless and to save, added to their other sins, the foul crime of deep ingratitude. Ingratitude has ever been considered the most detestable of vices.—In Christ we are blessed with the most "unspeakable gift;" but in his reception amongst men, we behold the climax of ingratitude. How truly said St. John, "he came unto his own, and his own received him not." His character was aspersed, and "all manner of evil spoken of him falsely." If he cast out devils, he was accused of being in alliance with "the prince of devils."—His best acts were attributed to the worst motives, and his virtues were converted into crimes. With deepest hatred, they cry out, "away with him! away with him! we will not have him to rule over us." They pursue him from city to city—they follow him up with the tongue of slander, and with the vengeance of demons; clamoring for his blood, and gnashing their teeth with rage. Did he turn upon them and revile them? Did he call for fire to come down from heaven and consume them? Did he embattle the heavenly hosts for their destruction? No, he wept over their city, "He stretched out his hand all the day long to a disobedient and gainsaying people." And in his last hour, when he had been shamefully abused and cruelly nailed to the cross, and when his cry for water had been answered by the "vinegar and gall," from his quivering lip flows the language of mercy and compassion, "Father, forgive them, for they know not what they do." When we view the whole history of Christ, from the manger to the cross, we see such a deep display of benevolence, as has been matter of astonishment to Angels, and should cause the "earth to be glad." But the goodness of Christ in redemption did not cease at his crucifixion, nor was it buried in his tomb. It has been



rolling down the stream of time for eighteen centuries. It has been carrying on the great work of salvation; visiting distant and various parts of the earth; driving back the empire of darkness, and spreading the glorious light of the gospel far and wide. It has brought the tidings of free grace to our country—to our neighborhoods—our homes and our hearts. The redeeming mercy of Christ is not only seen through all the ages that are past, but extends to futurity, and opens to our hearts the undying prospect of immortality.

I now repeat, in the close, that when we consider the character of Christ, as rendered illustrious by type and prophecy, we may exclaim, "I am not ashamed of the Gospel of Christ." When we view him as our Divine Instructor and benevolent Redeemer, we may exclaim "I am not ashamed of the Gospel of Christ." Viewed in all his diversified character, in all his offices, in all his ways, we should admire his excellency, adore his perfections, submit to his government, and receive him as "our all in all."

Improvement. This subject presents encouragement to the Christian—He may be neglected by his neighbors, and despised, by the world. But he may be cheered with the reflection that he follows a glorious leader;—"greater is he that is in the christian than he that is in the world." If the world despise or neglect us, the author of our holy religion will honor us with his presence, and favor us with his protection. And if we are not ashamed of Him or of his Gospel here, he will not be ashamed of us before his Father and the Holy Angels, yea, he will say to the weary pilgrims, as they return home to the kingdom of ineffable glory, "Come in, my friends, come in." He will gird himself and serve us, and lead us to fountains of living water. He will wipe away our reproach and crown us with "glory, and honor, and immortality, and eternal life."

We should be incited to self-examination. Are we ashamed of our profession, or do we glory in the Cross of Christ? Do we ever compromise with the world, and cater for the popularity that floats upon the breath of the multitude? Do we ever, by our own conduct, join with Peter, and say, we "know not the man"?—Are we firm to our post, and bold in our profession? Do we appreciate the dignity and high-privileges of our calling? Let us

remember that a "christian is the highest style of man." Let us remember that if we are the sons of God, "it doth not yet appear what we shall be, but we shall be like him, for we shall see him as he is." This subject presents an admonition to the slights of the Gospel. "Ashamed of the Gospel of Christ" they may now be;—in the pride of their hearts, they may look with contempt upon christianity, and deem it beneath their notice—Vain, deluded mortals! How great their mistake! how blind to their best interests! To such, we would say, become christians and you honor your nature, and begin a career of enjoyment of which you have no adequate conception.

The poet has beautifully described the happiness and dignity of the christian.

" A Deity believed, is joy begun,  
A Deity adored, is joy advanced,  
A Deity beloved, is joy matured."

But hear the language of our Saviour to such as slight him in this world. "He that is ashamed of me before this wicked generation, of him will I be ashamed before my Father and his Holy Angels." They may be ashamed of Christ now, but in that day, they will be ashamed of themselves, and their sins, when they shall behold our "God in grandeur and our world on fire."—"They shall call on the rocks and mountains to fall on them and hide them from the presence of God and from the Lamb;" but rocks and mountains will flee away, and there will be no place of safety for the guilty. "Then shall the Righteous shine forth as the brightness of the firmament, but the wicked shall be covered with everlasting shame and contempt."

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## EDITOR'S TABLE.

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### REPUBLICATION OF THE FOREIGN REVIEWS.

The power of the press incessantly augments, and the spirit of the press is constantly finding new fields for the display of this power. When Printing first began its work it rolled its tide of multiplied thought, like a great river whose channel was gradually cut away before it as the stream rose slowly and massive from the fountain head. Then, apparent accident opened minor channels and the waters took by-courses and soon their influence began to be felt in far off places; and, permeating the soil, they lay gently on the finest roots of many a tree and sent their unseen influence all up the mighty trunks and myriad branches, boughs and leaves. And the surface of the waters sent off vapors which afterwards condensed on many a distant field, so that at length channels were filled, soil was saturated and the atmosphere laden with moisture. To drop this phantasy,---how little could the inventor have dreamed of the subsequent power of the press!---Take the issues of the printing houses in London or New York for one month and contrast them with all the printing done in the world in the first year after the infinite convenience of moveable types was discovered. Then huge folios, written with labor, long in printing, the reading of one of which was vastly more of a work than the entire production of a modern duodecimo,---those were the first books. It is manifest that printing would not be allowed to exist long without being made an engine in political



warfare. It was not left to plodding gramarians and polemic theologians. The politicians engaged it. In this single department in Great Britain see how its operation has been modified ! Going back to the times of the contest between Charles I. and the Long Parliament, we are amazed at the ponderous, long-winded, unwieldy papers which were issued as the exponents of the diverse political parties. To these succeeded the age and race of pamphleteers, who conducted through the press the political discussions of the times of Queen Anne and the first and second George. Think of becoming involved in the meshes of one of those discussions, of reading *pro* and *con*, of working your way through the mass of irrelevant matter always produced in a pamphlet controversy ! Verily the readers of those times lived nearer the age of the patriarch of Uz ! In place of all this we now have the newspaper press, the quickest impressions of the latest facts, short, pointed paragraphs, and argumentation level with the mass of mind. A prodigious amount of intellect is employed in the conduct of the newspaper press in England and America, and the fact that so much mind can find remuneration in this department of industry is proof of the activity of the intellect of the people, and the reflex action of the press must be to increase that activity.

There are manifest evils connected with the newspaper. The opinions there expressed must be formed rapidly under the pressure of the excitement produced by the rapidity of the rise of fresh events, and these opinions are flung off hot and half baked into the mouths of the waiting multitudes who are tormented with the Athenian hunger and then afflicted with political dyspepsia.— This state of things would naturally suggest the necessity of having some exponent of political views which should be calmer in spirit, hold a more elevated seat of observation, have leisure to digest and mature the principles which were to be the rule of political parties, while the periodicity of its issues should cause it to keep up with the spirit and motions of the times. This led to the establishment of the British Reviews. The first of these, chronologically, is the *Edinburgh Review*, which more than forty years ago opened its battery against Toryism. The effect of this single publication upon the politics and literature of Great Britain, especially the former, has been wonderful. It has

always been conducted with great ability. Its principal contributors have been Jeffreys, who is said to have written one-third of the articles, Napier, the Editor, Sir James Mackintosh, Lord Brougham, Macauley, and the late Rev. punster Sidney Smith, a gifted man, a wit, a chaste and powerful writer, and a hearty hater of Methodists and Pennsylvania. We have some partiality for Smith's writings, although the character of a clerical wit and man of pleasure discords with our tastes. His satire on Methodism was the only perfectly harmless wit he ever perpetrated, while the zeal, the energy, the unction, the perfect zest and *gout*, with which he lashed American repudiation, were so perfectly entertaining to us, that we used to seek his articles with that feeling with which a child seeks to be tickled, though he knows he shall screech and scream all the while, under the excitement of the painful pleasure. But we cannot dwell longer. The Tories of England, feeling the power of the Edinburgh, projected a publication which should have a counteracting tendency, and the *London Quarterly Review* came into existence, supported by Southey, the poet laureate, Sir Walter Scott, his son-in-law Lockhart, Lord Mahon, Dr. Milman, and that "wonderful woman of science" Mrs. Somerville. But there was still another party to be represented, the *liberal* party, as it is called in England, those whose views more nearly accord with American notions of national policy. The *Westminster Review* is their representative. This Quarterly has always been conducted with marked ability, and has served the purpose of a microscope, letting in upon the eyes of the great aristocracy the hidden misery of the low poor, and the suffering and destitution concealed among those who toil in mines and factories for what would not be considered enough to keep an English Bishop's hound. This Review, we see stated, has lately been united with the Foreign Quarterly. The Scotch Free Church movement called for a Journal that would compare in literary character with those already established and should maintain the principles upon which that ecclesiastical organization depended. The *North British Review* appeared. Dr. Chalmers was its Editor, and since his translation to the work on high, his son-in-law Dr. Hanna, has had charge. Its contributors are Sir David Brewster,

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Drs. Cunningham (who has succeeded to Chalmer's Professorship) Lorrimer, Candlish, Gordon, Buchanan and Smith, the great men of the Free Church. It should be observed that this Review is not strictly theological, its religion controlling the whole publication, but not coming to a head in dogmatism,—nor is it political, further than it considers the general bearing of governmental movements upon the masses of the people and the condition of the Church.

We cannot close this notice of the British Reviews without mentioning the world-renowned Blackwood, of which all our readers have heard, and which perhaps they have all read. Tory in its politics, so far as it is political, abounding in articles of fine criticism and rich, ripe scholarship, and spiced with fictions above the level of ordinary novel publications, it has had a British circulation of 40,000 copies and a very extensive circulation in America.

Are not these British publications superior to American works of the same intent? This is an interesting question, to which, we fear, an affirmative answer must be made. There are many reasons perhaps to be assigned for this. We have not leisure in this country. Few men are able to devote themselves to the training requisite to fit them for its work, and then *they are not well paid*. Look at the receipts of the English Reviews. Southey's price for an article was \$250, and Macauley has frequently received \$500 for his. Let such pay as this be given and many a literary man could afford in this country to live by his pen. No Review can be sustained by gratuitous contributions. To serve a party or favor a friend a literary man may write, but they need not expect that he will give his best productions as an alms, especially if he can devise any method of making his pen serviceable.

We have been betrayed into a long article, which we hope, however, our readers may find not entirely uninteresting, by the receipt of a package of the American re-publication of these works. We refer to the card of Messrs. Leonard Scott & Co., on our advertising sheet. These gentlemen furnish us with neat reprints of all these Reviews at much lower prices than we should be compelled to pay for the original issues. The style in which they are brought out is very commendable. The Blackwood is

a fac simile of the original, and we learn that the enterprising publishers have made arrangements with Messrs. Blackwood & Von, which will secure them early sheets and enable them to anticipate any other American re-publication. To our clerical brethren we commend the *North British Review*, and gentlemen who wish to be well advised of the progress in literature, science, arts and politics, would find the small outlay of \$10, for all these Reviews, abundantly returned.

MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

We acknowledge the receipt of the Third Annual Report of the Missionary Society. It gives us pleasure to see that the church is progressing in this department of its labors; but how much yet remains undone! I. In the destitute portions of the regular work there are 103 Missions; 97 Missionaries; 17,802 white and 931 colored members. In addition to these there is the Texas Mission, including 54 stations, 64 Missionaries, 6,704 white and 1,416 colored members. II. The Missions to the blacks embrace 133 stations, 130 Missionaries, and 36,894 members, beside 430 whites. On these stations there are 15,883 children receiving catechetical instruction. This department of missionary operations is especially devolved on the Southern Church, and we are happy in being able to show by these statistics that we are not apathetic as regards the salvation of the black man. Let us guard this point carefully. Let us give our enemies no occasion to reproach us. Although these numbers show that much is done, let us strive to do more until every servant in the South shall have his regular pastor and his children shall be instructed in the doctrines of our holy faith. God and man expect us to do this; and, less done, guilt is somewhere. III. The Missions to the Indians are 30 in number; 34 missionaries; 3,950 members. IV. German missions, 7; missionaries, 7; members, 150. V. Of our interesting mission to China we can only say that two brethren have gone forth with the prayers of the Church that the future historian may

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write out the page of their holy success in colors which shall attract the Church to larger efforts in behalf of the Flowery Land. Total ; 328 stations, 334 missionaries ; and 68,277 communicants. Increase during the year ; 45 stations, 96 missionaries, 2,864 communicants, and 150 churches. Total receipts \$62,613. If this be divided among 334 missionaries it gives them the average of \$187 and a fraction. But it is not all divided, as a reasonable portion must be deducted for the necessary expenses of maintaining the society. Truly this is having the work done cheaply ! Many of these must be men with families. Again : For this amount, there are 84,160 souls cared for, including communicants and the colored children who are catechized. That is, the missionaries are paid in proportion nearly 75 cents a piece for taking care of these souls. Again: This sum if it be divided among the white communicants of the Church will give the average of about 18 1-2 cents contributed during the year to missions. That is to say, that our people and preachers have given (on an average) each *one cent and a half* ! every month !! to advance the Redeemer's kingdom among those who are destitute ! Is this the measure of the Church's duty ? Is there a single communicant, white or colored, who could not contribute *this*, over and above his or her necessary expenditures ? We need not ask whether there are many who cannot give much more, for there are many who do. Can it be possible, then, that there exists a Methodist who does not contribute anything during the year to missions ? We do not know. We have never seen such a one, and we devoutly pray that Heaven may spare us the sight, if such a one exists, as we would turn with a shudder from such spiritual deformity.

We must be a more missionary people. No man is fit for the christian ministry who is not interested in this matter. No Conference makes a becoming report until it has at least \$1 from each member on an average. \$300,000 is the least that we ought to think of giving during this year, and then we would do well to have a day of general fasting and prayer to supplicate forgiveness for our sins of omission in this matter. We consult the reports of our Missionary Society as we do the Thermometer, to see the state of the Church's charity. Dear brethren, the temperature is distressingly low. Let us have the flames of divine love kindled

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in our hearts and then men shall "take notice of us that we have been with Jesus," "who, though he was rich, for our sakes became poor, that we through his poverty might be made rich."

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### PREACHING.

There are few men, if there be a solitary case of the kind, so entirely unique as not to be a type or specimen of a class. Men often suppose themselves *sui generis*, but this is because each man is occupied with a particular and constant study of himself, whereas in taking a superficial examination of society he seizes upon a few distinctions, rapidly generalizes, and as rapidly refers all men to one of the few classes which he has formed. Studying himself more minutely he finds differences (the existence of which he does not recognize in others) which exclude him from every class. All this is evidently a mistake, being based upon a classification which originates in ignorance. Many preachers act upon this mistake in this way; they wish to make their sermons beneficial to the largest number, and to that end select subjects and arrange arguments bearing upon generalities of the most extensive nature.—The consequence is that they fail to be useful; and for the following reason. When men hear preaching which deals only in generalities they are apt to refer it to a class. No man thinks himself a class, consequently no man applies the preaching to himself. Let the preacher reverse this method, and make each individual *a study*, and adapt a sermon particularly to that man, and the sermon will be almost sure to suit a whole class; for every man, as we said at first, is a specimen of a class. Let not the preacher suppose that it will not be worth his while to give a whole sermon to a particular case, for by this means he will reach one man *certainly*, and several *probably*, and a large number *possibly*; but this general way of preaching reaches no man. Pope says somewhere,—we quote without the book,—that attacking abstract vices is a very safe way of fighting, but it is fighting with shadows.



## HEARING.

The effect of a delivered discourse depends as much upon the state of the hearer, as that of a written production does upon the state of the reader. In both cases the cause of the pleasure resides as much in the recipient as in the thing received. We know that in childhood there were romances and poems over which we hung with rapture. We were not able to criticise the language, the thoughts, and the construction. Our hearts were alive to whatever in story and in song could stir our feelings. As our minds developed and our tastes became cultivated, that was disgusting which had formerly delighted. Other faculties were exercised, and as we increased knowledge we increased sorrow. So it is that many a sermon will give an unlettered man pleasure to which a scholar could not listen with patience.

Again :— Sometimes a cultivated mind will peruse the works of master intellects and find no pleasure at all in reading ; or may gaze upon beautiful landscapes or statues of exquisite symmetry with no emotion. At other times in the same man these very things unseal all the fountains of feeling. Why is this ? Because at some seasons that mind is burdened with cares, or drowned in sorrow, or exhausted by protracted thought, while at other times it is clear and tender and sensitive. Now just so it is with the hearers of a preached gospel. Sometimes they go to church to “ receive with meekness the engrafted word, which is able to make them wise unto salvation.” They go serene and humble, and filled with holy thoughts. Then, almost any sermon which has Christ in it, fills them with pleasurable emotions, even if the severe combinations of logic, adorned by the graces of rhetoric, are not presented in illustration of gospel truth. At other times Saturday cares have stolen on Sunday hours, and the silver and copper of dollars and cents make a coat of mail round their hearts which the arrows of the Lord do not pierce. The last sermon you heard and thought was a poor one,—tell me, was not the fault in your manner of hearing ? Could you expect of any, even the most accomplished musician to draw a concord of sweet sounds from the strings of a cracked Cremona, or to ravish your soul into ecstasy by any performance upon the keys of a shattered piano ?

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Could the greatest of Sculptors produce an admirable statue from a lump of magnesia? Now, the preacher may have, and may studiously exercise, all skill upon your hearts without producing an impression, without moulding you in any degree into the image of Christ; but it is because you will not; the fault is in the materials and not in the artist. A sermon which makes discord in one heart produces delightful harmony in another. "Take heed *how* ye hear!" Have your heart subdued, have it toned and tried in your closets before you go to church, and then the service will not seem dull, and you will not be able to complain of the preacher.

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### EDUCATIONAL CONVENTION IN ALABAMA.

In pursuance of a resolution in the Alabama Conference, a convention assembled at Summerfield on the 15th of July, to consider the interests of education as connected with our Church in the bounds of that Conference. We are happy to learn that it was attended by many ministers and influential laymen. Col. Robt. Dougherty, of Macon co., presided. We have seen as yet only a synopsis of the proceedings of the convention. Among other points considered was the best mode of bringing the means of education more fully within the reach of the Itinerant Ministry of that Conference. Dr. Wadsworth, the President of *La Grange*, gave a statement of the condition of that College. There are seventy-five students there at present; eighty paying students would meet the Annual expenses of the institution, and one hundred would enable the Trustees to add another Professor. It was recommended to the Methodists of Alabama, who send their sons out of the State, to patronize *Transylvania University*. The endowment of these several institutions was strongly urged; and some movements made on the spot to increase the libraries and cabinets. It was resolved that surplus tuition-fees in the various schools should go to constitute a fund for the purpose of assisting ministers in educating their children, and the stewards of the several stations and circuits were recommended and requested to raise an amount equal to *ten per cent* upon the quarterage and annual allowance of their several preachers, in order to carry out this ob-

ject. We hope to hear of great good as the result of this convention.

### STRAIGHT VERSUS STRAIT.

In the second number of the "Pulpit" the types have made the Editor use the former whereas his MS. employed the latter.—It is unnecessary to inform our readers that *straight* is opposed to *crooked*, and *strait* to *broad* or *roomy*. When our Saviour said, "Enter ye in at the *strait* gate," He did not mean that the gate was not crooked, but that it was not wide. So, on the first page of the Editor's Table we were made to say a "straight analysis," whereas we wrote it *strait*, because we were confined both by the limits and character of our Journal to the narrowest statement of essential facts. But mistakes will sometimes occur and the best way is for writer and reader to take them good-naturedly.

### LA GRANGE COLLEGE.

At the last commencement of this Institution the degree of A. B. was conferred on six young men, and the Honorary degree of A. M. upon the Rev. Smith W. Moore, of the Tennessee Conference,—a well-deserved honor. We should be pleased to see a catalogue of this Institution. In the hands of such men as Dr. Wadsworth and Prof. Hardy it ought to flourish. Prof. Hardy's speech before the Societies is spoken of as a masterly production.

### EMORY COLLEGE.

The Rev. Dr. Longstreet has accepted the Presidency of the Mississippi State University. The Rev. G. F. Pierce, D. D., has been elected to fill the vacancy thus made at Emory College, and has accepted the appointment. No better selection could have been made. The last commencement is represented as having been deeply interesting. Dr. Longstreet took leave of the College on that occasion.



E. T. FEMALE INSTITUTE, Knoxville, Tenn. Rev. D. R. McAnally, A. M., is Principal; W. F. Harris, A. M., is Professor of Ancient and Modern Languages, and A. Barnes, A. B., Professor of Mathematics. There are 100 pupils. The buildings are said to be large and beautifully situated. We acknowledge the reception of a catalogue and rejoice in the prosperity of the Institution.

## OUR REVIEW DEPARTMENT.

*Expository Notes and Practical Observations on the New Testament.*  
By William Burkitt, A. M. Philadelphia. Sorin & Ball. 1847.

This excellent standard work is so well known as scarcely to require any further notice at our hands than this—that the present edition is brought out on good paper, in excellent type, with the advantage of a copious Index, and substantially and handsomely bound. Excepting incidental tinges of Calvinism we can recommend this book as a profitable commentary for family and closet use. The retail price is \$4 50 and a liberal discount, we understand, is allowed to Agents. We should think they would do well to engage in selling it. While speaking of this book we are led to say that, the firm of Sorin & Ball having dissolved, Brother Ball has yielded to the solicitations of friends in the Crescent city to settle in New Orleans, where he will shortly commence business. We wish him great success, as we do all who are making any efforts to purify our literature, whether they be authors, editors, or publishers. Agents desiring to engage in thus circulating Burkitt's work would do well to address "Mr. John Ball, New Orleans."

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*Methodist Hymnology, comprehending notices of the Poetical Works of John and Charles Wesley. By David Creamer. New York. Published for the Author. 1848.*

This book is a valuable addition to Methodist literature, and will be hailed with pleasure on both sides the Atlantic. The author has brought to the work the facilities afforded by a large library of books imported from England for the special purpose of enriching this production; a library in which we have spent many a happy hour, and which would repay the examination of any minister visiting Baltimore and becoming acquainted with Brother Creamer; who, by the way, is one of the most kind-hearted and modest christian gentlemen we know. In this book the author has shown the origin of the Hymns of the Wesleys in the collections of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Wesleyan Societies in England; also, of such other hymns as are not Wesleyan, in the old Hymn Book, with some account of the authors, accompanied by Critical and Historical Observations. It is a book exhibiting considerable research, industry, and taste; and, for the valuable information it contains, not easily obtained elsewhere and nowhere collected, every lover of sacred poetry, and especially every lover of the old and new Hymn Books should possess a copy.

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*Universalism not of God: an Examination of the System of Universalism, its Doctrines, Arguments, and Faults, with the Experience of the author during a ministry of twelve years. By Matthew Hale Smith. Published by the American Tract Society. 18 mo. 258.*

Universalism has been brought to the test of more searching and powerful investigation than that to which it is submitted in this book; but the author, having been a Universalist preacher, is familiar with its popular arguments and gives them a popular reply. The revelations which he makes of the morals and private opinions of the preachers of that heresy are truly appalling; they are the more to be credited, because while the author was a Universalist he was liberally salaried, and to relinquish Universalism cost him a struggle with his earlier predilections which deprived him of health and almost life, and cast him from cherished associations a friendless and persecuted man. The narrative of his

personal experience is affecting. He seems to have been anxious to do good all the while he was preaching Universalism, and the moral ruin which his conscientious labors wrought first led him to that thorough examination of his creed which resulted in his conversion. This book should be extensively circulated by christians into whose neighborhood Universalism is seeking to insinuate itself. This deadly form of Infidelity has not gained very extensive foot-hold at the South, being confined mostly to the nursery of heresy and fanaticism in this country, New England.

*The Anxious Inquirer after Salvation. By Rev. John Angell James, of Birmingham, England. American Tract Society.*

It is a solemn work to set one's self to instructing those whose convictions have disturbed their carnal security. It is the most momentous crisis in an immortal spirit's existence when in earnest and sincere agony it cries out "what must I do to be saved?" To lull it *then* with comforts that are not God's comforts, to "daub it over with untempered mortar," to give it unscriptural advice is to put it in eminent peril of perdition. Mr. James felt this, and apparently forgetting, as on such an occasion one ought to forget, all pride of authorship, he goes heartily to work like a man of feeling and a minister of intelligence, to probe, direct, warn, and encourage. The book is written by one who manifestly has had experience in this department of pastoral labor. We should think that no one who is really seeking to be reconciled to God could read this book prayerfully and according to the author's directions, without great profit. We commend it to all who have the care of souls, and must occasionally, at least, have this delicate and transcendantly important work to perform. If our readers have friends who are asking the way to Zion let them put this little manual in their hands.

*The Family Circle; or a Practical Discourse on Family Religion.—By the Rev. S. D. Bumpass. Greensboro', N. C. 1848.*

It gives us sincere pain to see this excellent little treatise in so mean a dress. We do hope that the author will rapidly dispose



of this edition and produce another which shall not have a portion of the pages sewed up and another cut off at the margin.—The matter of this treatise is good—the style plain, straight-forward, and popular. We could wish that a copy of this discourse could go into the hands of every man who wants to be married, is married, has children or owns servants. On this last point, as an intelligent and pious slaveholder, the author speaks in a manner which should commend his treatise to all Southern christians.

*The Southern Pulpit. Rev. J. F. Askew, Editor. Macon, Ga. Vol. I., No. I. July, 1848.*

It is rather a coincidence that Brother Askew should have issued his prospectus the very week we issued ours. As Dr. Lee remarked, it seemed to indicate the need of such periodicals. We have received the first number. It is very neatly printed and contains two Sermons. I. The Propagation of the Gospel, a Proof of its Divinity, by Prof. Stevens, of the University of Georgia—an appropriate and animated discourse; II. The Advantages of Sabbath School Instruction, by Rev. C. D. Mallery, of Lagrange, Ga. The former of these gentlemen is an Episcopal and the other a Baptist clergyman. The advantage of Brother Askew's plan is that it will bring together Southern Sermons from all the denominations. We shall be glad to know that he meets with abundant success. We want just such a publication in the South, and we hope that the Methodist Church, of which the Editor is a member, will give her proportion of patronage. We have made personal efforts to secure Bro. Askew subscribers in this part of the country, and shall continue so to do; and shall feel very happy if we can secure for him as many subscribers in Virginia and North Carolina as "the Southern Methodist Pulpit" has in Georgia. We hope our publications will promote each other's interests. "Terms: \$1 per annum in advance. Six copies sent to one address for \$5—money accompanying the order."

*Holden's Dollar Magazine. Published by C. H. Holden, 109 Nassau St., New York.*

We have received the August number of this Monthly, a new

and improved volume opened in July. We can speak much more favorably of the late numbers than of those in the beginning of the first volume. The Editor appears to be sparing no pains, and is really producing a work which recommends itself as well by the excellency of its literary articles as by the attractive character of its pictorial illustrations. If the Editor will only guard against trashy and indirectly immoral articles we shall be happy to continue our recommendation. Twelve numbers, like the August number, must be worth more than \$1 to my family.

The following books are published by Messrs. E. H. Butler & Co., Philadelphia.

*Uranography. By E. Otis Kendall. Philadelphia. 1848.*

This work is a Description of the Heavens, adapted to Schools and Academies. It appears to be full and clear, and written in an easy style. The most valuable feature of the work is the Atlas which accompanies it. This consists of 18 neatly executed maps showing the places of the principal stars, clusters and nebulae.—Instead of filling the maps “with highly colored pictures of birds and beasts and four footed animals and creeping things” according to the old plan, the author has merely retained sketches of these for their historical associations and gives prominence to the stars themselves. Instead of making the sky white and the stars black he has made the stars a brilliant white on a ground of very deep blue. This is more accordant with the real state of things. We consider these very great improvements. We fear we never shall entirely recover from the confusion created in childhood by the old maps, and cheerfully recommend Prof. Kendall’s work as a blessing to all youthful students of Uranography.

*First Lines of Physiology. By Reynell Coats, M. D. Sixth Edition. Revised.*

The connection between the physical system and the operations of the mind is so intimate that every man is bound to see that his child is instructed in the Science of Life. The apathy existing in our literary Institutions on this subject is very surprising. We would that Physiology were introduced into the course of study

of all our colleges. Dr. Coats' "First Lines" appears to be well adapted by its pleasant and familiar style to beget an interest in this subject. We recommend it to parents not only as a school book, but a book for general reading in the family.

*Class Book of Prose.* By John S. Hart, A. M. Principal of the Philadelphia High School.

*Class Book of Poetry.* By the same author.

There is no more important book in the school than the Reading book. We believe it would be difficult to say how much of their greatness men owe to the lessons imbibed from the daily reading which they were made to perform in school. Believing in the importance of this department of text-books we should be careful in recommending. But upon examination of Mr. Hart's books we can cordially speak highly of them. The selections are made from authors that a boy is not likely to meet with every day; they are made with taste and are of such a character as will "stimulate the mind to action and give it materials to act upon." We would not willingly be without those two books in our own library as containing specimens from the best old English writers of the great opulence of our good old mother tongue. We shall place them beside a favorite book of ours, Montague's Selections.

*Gradations in Algebra.* By Richard W. Green, A. M.

*Peter Parley's Common School History.*

*First Lines of Natural Philosophy.* By Reynell Coates, M. D.

*The Virginia Housewife.* By Mrs. Mary Randolph.

As the mistress of our house and heart is from home at this present writing, we cannot tell our Lady readers much about this book. We believe in its motto however, "Method is the soul of Management;" and the captions of the recipes are enough to make a hungry man faint with longing.

*A Grammatical Corrector; or, Vocabulary of common Errors of Speech: being a Collection of nearly 2,000 Barbarisms, Cant Phrases, &c., Peculiar to the Different States in the Union; the whole Explained, Corrected, &c.* By Seth T. Hurd. Philadelphia. E. H. Butler & Co. 1848.

We have examined this book with a good deal of interest.—We wish it a general circulation as an antidote of the looseness into which the American tongue is running. To all young minis-



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ters of the gospel and other public speakers, whether they have "gone through College" or not, we commend the careful reading and study of this little work. It will show the want of taste which marks many of the phrases they have frequently employed in public without being aware of their impropriety.

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*The American Manual, &c., &c., &c.* By Jos. Bartlett Burleigh, A. M., a member of the Baltimore Bar and President of Newton University. Phila. Grigg, Elliott & Co. 1848.

We have no space for the immense title page of this work. It is a Commentary on the Constitution of the United States, together with divers essays on collateral subjects. It is printed with a margin containing synonyms of words occurring in text. It is an odd looking book.

*Ruschenberger's Series. First Books of Natural History. With Plates.* Philadelphia. Grigg, Elliott & Co.

This valuable series is so well known that we need scarcely speak of it. It consists of works on, 1. Anatomy and Physiology, 2. Natural History of Quadrupeds, 3. Natural History of Birds, 4. Natural History of Reptiles and Fishes, 5. Conchology, 6. Entomology, 7. Botany, and 8. Geology. The arrangement observed in these works is one of great simplicity, the style is perspicuous, and the illustrations accurate. The great sale which they have found shows that they meet the wants of teachers.—The books are 12 mo. varying from 100 to 200 pages, and are furnished at very moderate prices.

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Paley's Moral and Political Philosophy, as Condensed by A. J. Valpy, A. M., to which are added Notes from popular Authors. By Richard W. Green. Philadelphia. Uriah Hunt & Son.

We admire Paley's style and read his other works with pleasure, but we eschew his Moral Philosophy. No Notes, no condensation can make it a safe text-book for young scholars. The deadly poison is diffused, and the only way to make it a safe book would be to write another, on an entirely different principle, namely, that the law of God is the rule of right. *That Moral Philos-*

ophy is in the Bible, and any other text-book should be employed only in showing how this rule is to be applied, amid the varied circumstances of actual life.

The Literary Register, and Record of New Books. Rev. Wm. H. Gilder, Editor. Published Quarterly at \$1 per annum. No. 40, N. 4th st., Philadelphia.

This periodical is extensively known. Its object is to furnish in a condensed form a complete list of all books published at home or abroad, which may be of any interest to professional men, to heads of families, and persons collecting a library. It has also a considerable amount of very interesting reading matter, with an occasional engraving. The July No. has a well executed representation of St. Thomas's Hall, Flushing, L. I., an elegant pile of buildings erected by Rev. Dr. Hawks for a Boys' School and recently purchased by Mr. Gilder, who will remove his School for Young Ladies from Bordentown, N. J., to Flushing. We hope that our amiable and persevering brother may have increasing success both in his school and his excellently conducted periodical.

We have received from Messrs. Thomas Cowperthwait & Co., No. 253, Market St., Philadelphia, the following Books:

1. *A Manual of Natural Philosophy*, by John Johnson, Professor in Wesleyan University.
2. *A Manual of Chemistry.* By the same.

These are good books. We venture to say so upon a considerable acquaintance with the Chemistry and having examined portions of the Natural Philosophy. The work on Chemistry is concise without being defective, full without being redundant, and is altogether an excellent text-book.

3. *Practical Physiology; for the use of Schools and Families.* By Edward Jarvis, M. D.

How much physical and mental suffering might be avoided if children were earlier taught the principles of physiology! This work is written in an easy and pleasant style and embodies a large amount of useful information. We commend it.

4. *History of France and Normandy.* By W. C. Taylor, L. L. D.

The author of this work has distinguished himself by a valua-

ble Manual of Ancient and Modern History. The book before us brings the history of France down to the late Revolution and the recognition of the Provisional government by the American minister, Mr. Rush. We must make allowances in reading a History of France written by an Englishman ; but upon the whole this appears to be an impartial work.

5. *A History of the United States. By John Frost.*

This book brings our affairs down to the taking of Mexico and the battle of Atlixco. We have not had time to examine it minutely, but are inclined to prefer Willson's American History.

6. *Gramatica Inglesa, per D. Jose De Urcullu. Aumentada Y. Revista, per Fayette Robinson.*

7. *A Grammar of the Spanish Language, based on the system of D. Jose De Urcullu. By Fayette Robinson.*

War has added to the interest in the Spanish tongue which Literature had formerly created. We have to know a little about Spanish in order to read the newspapers with any degree of comfort. The first of the two works mentioned above, was written by a distinguished Spanish exile and published in London and Paris, where it ran through several editions. This before us is the first American from the seventh Paris edition. The plan pursued was to institute a careful comparison of the English and Spanish modes of expressing the same idea. To a person familiar with English grammar it seems to us that the second of these books would be very easy of comprehension, and more especially so to one who had studied Latin grammar. We commend these works to those who are about to begin the study of the Spanish. (Perhaps our political orators would mend their pronunciation of Mexican names and phrases by devoting a day to Mr. Robinson's Grammar.)

8. *A Treatise on the Structure of the English Language: By Saml. S. Greene, A. M.*

9. *A Grammar of the English Language: By Joseph R. Chandler.*

We believe that we are acquainted with the names of about ninety American authors of English Grammar ; and, how many more there may be, we know not. Would it not be well to stop writing Grammars for a year or two ? These may be good books ; Mr. Chandler's probably is, but we have not the courage to read another book on this subject.

10. 11. 12. 13. 14. 15. A series of "Readers" for schools, adapted to classes of various ages, from little children just beginning to the most advanced classes in high schools. These Readers are by *Wm. D. Swan, Esq.*, Principal of the Mayhaw Grammar School, Boston. We are pleased particularly with his "*Instructive Reader* ; or, a course of Reading in Natural History, Science and Literature." This book combines profitable and practical information, with interesting and attractive matter, better than any Reading book with which we are acquainted. We can also cheerfully recommend the "*District School Reader*," by the same author, as a very excellent selection.

16. *A Complete Key to Mitchell's School Geography* : By *James E. Carroll*.

17. *Outlines of the History of France*.

All the above may be had of Thomas Cowperthwait & Co., Philadelphia, who are publishing School Books very extensively.

London Quarterly Review, July, 1848.—History of the French and Spanish Schools of Painting ; Turner's Elements of Chemistry ; Clement XIV. and the Jesuits ; Horace Walpole's Letter to the Countess of Ossory ; Memoirs of Sir Fowell Buxton ; Social Organization, and Communism ; Entails of Land ; The state of Religion in France ; Revolutions in Italy ; Political Prospects of France and England.

Edinburgh Review, July, 1848.—Provencal and Scandinavian Poetry ; Sharpe's History of Egypt ; Piracy in the Oriental Archipelago ; Strauss's Political Pamphlet ; Herschel's Survey of the Southern Heavens ; The Revolt in Lombardy ; Oxford University Statutes, and Academical Test Articles ; Life and Adventures of Oliver Goldsmith ; The French Republic ; The Germanic Empire.

Westminster Review, July, 1848.—Principles of Political Economy, by John Stuart Mill ; Eastern Life, Present and Past, by H. Martineau ; Literature of the United States ; The Life of Lord Chancellor Hardwicke ; History of The Empire, by M. A. Thiers ; The Corporation of London, and Sanitary Improvements ; English University Education ; The New Houses of Parliament ; Address to the Queen, on projects of Reform ; Foreign Literature.

Blackwood, August, 1848.—Life in the Far West ; Art—its Prospects. Cleghorn's Ancient and Modern Art ; Kaffir Land, and the Cape and its Colonists ; Modern Tourism, Martineau's Eastern Life ; Eighteen Hundred and Twelve, a Retrospective Review ; The Blue Dragon, a Story of Circumstantial Evidence ; Laurels and Laureates ; The Horse Dealer, a Tale of Denmark ; Sketches in Paris.

NASH & WOODHOUSE, *Agents in Richmond*.

SERMON IV.

THE MISSIONARY HYMN OF THE JEWISH CHURCH.

BY REV. THOS. O. SUMMERS, D. D.,

OF THE ALABAMA CONFERENCE—ASSISTANT EDITOR OF THE S. C. ADVOCATE.

God be merciful unto us, and bless us ; and cause his face to shine upon us.—Selah. That thy way may be known upon earth, thy saving health among all nations. Let the people praise thee, O God ; let all the people praise thee. O let the nations be glad and sing for joy ; for thou shalt judge the people righteously, and govern the nations upon earth. Selah. Let the people praise thee. Then shall the earth yield her increase : and God, even our own God, shall bless us. God shall bless us ; and all the ends of the earth shall fear him.—*Psaln lxxvii.*

The age in which we live may be styled by eminence, the Missionary era of the Church ; and as it has been customary among men to celebrate great enterprises by flowing verse and soaring song, the pious minstrel has not been wanting to set forth, in sweet and inspiring strains, the glorious progress and splendid triumphs of the Redeemer's kingdom. The different departments of the Church have been made vocal with the rapturous notes.—A Wesley, a Heber, a Montgomery have seized the Missionary lyre and swept it with a master-hand. The peerless grandeur of their theme has enabled them to produce the loftiest compositions that the mind ever dictated to the pen of the ready writer. But, among them all, where shall we find that enchanting sweetness, that overpowering majesty, that spirit-stirring divinity, by which the sixty-seventh psalm is so eminently marked ? It may be styled, 'The Missionary Hymn of the Jewish Church. And well

has the Anglican Church perpetuated its use in her daily liturgy. The constant and devotional use of this sublime ode cannot fail to inspire any people with the *animus* of the Missionary Church. That this effect has not resulted from its use in the Church of England, or only to a limited extent, is a proof that it has not been used with a devout spirit, but for the most part with the hypocritical heartlessness of dull formality.

I have called it, The Missionary Hymn of the Jewish Church. It was composed at the time of the return from the Babylonish captivity. Its author is unknown. But this is of no consequence; for, whoever he was, he was nothing but the amanuensis of the Holy Ghost. The transcendent strains of this noble ode overleaped the obscurities of the Jewish dispensation and vaulted divinely into the sublimities of latter day glory. It is true, there never was a time when any of the children of Adam were excluded from the Church of God, provided they submitted to the terms of proselytism which the Church proposed. But the Church did not send out her heralds to propose those terms; nor did she employ any other direct and active measures to proselyte the Gentile world. She received the heathen to her bosom if he submitted to instruction, ceremonial purification, circumcision, and sacrifice. But she gloried little in his conversion. She was satisfied to be the conservator of the truth—she aspired not to be its propagandist. She kept her seven-branched candlestick in the Holy Place—its mystic light was never seen in the Court of the Gentiles.—But restricted as was her range of vision, every now and then there loomed up above her horizon a splendid panorama, an *apocalypse* of moral glory of which her imposing and varied ritual could produce no adequate type. When thus rapt up in the visions of God, she seized the harp of Zion—the prophetic harp—and, as it were, lost her identity in its sweet and overwhelming melody. Now, by an inspired enthusiasm she perpetrates the prophetic anachronism, by which she post-dates several centuries the period of her own existence, or ante-dates that of the glory she sings: again, by an inspired devotion, she pours out such a flood of prayers and supplications as if she were resolved to waft onward to an instant accomplishment the ultimate achievements of the universal empire—the kingdom of Christ. Isaiah furnishes us

with noble specimens of the former ; for an example of the latter we need go no further than to the psalm before us—an ode pregnant with the richest and most impassioned devotion.

The inspired suppliant addresses himself to the one living and true God—the infinite *Elohim*—whose unlimited perfections proclaim him to be the universal King. His exclusive excellence makes him “a jealous God,” so that he can neither decline the worship due to himself, nor accept that which is offered to another—whether it be the “lord,” that is the *Baal* of the “savage,” or the “Jove” of the “sage.” With the simplicity of truth and the fervor of inspiration the psalmist addresses the universal Father, and solicits those catholic bestowments which so well accord with the Divine nature—*universal illumination, universal happiness, universal praise*. For the *first*, he prays that God would constitute the Church the bright reflector of his glory in all the earth. For the *second*, he desires that he would secure the highest possible good of all men by his righteous administration. And for the *third*,—viz., that he might receive the praises of universal humanity,—nothing more is necessary than the accomplishment of the former two ; hence this last is constituted the *refrain*, or burden, of the ode ; Let the people praise thee, O God ; let all the people praise thee. God be merciful unto us, and bless us ; and cause his face to shine upon us. Thus prays the psalmist ; and if he had stopped at this point we should have been ready to exclaim, This is indeed the prayer of a Jew—by the triple use of the first person he manifests a desire to monopolize the favors of Heaven to his own nation ; and lest the emphasis should be disregarded he appends the monitorial *Selah*, leaving the selfishness of the petition beyond dispute—how characteristic of the descendants of Jacob ! Thus we might have exclaimed. But, fortunately, this three-fold petition is not the complement, it is but the introduction, of the psalmist’s prayer. Selfish as it seems to be, the very next petition shows that it was offered in the most liberal spirit and from the most catholic motive :—That thy way may be known upon earth, thy saving health among all nations. The highest development of regenerated humanity is insusceptible of a more generous sentiment ; the genius of christianity cannot inspire a more expansive benevolence.

No doubt the psalmist's prayer for the Church embraces the highest attainable holiness, the greatest possible happiness. These favors, resulting from the divine benediction, will constitute the Church the most glorious creation of almighty goodness. She will be the bright reflector of the glory of God. She will mirror forth to the world the moral perfections of its Lord. She will shed a light upon that *way* which unerring Truth has constructed from earth to heaven: she will illustrate that *saving health*, that *Jesuatka*, *Jesus-work*, by which infinite Love restores a dying world to "life, and health, and peace." She will not only passively reflect, as an unspotted mirror, the glory of the Lord, but, like a celestial orb, she will exert an influence which will not be expended in vain. She will not only travel with celerity through her elevated orbit to shed her radiance "on all the world below," but she will emit a genial warmth and an attractive force which will melt the frozen and quicken the torpid. How can it be otherwise? Truth, every kind of truth, and especially moral truth, shines by its own light and reveals its own exalted nature—how eminently so when it is bodied forth in living excellence in the consistent career of its admirers. Love, even earthly love, is a powerful and influential emotion—how much more so is divine love! And this is the very essence of the heavenly benediction which the Church enjoys. This love is "shed abroad in our hearts by the Holy Ghost which is given unto us": and when the "love of Christ constraineth us," can we consider any sacrifices too costly, and services too great, which he may require at our hands, to make "manifest the savor of his knowledge by us in every place"? Assuredly not. The soul that is saved by the mercy of God, gladdened by his blessing, illuminated by his smile, will be so concerned for his glory as to ask with a holy ardor, "What shall I render unto the Lord for all his benefits toward me"?—or under the promptings of a generous, grateful, and impassioned sentiment to exclaim,

"Be his kingdom now promoted,
Let the earth her monarch know;
Be my all to him devoted,
To my Lord my all I owe."

What an honor is thus conferred upon the Church in constitu-

ting her the almoner of divine benefactions, the great conveyancer of spiritual blessings to the world ! Each of her members is a link in the golden chain of influence by which a fallen world is to be lifted up to God ! If in the plan which infinite Wisdom has devised, angels occupy a distinguished place, as “ ministering spirits, sent forth to minister for them who shall be heirs of salvation,” christians are not lost sight of in that plan, for unto them are “ committed the oracles of God,” by which they are to communicate the knowledge of salvation to the world, “ to give light to them that sit in darkness and in the shadow of death, to guide their feet in the way of peace.” In accomplishing this work of moral illumination every particular christian is a *ray*, each particular Church is a *beam*, while the aggregate of christians, the Catholic Church, is a great central *sun*, whose effulgence, derived from “ the Godhead’s urn of glory,” that great ocean-fount of splendor, shall never cease its irradiations until all “ the dark places of the earth ” are illuminated thereby.

As this arrangement is in strict accordance with the economy of God, so is it also with the constitution of man. It suits the social instincts of his nature. He is formed for society, action, communication. Without these he will exhibit a stunted appearance : he will drag out a miserable existence, if indeed he be able to exist at all. Now in the development of these elements of his being the influence he exerts must correspond with the moral character he professes. If he belong to the prince of darkness, he will envelope the world in the gloom of hellish night exactly in proportion to the extent of his influence. Thus the career of the Nimrods and Alexanders, the Cæsars and Napoleons, Zingis Khans and Tamerlanes, has ever been marked by the smoke of the bottomless pitt, whose huge, black volumes have fallen upon the world like a funeral pall, the sullen gloom of stygian night. Thus, too, “ the beast and the false prophet ” have exhibited their respective combinations,—for “ devil with devil damn’d, firm concord holds, ”—put forth their energies, and imparted their peculiar properties to the world ; and hence “ darkness has covered the earth, and gross darkness the people.” The same combination, influence, impartation, have marked the subjects and patrons of infidelity, vice, and in short, of all ungodliness—and the like re-

sults have followed. This is the law of our nature. If then it be so mighty for evil in unregenerate humanity, may it not be equally mighty for good in the case of those who are washed, who are sanctified, who are justified in the name of the Lord Jesus, and by the Spirit of our God? Unless that law of our nature be broken and destroyed by regenerating grace, it will continue its power. It will produce combination—it *does* produce it—and that too without any of those disorganizing elements, which, without that grace, will be engendered, and spread confusion and every evil work.

“Self-love thus push’d to social, to divine,
 Gives thee to make thy neighbor’s blessing thine,
 Is this too little for the boundless heart?
 Extend it, let thy enemies have part.
 Grasp the whole worlds of reason, life, and sense,
 In one close system of benevolence:
 Happier as kinder, in whate’er degree,
 And height of bliss but height of charity.”

This law will produce vigorous action. It never wars with, but rather accommodates itself to “the law of the Spirit of life in Christ Jesus.” Action, *action*, ACTION, is the life of religion!—and no undertaking is so congruous to the renewed nature as *the conquest of the world*. The christian’s soul is fired with that holy ambition which is restless and undying in the mighty conflict. He feels impelled to impart to others the knowledge of that salvation which he has experienced himself. Like the noble-hearted apostle, he wants “to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God.” So eminently is it the law of our nature, the controlling principle of regenerated humanity, that there never yet was a new-born child of God that was not a Missionary in his heart; and when a man ceases to be, at least in spirit, a propagandist of the truth, he ceases to be a child of God.

In that mysterious vision which Ezekiel saw on the banks of the Chebar, he beheld a complicated machine which was kept in motion by the mechanical power of wheels; one wheel moving within and upon another in harmonious action. Upon a closer inspection he discovered that these agents received their *momentum* from the spirit of life which was in the wheels; whilst above

them was seen the likeness of a man, whose supernatural brightness proclaimed him to be also divine ; for it was, says the prophet, "the appearance of the likeness of the glory of the Lord."—A most instructive vision. It teaches us that howsoever excellent and well-adapted the agencies of salvation may be, they will produce no saving results unless they be instinct with the divine Spirit and superintended by Him who has said, "Lo ! I am with you always, even unto the end of the world." Altogether indispensable is the presence of the Son of man, "who is over all, God blessed for ever."

The psalmist was not unacquainted with this truth. In seeking the happiness of the world, he fixes his mind upon something more than the instrumentality of the church : he connects with this the special interposition of God. He knew that the brightest happiness of the universe is secured only by the righteous administration of the universal sovereign. O let the nations be glad, and sing for joy ; for thou shalt judge the people righteously and govern the nations upon earth.

Horrible indeed are the circumstances of those nations that are subject to the tyrannic sway of the great usurper, the foe of God and man.

Behold thousands and millions of our species reduced to the unnatural condition of vagrancy—moving about the earth in an isolated sullenness as if they had destroyed the social instincts of our nature—strangers to all the ameliorating charities and delightful associations of civilized life—scarcely herding together for a length of time sufficient to perpetuate their race and to supply the ranks which are depopulated by disease, famine, and war. With the exception of Mexico and Peru, Columbus, Cortez, and Pizarro, with their followers, found not a single tribe in the new world that was not in this forlorn and wretched condition. And even at this moment our own North America can exhibit a territory half as large as the United States with a population of only thirty thousand dispersed along its coasts and rivers and among its mountains and valleys. It needs no argument, no research, no statistics to prove that these poor vagrants *are not happy*. Their mode of existence is an offense against nature, and that of so aggravated and enormous a character, that it inevitably and directly

inflicts its own terrible penalties. But let the Redeemer of men establish his kingdom among these miserable tribes—the vagrants are speedily socialized. “God settleth the solitary in families;” the families are banded together in communities; and these are placed under a righteous and conservative regimen. Immediately all the *humanities* begin to spring up on every hand. “The wilderness and the solitary place shall be glad; and the desert shall rejoice and blossom as the rose.”

Millions of our kind are in the inhuman state of barbarianism. They have so far obeyed the instincts of humanity as to be herded together in tribes or clans, which, by the way of courtesy, are sometimes styled, nations or kingdoms—but what is the real condition of these savage communities? Not one of them has yet been found in a state of even comparative comfort. You need not refer to ancient Britain, Scandinavia, or Gaul to ascertain that “the dark places of the earth are full of the habitations of cruelty”—that “destruction and misery are in their ways, and the way of peace they have not known.” What is the present condition of the petty monarchies of Africa? What was the condition of the Sandwich islands only half a century ago when the intrepid Cook and Vancouver discovered them? Let the fate of the former of these enterprising navigators be adduced, and it will form a just commentary on the treachery and blood-thirstiness of those islanders. But let the Redeemer of men establish his kingdom among these miserable tribes—the savages are speedily civilized. Honolulu, Hawaii, and other islands of this interesting group, having received the law of God, loom up with moral beauty and political importance, and attract the astonished gaze of an observing world. Their kings have become nursing fathers and their queens nursing mothers to the church. The barbarians have immolated their ferocity upon the cross of Him, who “is our peace,” and exchanged their treachery for the simplicity of Christ. Their paltry dialects have been modelled into a printed language, into which they have translated the Book of God. They are making rapid advances in the arts and sciences, literature and government. Their commercial importance is attracting the merchants’ ships from afar. What hath God wrought! The operations of the British Wesleyans in other savage islands have been marked with

results similar to those with which God has favored the worthy men of the American Board in the Sandwich group.

Hundreds of millions of our species have been doomed for ages to endure all the rigors of despotic oppression. The tyrant styles himself the celestial emperor, claims divine and human honors, makes his subjects his slaves—is too worthless to provide for them, and too wicked to let them provide for themselves, even if they had the disposition or the ability, which is seldom the case.—Hence their very natural association, which in itself is a blessing, becomes a curse, being productive of infanticides, female degradation, disease, starvation, torture, and extreme wickedness in a thousand different forms. The three hundred and sixty millions of China are living melancholy witnesses of these things. “So I returned and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had had no comforter; and on the side of their oppressors there was power; but they had no comforter. Wherefore I praised the dead which are already dead, more than the living which are yet alive.” And who would not do as the wise man did, if there was no way of redressing those grievances? But let the Redeemer of men establish his kingdom among these miserable objects—the oppressed are immediately set free. “He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.” He may not seek to reduce all the governments of the earth to one model; but he will seek the destruction of tyranny in every form. Then it will be a matter of comparatively small importance whether men shall live under an imperial, a kingly, or a republican government—their rulers will study the peace and prosperity of those over whom they are placed. They will consider their magistracy delegated, if not by man, yet by God: they will consider themselves responsible in its exercise to a divine Power, if not to a human constituency. Then “the mountains,” or chief magistrates, “shall bring peace to the people, and the little hills,” or inferior authorities, “by righteousness.” All the national liberty which mankind enjoys flows from this divine enfranchisement. Would to God that

universal humanity were prepared for its enjoyment, and confirmed in its possession !

Hundreds of millions of our species have been, for ages, the degraded victims of superstition. Let us glance at some of those superstitions which have cursed our world. Many of them are puerile in the extreme. See the poor Roman counting off his "*Ave Marias*" with rapidity, and yet with minute accuracy, by the aid of his beads, lighting his "blessed candle," and kissing his crucifix, thereby satisfying the demands of a morbid conscience. The poor African secures the same end by investing himself with the curiously wrought *gree-gree* ; and the Buddhist, by infinite repetitions of the name of *Buddha* and *Ometo Fuh*,—by offering food to deceased parents, and by transmitting money and clothes to his friends in the invisible world, by means of delineating those articles on paper and consuming it with fire. How besotted must be the minds of such devotees ! Many of these superstitions are grossly obscene. But I must not describe the abominable rites of Venus and Priapus, of Ceres and Bacchus, nor enter into the disgusting details of Brahminic licentiousness. Impurity constitutes an element of nearly every system of false religion. Many of these superstitions incur a vast expense. In the city of Benares, in India, there are five thousand heathen and three hundred Mohammedan places of worship. It is estimated that there are fifty thousand Brahminical priests in that city. At the shrine of one temple nearly one hundred thousand dollars were presented in one day. At only one offering, one person presented to the shrines of Benares more than one million two hundred thousand dollars. Dr. Morrison states that in the city of Canton there are one hundred and twenty-four heathen temples, and two thousand priests ; and nearly five millions of dollars are expended annually in the support of those miserable drones and in the celebration of their ridiculous festivals ! Many of these superstitions are laborious to an amazing extent. Only think of making a pedestrian pilgrimage for thousands of miles to the Ganges or the Vatican, to Jerusalem or Mecca ! Only three or four years since a million of Germans went on a pilgrimage to Treves, to worship the *holy coat*, which Bishop Arnoldi exhibited as the veritable garment which was worn by the Redeemer. We

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knew before that the crucifiers of Christ inherited his coat, but that they had kept it for eighteen centuries we were not aware; nor were we apprized that it could perform miracles, nor that it should be invoked, "Holy garment, pray for us!" But what points may not be received into the *credenda* and *agenda* of a false religion? Many of these superstitions are sanguinary in a horrible degree. I shall say nothing of priestly flagellations, inquisitorial tortures, bloody penances. I shall say nothing of *holy wars*, in which thousands have been sacrificed to satisfy the thirst for blood. Nor shall I inquire whether or not the account of Torquemada is an exaggeration, when he tells us that in Mexico, before the Spanish conquest, twenty thousand children, besides other victims, were annually offered on the altars of their barbarous religion. All the world knows that these bloody rites have been celebrated in their turn, by Phenicians, Carthaginians, Britons, Gauls, Germans, Americans, Hindoos, Africans—indeed, by what pagan nation have they not been celebrated? And shall we wonder that superstitions are sanguinary when we know that they are diabolical? For "the things which the Gentiles sacrifice, they sacrifice to devils and not to God." The serpentine foe of God and man has so impregnated the religious and moral instincts of our nature with his malignant venom, that it is impossible for them not to "breathe out cruelty." By changing religion into superstition he at once usurps the rights of God and destroys the happiness of man. In the use of this tremendous agency he tyrannizes over the poor fallen children of Adam, making man a demon and earth a pandemonium, well nigh as dark and horrible as the abyss of his own damnation. But let the Redeemer of men establish his kingdom among these degraded victims of superstition—the spell is broken, the down-trodden wretches are exalted, their pandemonium is converted into a paradise—their puerile, obscene, costly, laborious, bloody, and diabolical observances exchanged for the reasonable service of the living and true God.—"In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the rugged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth."—



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“Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped : then shall the lame man leap as a hart, and the tongue of the dumb sing ; for in the wilderness shall waters break out, and streams in the desert. And the parched land shall become a pool, and the thirsty land springs of water : in the habitation of dragons, where each lay, shall be grass with reeds and rushes.” “The wolf also shall lie down with the lamb, and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling together : and the lion shall eat straw like the ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice’s den. They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord as the waters cover the sea.”

These beautiful pictures, produced by the pencil of inspiration, fill the mind with the loftiest and most enchanting conceptions.— They justify the most exalted estimate of that blessedness which shall be universal when the kingdom of Christ shall be universally extended, and he shall judge the people righteously and govern the nations upon earth.

I have already intimated that when the whole world of mankind shall be thus enlightened through the instrumentality of the Church, and felicitated by the benign and righteous administration of its divine Sovereign, he will receive the tribute of universal praise. This is the grand *ultimatum* which the text contemplates. Hence it is repeated : Let the people praise thee, O God ; let all the people praise thee. And the same sentiment concludes the psalm----all the ends of the earth shall fear him. The universal experience of his grace and observance of his laws guaranty his universal praise----nay, they constitute that praise. The exemplified greatness of the salvation is the praise of the Saviour : the successful operation of the government is the praise of the Sovereign. As the skillful artist points to the beautiful creations of his pencil which seem to breathe on the canvass, in praise of his wonderful art ; so the great Jehovah exhibits a regenerated world “to the praise of the glory of his grace.” “This people have I formed for myself, they shall show forth my praise.” The world, thus redeemed, will be a splendid apartment of his royal

mansion, elegantly furnished with millions of polished mirrors, all of which, though with different degrees of distinctness, shall reflect the glorious features of Divinity. Remote as this province may be from the metropolis of the universal empire, and small as may be its comparative size, it will nevertheless produce the strongest and most glorious reflections of the Divine character that shall have ever been cast upon the seraph-circled throne. All thy works shall "praise thee, O Lord; and thy saints shall bless thee."

When our world was created, "the morning stars sang together, and all the sons of God shouted for joy." If angels thus praised the great Creator, shall not men praise the great Restorer? When the ruined world is renewed in righteousness, and clothed with a verdure infinitely surpassing the beauty of pristine creation, shall human harps be silent? Shall man, heaven-favored, exalted, happy man, pour forth no anthems in the Redeemer's praise? Rather, will not the foundations of the earth tremble beneath the thundering *Te Deums* of regenerated humanity? Will not the beautiful garlands of divine poesy be woven with flowers culled from every tongue and every dialect under heaven? Will not the orchestra of the Catholic Church pour forth more than angelic music, when it shall be composed of "kings of the earth, and all people, and all judges of the earth: both young men and maidens, old men and children"; and when the new song shall be put into every mouth, even praise unto our God.

My brethren, in urging you to adopt this beautiful model of fervent devotion, let me exhort you to occupy the position which corresponds with its generous spirit. Do you pray that you may be privileged to mirror forth the Divine glory to the world? It is a noble prayer. But, in presenting it to the Searcher of hearts take care that it be not offered in hypocrisy, and that it be not followed with the withering curse of an insulted God! That this may not be the case, see to it that the posture you assume be that in which you may receive the glorious radiations of Jehovah, when he shall shine forth from between the cherubim. Better, far better, that he should never pour forth the splendors of his grace to illuminate thee, O Zion, than that thy face should be averted by sin, or eclipsed by the world, so as not to receive and reflect the divine effulgence! This is the prophetic command; "Arise, shine; for

thy light is come, and the glory of the Lord is risen upon thee"! And when that light shines on Zion, when that glory beams forth on Jerusalem, then shall "the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory."

EDITOR'S TABLE.

THE AMERICAN TRACT SOCIETY.

We feel disposed to devote a portion of our space to the consideration of the character and operations of this great and rapidly growing Institution ; because we are sure that far too few of our people are informed upon this subject, and because we believe that every member of our Church ought to take an interest in a society which commands so much of the funds devoted to works of benevolence, and which is attempting to wield the power of the press in behalf of our common christianity.

The distribution of small printed sheets is a weapon invented of Satan wherewith to combat christianity, but snatched from the hands of sin by the angel of Evangelism, given a heavenly temper, and is now by the powerful hand of awakened Religion everywhere fighting the battles of truth. It is said that Voltaire had the shrewdness to see that error was not to be propagated by ponderous volumes, but by single pages or little pamphlets of two or four pages, to be sent abroad like thistle-down, lightly floating in air, finding lodgment wherever they might, and always leaving a seed that should bring forth poisonous weeds. Christianity put the wings to seeds of Truth.

The first movements of the American Tract Society were feeble, but the manifest good it was doing soon gave it a hold upon the affections of christian people and immense contributions have been made. We have not space to trace the history of the Society. We propose rather to look at what is doing *now*. The So-

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ciety owns a large and substantially finished house in New York, properly furnished with the necessary implements for printing, binding, packing, &c. &c., together with the offices of its several Secretaries. Its operations are sustained by the contributions of the benevolent. The funds so obtained are appropriated to the production of books and tracts of various sizes, all of which are of course of a religious character. These books and tracts are sold cheaply. As one cent purchases fifteen pages of tracts, a small outlay monthly or annually will enable any christian person to scatter much of the seed of life. The cheapness of the volumes sold by the Society may be accounted for in this way; benevolent individuals furnish the means of stereotyping books, and thus the standing type is placed in the hands of the Society. Not proposing to reap any pecuniary profit upon the aggregate sales of books, the Society is enabled by the contributions of the churches to make gratuitous distribution in the shape of grants to churches, schools, asylums, ships, forts, &c. &c., so that where men will not buy the word of God, "the seed to the sower and the bread to the eater" is scattered gratis upon the soil of their hearts. In this way thousands and millions of pages of printed truth are sent out into the community. The whole list of the Society's publications, tracts and volumes, amounts to 1313, of which 231 are volumes. Besides these there are 2303 publications at foreign stations, sanctioned by the Society, in nearly one hundred languages. During the last 23 years of its existence it has sent out 4,068,928 volumes and 92,881,064 tracts of various sizes. During the last year 693,303 volumes and 6,293,959 tracts of various sizes have been circulated. The receipts during the past year have amounted to \$237,296 04. To what a great work has God led this Society from small beginnings! and, if faithful, to what will He not lead it!

We earnestly desire that the members of our own Church shall not be in the rear of others in any catholic movements in favor of the Gospel, and as far as this magazine has influence it shall be given to the work of informing Southern Methodists of these movements and inciting them to be "ready for every good word and work." There are two periodical publications of the Society which we can heartily recommend, *the Christian Almanac* and

the *American Messenger*. We had written an article on the former but it was not appropriate at the season when our first number was issued. We take this occasion, however to call the attention of our readers to "the Christian Almanac." It has all the usual astronomical calculations, and in addition, a considerable amount of important agricultural and statistical information, with many elegant extracts and interesting anecdotes, full of the spirit of pure and lovely christianity. It is withal so beautifully printed as to make it really an ornament to any christian family's drawing-room table. We speak from recollection of the issue for this year, not yet having seen that for 1849. We are so thoroughly disgusted with the wretched and degrading things called Comic Almanacs that we feel bound to lift up our voice against them. We have nevertheless seen them in Methodist houses. This ought not to be. Christian heads of families ought to have regard to Christ even in these little things. We should be glad to know that every Methodist family in the South had a copy of the Christian Almanac. Our ministers can obtain them from New York; and they are very cheap, 6 cents on retail, and a considerable reduction upon wholesale. A stranger sitting in your house and looking into the Almanac to find the change of the moon may be brought to God by some of the pointed and powerful, though brief articles which enrich its pages.

The *American Messenger* is a monthly paper, the organ of the Society; giving an account of its progress and its publications, and containing many articles, original and selected, calculated to impress the hearts of old and young, saints and sinners. It is the only paper we receive every line of which we make it a set business to read. The subscription price is 25 cents a year; but, six copies are furnished for \$1. We believe that to our own family it is worth its weight in gold literally. And see here, how easily some brother may do good with *only one dollar*! In addition to securing an excellent paper for himself he can furnish five poor families with their own periodical. And how it dignifies a family to "take a newspaper!" No man ever felt so respectable before as he did after coming to the regular reception of a periodical publication. And then this is such a good paper, so calculated to be



useful, so stirring, so full of good suggestions ! What Christian gentleman would not feel happy in the evening when he drew his table to the fire to spend an hour or two in reading the National Intelligencer, the Union, the Richmond, Southern, or Nashville Christian Advocate, to feel that there were five men, (to whom Providence had not imparted so much of this world's goods,) whom he had made happy in the privilege of collecting their wives and children to the reading of a paper full of truth told with beauty and power ! To what a great extent might not a single individual thus contribute to the production of a fondness for wholesome reading among the children of the poor !

The operations of the Tract Society are not confined to the mere publication of religious books and tracts, but it has of late laid hold of a new arm of strength—*colportage*. A colporteur is a pious person who selects a district of country in which to labor, and in that district visits all families supposed to be destitute, sells them Bibles and pious books, and gives where the people are too poor to buy, imparts religious instruction, prays with the people, and thus prepares the way for the preacher of the gospel, and in many instances goes to places where the regular ministry has not yet penetrated. The colporteur is not usually a minister of the gospel. His salary is small, ranging we believe, between \$200 and \$250 per annum. We cannot give a history of colportage in the United States, but that our readers may have some idea of the extent of operations in this department we select a few facts from the last Report of the Tract Society. There have been 397 colporteurs in employ, during the past year, of which 106 have been students in colleges and theological seminaries.— They have labored in nearly every State in the Union ; fifty of them devoting themselves particularly to the German, French, Irish, Welsh, Norwegian, or Spanish population. They have visited 254,308 families ; conversed and prayed with 152,203 families ; sold 303,957 volumes ; given to destitute families 81,188 volumes and 4,761,244 pages of tracts ; and held 9,634 public or prayer meetings. Under these labors in several places gracious revivals of religion have been commenced and God has signally blessed the unobtrusive and laborious colporteur. An interesting feature in this work is the employment of colporteur-boats on our

Western waters. The first of these, in three months, on the Mississippi river, visited 94 flat-boats, 73 steam-boats, and 20 towns ; sold 2,984 volumes and granted 144 volumes and 14,000 pages of tracts. In this way every avenue is entered, the truth is set to work in all sorts of communities, and where emigration is moving these devoted men are striving to infuse the leaven of christianity into the mass of heterogenous population settling in our Western lands. God has put it into the heart of wealthy persons to forward this enterprise ; in some instances individual christians sustain the whole expense of maintaining one colporteur or more. Being planters and merchants they cannot go out into the world to preach the Gospel, but, as in duty bound, they send their representatives. If the whole Church followed their example in this respect how speedily would the world be evangelized to God !

There is one interesting fact which we have already stated and to which we desire to call more particular attention, namely : that during the past year *one hundred and six* students of colleges and theological seminaries had employed their vacations in colporteur labors. Seizing this fact President Hopkins, of Williams College, delivered an admirable address at the last Anniversary of the Society, which we hope will be republished in the form of a tract. The main point in the speech was the benefit to be gained from these labors in training young men to become efficient and *practical* ministers of the gospel. This kind of education we beg leave to think, is more needed in other churches than in our own, among collegiate and theological students, seeing that our young itinerants are ordinarily colporteurs to a certain extent, and we regarded Dr. Hopkins' speech throughout as an undesigned compliment to the efficiency of our itinerant system ; and, if our system were worked out fully, according to the original design, it would effectually preclude any thing like separate colportage. It is among its main intentions to spread Scripture holiness thro' these lands by the dissemination of good books, and that traveling preacher has just as much gone from his work who has left off selling books as he who has left off leading class. We should be sorry to see the day when Methodist preachers had become too refined ! too genteel ! to offer religious books for sale. Penetrating the recesses of society as we do, as well as walking upon its

high places, upon the ministry of the Methodist Church in these States depends in a great measure the formation of the national taste. Every Methodist preacher ought to feel that it is a part of his mission to anticipate the evils of a corrupt literature—and prevent them by placing in every house that he can, books that are full of vital gospel truth, periodicals that are on the side of Christ, and whatever literature is pure while it is attractive. Every Methodist preacher should be a colporteur.

We have extended this article ; but there is one thing which we must say before we conclude. It is manifest from our tone and spirit that we are perfectly friendly to the American Tract Society. Its officers, therefore, will allow us to allude to a matter of great moment to the Institution. The success of the Society in extending its operations will greatly depend upon the unanimity with which the several denominations shall aid it. The Methodist Church makes respectable contributions to its funds and furnishes it colporteurs, and yet from time to time we have heard intimations among our people that the issues of the Society were not of so purely a catholic character as not to render their promiscuous distribution by Arminians rather inconsistent. Now, we have no disposition to listen to the carping, captious objections to the Society, for we have learned that no Institution can be so pure in its motives and so correct in its movements, as not to elicit censure from some members of the Church ; but upon so vital a point as this we think it wise to take heed. We do not believe and would not be understood as charging that the Society ever sanctions any publication for the purpose of propagating Calvinism, nor that it lacks the impartial spirit which it professes. We believe that the general tendency of all its books, which treat of practical morality is highly and nobly good ; and yet, with every disposition to do right, if the works to be published be submitted only to the inspection of Calvinistic divines they cannot always be such as an Arminian can approve. Phrases of language, and phases of thought, and peculiar aspects of doctrine, which would not occur to him as indirectly inculcating Calvinism, would instantly arrest the attention of an Arminian. And so it would be if these books passed only through the hands of an Arminian.—Now the Society is to be supported by Presbyterians, Baptists,



Episcopalians and Methodists. There ought to be nothing in its publications which should give offense to any of these denominations. We submit, then, that no book or tract should be added to the Society's list of publications until it had passed the approval of an intelligent clergyman in each of these churches, and he had expunged whatever he thought calculated to give offence to the brethren of his own denomination. We hope that the spirit in which we make these remarks will be appreciated. We want every christian to lay hold on the Society and push its operations forward, and we wish to have every excuse for not doing so destroyed. We commend and distribute its publications. So many most excellent books issue from its press that we should consider ourselves illiberal if we abstained from giving it our aid on such a ground as this, especially as we are convinced that the christian and large-minded men, who have the interests of the Society in charge, feel every disposition to do all that they can to secure the cordial co-operation of good men, of all names, in this surpassingly important work of laying an Evangelized literature at the foundations of our enlarging Republic.

### THE "PROPERTY QUESTION."

We have just received the decision of the Commissioners upon the important question whether the South shall prosecute her rights in the courts of law. The Advocates will have laid it before our readers before we can possibly issue this number. It is, however, a document of such importance as to demand preservation, and we insert it as a matter of moment connected with the history of our Church.

At a meeting of the Commissioners of the Methodist Episcopal Church, South, 9th Sept., 1848, the following explanatory statement and Resolution were unanimously adopted—Bishops Soule, Andrew, Capers and Paine, and Rev. Jno. Early, Book Agent, being present and consenting.

The Commissioners having been strongly impressed for the last four years, with the apprehension that no fair and equitable settlement of the Property Question between the Northern and

Southern Divisions of the Church could be had without an appeal to legal process, had purposed bringing suit in conformity with the instructions under which they acted, early after the adjournment of the late Northern General Conference, should that Body fail to take any conclusive action in the premises, and were only deterred from doing so by the attempt of that Body to secure the sanction of the Church and public opinion to a mode of settlement in contravention of the Plan of Separation, and to which the Southern Commissioners could not consent without admitting the invalidity of that Instrument; and having waited nearly four months, in deference to what public opinion might require of us, and in courtesy to the adverse party, without having received any proposition from the Church, North—the Northern General Conference having avowed want of authority to act in the case, and having failed to secure the constitutional majority of two-thirds preparatory to a change of the restriction plead as a barrier to action, and without which no change of the restriction can be even recommended by the General Conference; and action having been had by several of the Northern Annual Conferences authorizing the opinion that the requisite three-fourths majority of their members, would never consent to any mode of settlement to which the South could consent without the forfeiture of important rights: these Conferences moreover having failed at their recent sessions to make any movement toward a change of the 6th restriction; and several Annual Conferences, South, as well as individual claimants, having intimated a determination to seek legal redress independently of the Commissioners unless they proceeded to bring suit: the long neglected claims of the Superannuated Ministers, their wives, widows and children, upon which many of them have to rely for subsistence almost exclusively, being extremely urgent—the Church, South, being unwilling to create another similar fund until it is known after fair, legal trial, that our equitable share of the existing fund cannot be recovered; and as arbitration is spoken of, *not in fulfilment* of the contract between the parties, but as a consequence of its *denial and repudiation*—the adverse party thus seeking to avail themselves of a *false issue* deeply injurious to the South as a mode of settlement, and to which the Southern Commissioners had explicitly informed

them they could not submit : and having informed the Rev. Geo. Lane, the principal Book Agent, North, at his own request in May last, that we could not under our instructions consistently delay bringing suit to a period later than the date of the action now had ; and believing the late General Conference had no authority or control of any kind over the property question except in accordance with the conditions of the contract, as they had by special provision and transfer at the session of '44 placed the entire settlement of the whole question in the hands of Agents and Commissioners ; and regarding the action of the late General Conference in their attempt at the destruction of the Plan of Separation, and the substitution of a new and adverse mode of settlement, placing in jeopardy rights and claims previously admitted and provided for, as a gross, unlawful trespass, and therefore *null* and *void* in all its aspects and bearings: For these reasons, in connection with the facts and reasonings of the foregoing Appeal, of which this brief statement and the accompanying Resolution form a part—therefore, deeply regretting the necessity of the measure, but deeming it important to the interests involved—

*Resolved*, That it is expedient and necessary, in view of the rights and interests in controversy, that the necessary suits be instituted as soon as practicable, for the recovery of the funds and property falling due to the M. E. Church, South, under the contract of the Plan of Separation, adopted by the General Conference of 1844.

H. B. BASCOM,  
A. L. P. GREEN,  
S. A. LATTA.

*Louisville, Ky.*

## THE BRITISH CONFERENCE—DECREASE OF MEMBERSHIP—DR. DIXON.

The proceedings of the Wesleyan Conference must always be interesting to every branch of the great Methodist family. During the last few years it has grown into consideration in England, so much so as to force attention to its interests and deference to its views upon the government of the British Empire. The paragraphs which have arrested our eyes for the last year or two indicate growth in respect of wealth, increased fondness for fine houses



of worship—often at the expense of good taste and christian prudence, general worldly mindedness, and a vain aspiring spirit among the ministers. These things we have noticed with regret. We felt that Wesleyanism could only be a blessing to the British isles and to the christian world while it retained simplicity with its earnestness. We now perceive with pain, what we might have expected, that a decrease of membership is reported, amounting to 4861, from which number we must subtract 1987 members transferred from the Missions in Upper Canada to the Canada Wesleyan Conference, leaving the real decrease 2874. In Cornwall, where the greatest decrease is reported, it was said that the abandonment of twenty mines had thrown thousands out of employment, and that 1300 members had emigrated during the year to Australia and America. But then many of these were re-gathered, as there was a considerable increase of members in Australia. There certainly must be something wrong when with such an apparatus for carrying the gospel forward the Wesleyan societies fail to fill up the places of their dead and departed. The Conference seemed to have had a painful impression of this, and from the remarks made on the occasion we hope the whole connection will humble itself before God and feel that it is not by might, nor by power, but by the Spirit of the Lord that the great plan of the atonement can be carried forward.

Every body recollects that the last Northern General Conference was visited by Dr. Dixon, as the Representative of the Wesleyan Conference. Of course in this capacity he would receive many attentions and be considered a great man. Indeed, to an American mind, to have crossed salt-water does great things for a man's reputation, and a *Dr.* from *England* is somebody here.—Of course the Doctor figured largely in the public prints, but, upon reading his remarks made at the Conference which he came to visit officially, we felt persuaded that he was a "small man" in some respects. America seems to have burst upon his contracted mind as an overwhelming idea of which he had formed a very faint conception. Somehow in reading his speech there was brought to our recollection the laughable and supremely self-complacent remark of the French lecturer, "*England never produced broad minded men, gentlemen. England is an island, gentlemen!*"

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So when the Dr. saw every thing on such a continental scale his insular intellect was rather overtasked. What particularly seemed to take away the little gentleman's breath was the stupendous condescension of the President of the United States, who actually allowed him to press the royal hand, who *talked* with him, actually spoke to him about England and said he was happy to see him! Now all this was wonderful to the Dr., and would be more so, if he knew that the President of the United States, with indefatigable amiability, repeated that identical formula to about twenty thousand gentlemen annually. The Doctor was afraid that sufficient attention had not been paid to the distinguished Americans who had visited England, and certain gentlemen we wot of, who were within hearing of that speech, *were afraid so, too!*

But the Doctor did live through it all, thanks to a hale constitution and the grace of humility! He returned to England and, of course, was present at the late Conference held in Hull. The people had "been looking forward for a philosophical, enlarged, impartial account of America and the Americans. It was one of the attractions of the Hull Conference." So writes one who was there. Now, whether the Doctor would have given a "philosophical" and "impartial" account of us we know not; but we are sure that it would have been an "enlarged" account of several Americans and one English gentleman. However, the people were disappointed and the Conference mortified: no statement was given. In due time the President appointed an evening on which Dr. Dixon was to make a report concerning his mission.— But lo! when the evening came, the Doctor had taken his departure from Hull, leaving the Conference in sullen disgust, because he had not been called upon sooner! Now, we would not pretend to say that the Doctor is not a good man, but we do say that neither in the United States nor since his return to England has he shown any striking signs of greatness. We are sorry to receive such a confirmation of our opinion of his "smallness", and much more grieved to think that so aged a minister should set such an example to the younger. "But He knoweth our frame: He remembereth that we are dust."

BEYOND THE GRAVE.

Mohammed promised his followers a sensual Paradise. We turn with disgust from such a thought, as it ministers no pleasure to man's higher nature in the world to come. But is there not among christians, and even among christian ministers, a tendency to sensualize our conceptions of heaven? It appears to us that this is seen in the prominence given to the thought of meeting departed relations in a world of spirits. Many bereaved christians at every mention of heaven seem to revert, with the rapidity of instinct, to husband, or wife, or parent, or child, departed, without thinking of Jesus, without exhibiting their unceasing belief in the truth of the proposition, that the presence of God makes heaven to a holy soul.

We have a friend, who, six years ago, lost a gracious child, and as the Quaker quietly said of another lady similarly bereaved, "She hath not forgiven God yet, for taking her daughter." A few evenings since, with the design of showing her how far she was from a proper appreciation of Jesus, we took occasion to remark that in heaven we might recognize each other, but would probably feel no stronger attraction to one who had been our relative upon earth than to one of whom we had never heard before. Our friend burst into tears and said, that if that view of heaven were scriptural, the world to come would be robbed of much of its charms to her. We then endeavored to make out these points to her mind:

1. The relation subsisting between parent and child, for instance, is earthly, sensuous and temporary. The child needs the love of the parent for its support in infancy and education in early life, and God has wisely and kindly implanted this parental affection and supplied the necessary yearning and need with its reciprocal. He has also, in his goodness, made these an alleviation to the sorrows of this present life; a great comfort connected with a great care and a strong tie. But in heaven parents and children will not need each other.

2. The Saviour teaches us that in the world to come the tie between husband and wife will not exist. "For in the resurrection they neither marry nor are given in marriage, but are as the

angels of God in heaven." Matt. xxii: 30. If it were otherwise, the question to which this is an answer would present a most puzzling difficulty. From what Christ has said upon this connection we may reason to every other human relation.

3. If the parent's affection for his child be carried beyond the grave, then, at the judgment-seat, in proportion as he will be happy in meeting one child redeemed, he will be miserable in seeing another damned; and this is totally at variance with any just and scriptural notion of heaven.

4. God is to be "All in all" to us, in that blessed world. In His will we shall find our life, our law, our pleasure. We shall rejoice to see His image reflected everywhere, and His will done everywhere. The tie between parents and children having been broken, and God reigning in us and we reigning in God, we shall rejoice as much in seeing one child damned as in seeing another saved, for God's will is done in both cases, and in both cases are the attributes of His character exemplified.

If the above be not the state of the case, it is easy, as we think, to see that idolatry could be in heaven,—and misery and clanship. The Apostle Paul, the old negro dying in some obscure valley in Africa, and she who now seems part of your soul, will be equally dear to you, and you will rejoice as much in seeing the spiritual growth and preferment of the one as of the other. It is sufficient to know that nothing that can give us pain will be found in heaven, and that all things necessary for our perfect bliss will be there; and it is consequently a matter of no moment whether or not our present earthly notions of heaven be realized.

TO OUR CONTRIBUTORS.

Several brethren in different Conferences have promised us sermons for the Pulpit. Will they be good enough to meet that engagement early? Even if they do not see their sermons in print very soon after sent, they will appear in due time, and we shall have the advantage of arranging our matter at more leisure. We are happy to learn that the discourses already published have done good. We state this for the encouragement of those breth-

ren who go to the trouble of preparing sermons for our pages.—Yea, and every humble, hearty, faithful effort will be blessed. We hope that each discourse published in the “Pulpit” will be instrumental in the salvation of a score of souls. Let our brethren be more careful to aim directly at the hearts of sinners, to work for the edification of the Church, and to scourge the vices of the age, than to produce fine essays, cold, abstract, and scholastic,—then *good must be done*. Dealing with generalities does not do, when a world is to be saved. Let each writer set before him an individual soul in all its relations to time and eternity and the cross of Christ, and then he will write “as becometh the oracles of God.” We cannot express the deep solicitude which we feel, as to the revelations which are to be made at the bar of God concerning the career of the Southern Methodist Pulpit!

DOCTORS.

Transylvania University has conferred the degree of D. D. upon the Rev. Whiteford Smith, of South Carolina, and the Rev. John Early, of Virginia; the Masonic College upon the Rev. Isaac Ebbert, President of St. Charles College, Missouri, and the Rev. Edward Stevenson, of Kentucky; and Centenary College upon the Rev. B. M. Drake, of Mississippi.

☞ The *back numbers* of the “Pulpit” will in all cases be furnished to subscribers. We intend that each shall have a complete volume. As we have made ample provision for this, we hope that no one will be deterred from subscribing by the apprehension that he may not be able to secure all the numbers.—When we can no longer supply them we shall give due notice.—At present, although our subscription list is almost constantly increasing, we are at some distance from the point which we had marked as the limit of the circulation of the first volume. Let our brethren make further efforts to increase the reading congregation of our writing preachers.

OUR REVIEW DEPARTMENT.

We acknowledge with pleasure the reception of a package from the American Tract Society of 7500 pages of its publications.—“Freely ye have received, freely give.” We shall put these books and tracts on the highway of usefulness. We call attention to

1. *The Pictorial Tract Primer.*

In the name of our boy Theodore we return many thanks to the good and gifted Miss Caulkins, of New London, Conn., for this book. She will probably have accomplished more good that shall live in eternity than Mary Somerville, the learned author of the “Connection of the Physical Sciences.” We recommend it as *just the book* for younger classes in Sunday Schools and other Schools, and for home instruction. It is beautiful, good, and useful; just as a little child’s guardian angel is.

2. *Sabbath Manual, No. 4. Proper Mode of Keeping the Sabbath.* By Rev. Justin Edwards, D. D.

We are so well pleased with this No. that we should be pleased to examine the other three. As we intend to talk on this subject with our readers shortly we shall say more of this book. It is greatly needed in many Southern towns we know.

Great Truths in Simple Words; For Little Children. American Tract Society.

A good book; attractive, impressive, instructive.

The Bible True, and Infidelity Wicked. By W. S. Plumer, D. D. Am. Tract Society.

Eighty pages of paragraphs, plain and pointed; a simple yet energetic antidote to Infidelity which ought to be extensively circulated. Let the young read it; it will do the old good.

Holden’s Dollar Magazine. 109, Nassau st., New York.

An improving Magazine. The September No. has, among

other wood cuts a portrait of the Rev. Henry Ward Beecher, of Brooklyn, son of the distinguished Dr. Beecher of the West. The portrait presents him as rather a rough looking young man. He is an eloquent preacher and the author of "Lectures to Young Men," a book which we can recommend as interesting because of its earnestness and impressiveness. Its lecture on "The strange Woman" is singularly powerful.

The Works of Thomas Dick, LL. D. 8 vols., (in four) 12 mo., with a Portrait. Philadelphia: E. C. & J. Biddle.

These four stout volumes comprise works on eight subjects of very great interest. 1. The Philosophy of a Future State. 2. The Christian Philosopher, or the connection of Science and Philosophy with Religion. 3. The Philosophy of Religion; or, An Illustration of the Moral Laws of the Universe. 4. The Improvement of Society by the Diffusion of Knowledge; or an illustration of the advantages which would result from a more general dissemination of Rational and Scientific Information among all ranks. 5. The Mental Illumination and Moral Improvement of Mankind; or an Inquiry into the means by which a general diffusion of knowledge and moral principle may be promoted. 6. The Sin and Evils of Covetousness. Illustrated by a variety of facts, selected from sacred and civil history. 7. Celestial Scenery, or the wonders of the Planetary System Displayed. Illustrating the Perfections of the Deity and a Plurality of Worlds. 8. The Siderial Heavens; and other subjects connected with Astronomy.

It will be perceived that these are deeply interesting subjects, and Dr. Dick has written thereupon a series of very interesting books. His works have had an extensive circulation in Great Britain and America, and their character is generally known.—We do not subscribe to all the author's views and opinions, yet we believe that the general effect of his works has been salutary. We believe that they have allured many young minds to the pleasant fields of Natural Philosophy, and given them their first and most exciting ideas of the connections between the spiritual and the physical world, and that they have also done much to counteract the infidelity of the age. They would constitute an excellent little family library. The poor man who had no other

books than these would find his mind greatly expanded by their perusal. A cheap edition is published by the Messrs. Biddle, in half muslin, at the reduced price of \$2 50 a copy.

L'Histoire de Sandford Et Merton. Par Thomas Day. Trudent de L'Anglais en Francais. Par M. Berquin. Philadelphia: E. C. & J. Biddle. 1848.

Parlez-vous Francais? To all youngsters responding *Oui, Monsieur* to this or to the question *Apprenez vous Francais?* it will be a pleasure to know that having derived so much delight from reading this story in English they may now be gratified and profited by reading a translation by an author who has considerable reputation for his skill in writing for young people.

1. *The First Part of the United States Arithmetic. Designed for Schools. By Wm. Vogdes, A. M.*
2. *The United States Arithmetic. By the same Author.*
3. *Key to the United States Arithmetic. Same Author. Philadelphia: E. C. & J. Biddle. 1848.*

These books have the recommendation of experienced teachers, are extensively used at the North, and are the production of a gentleman who himself has had much experience in giving instruction in this branch of education. We may say this, although we have not time to examine them with any particularity.

1. *Three Thousand Exercises in Arithmetic. By David Ring.*
2. *Key to the 3000 Exercises, &c. By David Ring. Philadelphia: E. C. & J. Biddle.*

Teachers often find themselves at a loss for a *variety* of exercises under each rule in Arithmetic. To supply this want the above books have been published. The Exercises are copious, and so far as we have looked at them they appear to be judicious.

Lexicon Scientiarum. By Henry McMurtrie, M. D. Philadelphia: E. C. & J. Biddle. 1847.

All general readers must have frequently felt the want of a Dictionary explaining the meaning of Scientific terms. These occur so frequently in Reviews, and Monthly Magazines, and the Newspapers, that it is difficult to pursue a course of general reading without assistance of this kind. We had begun to collect materials for such a work when Dr. McMurtrie's was announced. Having had occasion to consult it frequently we can recommend

it as very valuable both on account of its fulness and its accuracy.

An Elementary Treatise on Mensuration. By Wm. Vogdes, A. M.
Philadelphia: E. C. & J. Biddle. 1847.

Key to Elementary Mensuration, &c.

We like the aim at the practical which characterizes this work. It has a large amount of most useful matter to mechanics and business men generally. We consider this book a decided improvement upon the treatises of Bonnycastle, Hutton, and others, being so especially adapted to the wants of persons engaged in industrial pursuits.

1. *The First Book of Etymology.* By James Lynd.

2. *The Class Book of Etymology.* By James Lynd.

3. *An Etymological Dictionary of the English Language.* By John Oswald. *Revised and Improved, and especially adapted to the purpose of Teaching English Composition.* By John M. Keagy, M. D. Philadelphia: E. C. & J. Biddle. 1848.

Coleridge says "In a language like ours where so many words are derived from other languages, there are few modes of instruction more useful or more amusing than that of accustoming young people to seek for the Etymology or primary meaning of the words they use. *There are cases in which more knowledge of more importance may be conveyed by the history of a word than by the history of a campaign.*" The three books above mentioned form an excellent series, and are a great help to those who are studying to acquire precision in the use of the language. Seeing how closely propriety of expression is connected with propriety of thought, Etymology should be considered an indispensable branch of study in every School and Academy. Mr. Lynd's books seem more adapted to the wants of teachers and scholars than designed to make a show of learning. Oswald's Dictionary is a valuable work, enriched by an Introduction from the pen of the late Dr. Keagy and a key to the Latin, Greek, and other roots by Mr. Lynd. We cheerfully commend this book as the best work of the kind and this edition as the best edition of the work.

SERMON VIII.

THE GREAT TRUTH AND ITS EVIDENCES.

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WITHOUT controversy great is the mystery of Godliness ; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—I TIM. III. 16.

St. Paul, in this eloquent passage, announces the most interesting, sublime and stupendous truth ever published to the world—viz: That “God was manifest in the flesh.” This truth constitutes the absorbing theme of Divine revelation to man—it is the vast hinge upon which the moral government of the universe turns—it is to the moral system, every thing that the sun is to the solar system, the centre around which all pure and generous affections in all created beings revolve—the source of light and life to a benighted and dying world, attracting to itself every eye, and every holy emotion in the universe.

The eyes of all Saints in all ages and in all lands have been gladdened by its light ; while their hearts have been cheered and warmed by its life giving influence. It is the truth on which angel and arch-angel have from its earliest foreshadowings been continually fixing their regards, and which in its manifestation in the fulness of time inspired among their celestial ranks anthems of bursting praise. It will be the grand source of joy and felicity to all the redeemed and glorified spirits, and the prominent object of

their contemplation, admiration and praise to all eternity ; being the embodiment of the august plan of human redemption. This is the truth of which the Church is the pillar and the ground of which every branch of the Gospel Church is a monumental pillar, bearing the imperishable inscription, "God was manifest in the flesh." This truth the Apostle declares to be without controversy a great mystery. It is therefore worthy of our most serious and mature consideration.

I. IN THE MYSTERY OF ITS PRINCIPLES.

II. IN THE AMPLITUDE OF ITS EVIDENCES.

I. *In the Mystery of its Principles.* The declaration, "God was manifest in the flesh," is eminently descriptive of Jesus Christ, and is by universal consent applied to Him. It involves,

1. *His Divinity.* He is GOD. I am aware that an effort has been made to impugn the authority of this inspired declaration, but it has proved a failure. There are several manuscripts, which read "who was manifest in the flesh"—instead of "God was manifest in the flesh"—and one that reads "which" instead of "God." Of the readings in those manuscripts, let it be observed that the first, "who was manifest," is ungrammatical ; the relative "who" has no antecedent ; the word "godliness" is in the original, of the feminine gender ; and the Greek for mystery, is of the neuter gender ; whereas the relative "who" is of the masculine gender ; so that it cannot agree with either ; therefore it can have no antecedent. This most palpable absurdity destroys the authority of "who." If we read "which" instead of "God" its antecedent must be mystery ; for it cannot agree in gender with "godliness." The sense of the latter clause of the verse would then be, the "mystery," which was received up into glory. This reading makes the Apostle utter most ridiculous nonsense ; and is consequently inadmissible. There is a vast preponderance of evidence in favour of our English translation of this passage. An immense majority of manuscripts and versions confirm its accuracy. The passage, then, stands in its full force in proof of the divinity of Jesus Christ. And if there be one doctrine of the Gospel of greater importance than another it is *that* of the divinity of Jesus Christ. For *that* is the chief corner-stone of the

foundation laid by the Prophets and Apostles, on which towers in fair proportions, in moral beauty and grandeur, the house of God, the church of the living God :—*that* is the tree of life in the Christian Paradise, whose leaves are for the healing of the nations :—*that* is the glorious sun that illumines and beautifies the Gospel firmament :—*that* is the key-stone to the magnificent arch of revealed truth : take it away and the arch tumbles into ruin. It is not, however, expedient in this discourse to introduce the full series of demonstrations of the truth of this essential doctrine of the Gospel, of which it is susceptible. I shall, therefore, content myself with a single demonstration predicated upon the divine title “God” by which he is designated in the text. Christ is repeatedly called God. St. John says, “In the beginning was the Word, and the Word was with God, and the Word was God.” The lip of inspiration pronounced his name to be, “Emmanuel, which being interpreted is God with us ;” or more literally, “The strong God with us.” No other than God^h himself dwelling with us in human flesh. The Apostle Thomas, therefore might well exclaim to him, “My Lord and my God.” And this exclamation was the spontaneous language of conviction. St. Paul represents the Father as saying to the Lord Jesus—“Thy throne, O God, is for ever and ever.” St. Paul speaks of “The doctrine of God our Saviour ;” He whom he declares to be “Jesus Christ our Saviour ;” using also the phrase “The kindness of God our Saviour.” These clear and forcible citations present irrefragable proofs that Jesus Christ was truly and properly the Supreme God.

But to make the demonstration of Christ’s divinity complete and above all caviling, the pen of inspiration has called Jesus God in connection with epithets, that confine its meaning to one Supreme and Eternal God. He is styled the true, the great, the only wise, the mighty, the supreme and ever blessed God.

He is called the true^g God. St. John declares, “And we know that the Son of God is come, and hath given us an understanding that we may know the true one, and we are in the true one, even in his Son Jesus Christ. This is the true God and eternal life.” Here the pronoun “*this*” (meaning this person) has Jesus Christ for its immediate antecedent, as must be obvious to every person. Jesus Christ, therefore, is called the true God.

He is denominated the Great God. "Looking," says St. Paul "for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," or as it should read—"The great God our Saviour Jesus Christ." That Jesus Christ is the person here called the great God, is conclusively evident from several considerations; He is the person, who is every where mentioned in the Scriptures as appearing or coming to Judge the world, and is also represented throughout the Scriptures as the hope and Saviour of the world. This Hope, Saviour and Judge is here declared to be the great God.

He is styled the only wise God. Says St. Jude, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever."

Christ is designated the Mighty God. The evangelical prophet Isaiah predicting the coming of the Messiah, says, "His name shall be called the Mighty God."

He is denominated the supreme and ever-blessed God. "Whose are the fathers, and of whom as concerning the flesh, Christ came who is over all; God blessed for ever:" or more literally, "Who is God over all blessed for ever." No criticism or argument can evade the force of this inspired declaration,—Christ is God—He is God over all—He is God blessed for ever. These several passages of the living Oracles teach the divinity of Christ with the clearness of a sun-beam. For if they call him God—the true, the great, the only wise, the supreme and ever-blessed God, then he must be very and eternal God, "The everlasting Father." It follows then, that Jesus Christ was "*God* manifest in the flesh." This declaration involves

2. His HUMANITY. He is God *manifest in the flesh*. The doctrine of the proper humanity of Christ was denied by Marcion, Valentinus, Apelles, and many ancient heretics. But that Christ had a real human body, and not a mere human shape, is amply sustained by both the Old and the New Testament. Isaiah says, "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Also in reference to the same glorious personage he

proclaims, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." Again the same Prophet declares, "There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots. Behold, the days come, saith the Lord, that I will raise unto David a righteous branch,—and this is his name whereby he shall be called, The Lord our Righteousness." Zachariah declares, "Thus speaketh the Lord of hosts, saying: Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the Temple of the Lord: Even he shall build the Temple of the Lord; and he shall bear the glory." Now it is undeniably evident that all these passages, as also numerous others of a like character, refer expressly to Israel's promised Messiah; and it is equally manifest that they involve the true humanity of that Messiah. Indeed, the language of the prophets is too explicit to admit of any other interpretation. For in direct reference to the glorious Messiah, whose divinity is so clearly proclaimed by his exalted titles, they call him "the child born—the son given—the rod coming forth out of the stem of Jesse, and a branch growing out of his roots—the man whose name is the branch, growing up out of his place." The Evangelist John affirms, "That the Word," who was in the beginning with God, and was God, "was made flesh and dwelt among us." Says St. Paul, "Who, being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, And being found in fashion as a man, he humbled himself." For as much as the children are partakers of flesh and blood, he also himself likewise took part of the same." "Concerning his son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the son of God with power according to the Spirit of holiness."

The inspired penmen represent Jesus Christ as eating, drinking, sleeping, walking, working and as being weary—as groaning, bleeding and dying upon the cross. Perfect manhood, therefore, embracing body and soul was assumed by the Eternal Word.—

Hence we are told, that our "Lord grew in wisdom as well as in stature—that his soul should be made an offering for sin—should be poured out unto death,—that he should see of the travail of his soul, and should be satisfied ; and hence his capability of that sore amazement and sorrow unto death, and numerous other acts of grieving, feeling, rejoicing, desiring, willing and loving ascribed to him by the sacred writers.

Therefore, when we read that God was manifest in the flesh—that the Word was made flesh—partook of flesh and blood—came in the flesh—had a body prepared for Him, we must remember that the whole human nature is intended. It follows then with the clearness of noon-day that Jesus Christ is *very man* as well as *very God*. Another principle of the truth involved is,

3. *The union of true divinity and perfect humanity in Christ Jesus.* He is emphatically "*God manifest in the flesh.*" The Divinity being an object entirely above the grasp of the human mind, a full comprehension of the mode of its union with flesh cannot be expected. For who can launch out into the unfathomable deep of his perfections, or travel across the unlimited spreadings of his life-time, or walk the circle of his dwelling place? Who does not feel his highest energies quail before the immensity and magnificence of Divinity? It is sufficient, however, for all practical purposes to maintain the general truth of the union of the Godhead with the manhood, against its numerous enemies, who have sought by all the arts of subtlety and sophistry to overthrow it. "We must not," says a learned author, "with Arius, deny the Saviour to be truly God, because he became man ; nor assert with Apollinaris, that he was not really man, because he was also God. We must not, with Nestorius, rend Christ asunder, and divide him into two persons ; nor after the example of Eutyches, confound in his person those natures, which should be distinguished. These were the four capital errors, which, in the earlier ages, harrassed and distracted the christian Church on the point of the incarnation ; and in opposition to which, the four most famous ancient councils of Nice, Constantinople, Ephesus, and Chalcedon, were called. Whatever was by them decreed, either in declaration of christian belief, or refutation of heresy, may all be combined in four words—truly, perfectly, indivisibly,

distinctly ;—truly God, perfectly man, indivisibly one person, distinctly two natures. Within the compass of which I may truly affirm that all the heresies which touch the person of Jesus Christ, (whether they have risen in the latter days, or in any age heretofore,) may, with great facility, be brought to confine themselves.” St. Paul, in speaking of the incarnation, says, “For verily he took not on him the nature of angels ; but he took on him the seed of Abraham,” or more literally—“He taketh not hold of angels ; but he taketh hold of the seed of Abraham.” Christ did not undertake to redeem angels, consequently he did not take upon him their nature. It was the human race whom he undertook to redeem and save, hence he took upon him man’s nature—came in the line of Abraham’s posterity, according to the ancient promise made to him. He took, or assumed, the manhood into union with the Godhead. As the reasonable soul and flesh constitute one man, so God and man constitute one Christ. The soul is not turned into, nor compounded with the body, yet they two, though distinct in nature, form one man. Neither is the divinity turned into or compounded with the humanity, yet they two, though distinct in nature, form one Christ. In respect both to man and Christ, the natures are preserved without confusion, the person is entire without division. The doctrine of the union of divine and human natures in the person of Christ, most beautifully and forcibly harmonises two great classes of inspired descriptions of Jesus Christ ; one class teaching his divinity, the other his humanity. The Scriptures describe him arrayed in all the attributes of divinity, and yet being raised to a kingdom and glory—reigning on a throne, and yet being anointed with the oil of gladness above his fellows—to be God, and yet by a human birth to be God with us—to be supreme, and yet a servant—to be equal with the Father, and yet subordinate to the Father—to be greater than the angels, and yet made lower than the angels—to be the Creator of all things, and yet manifest in the flesh—raising himself from the dead, and yet being raised by the God of peace.

Now these very different and apparently contradictory statements respecting Christ perfectly harmonise with the great truth that, He was God manifest in the flesh ; but they are wholly un-

intelligible and utterly irreconcilable on any theory, which denies to him a real and personal divinity on the one hand, or a real humanity on the other.

SERMON IX.

THE GREAT TRUTH AND ITS EVIDENCES.

[CONTINUED.]

WITHOUT controversy great is the mystery of Godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—I TIM. III. 16.

But these principles of the great truth, “God was manifest in the flesh;” viz: true divinity and perfect humanity united in the person of Christ, considered in the former discourse, St. Paul declares without controversy to involve a *great mystery*. They involve,

1. The mystery of *condescension*. How incomprehensible, that the Eternal Word should veil the splendors of the Godhead in the garment of humanity—that he should conceal the form of God under the form of a servant—that he should be made in the likeness of sinful men—that the Lord of glory should be so emptied as to have no form or comeliness that men should desire him—that he who was infinitely rich, should become infinitely poor, not having where to lay his head—that the Creator and Upholder of all worlds should be crucified in weakness—that he whose name is Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, should appear in our world as the child born, the son given—that the Ancient of days should appear as the infant of days! With peculiar appropriateness the

lips of inspiration style him "The Wonderful"—for in him time and eternity, earth and heaven—omnipotence and weakness, are united. These principles involve,

2. The mystery of *profundity*. The manifestation of God in the flesh is unquestionably one of the greatest mysteries of the christian religion. I have read of one of the most distinguished Italian Artists who conceived the design of painting the Last Supper of our Lord. One by one, he studied the characters of the Apostles, and then settled it in his own mind, and painted a form and countenance in which any beholder might see the character expressed. He then applied himself to the character of our Saviour. He studied the attributes of his mind and heart. He sought, in all the stores of his own inventive fancy, for a combination of features and complexion, which should express those attributes,—the conscious power, the wisdom, the holiness, the love, the mercy, the meekness, the patience, the whole character of the divine Redeemer. He sought long—intensely—but in vain. Every countenance he could imagine fell evidently far below; and at last he threw down his pencil in despair, declaring that *the face of Jesus could not be painted*. It is equally true that the great mystery of godliness, God manifest in the flesh, cannot be painted—cannot be fully explained—no, an angel's pencil cannot paint it. Were I to attempt its full solution, I should be exercising myself in great matters, in things too high for me.—For such knowledge is too wonderful for me, it is high, I cannot attain unto it—for who by searching can find out God unto perfection? "Verily thou art a God that hidest thyself, O God of Israel, the Saviour." Such was the exclamation of Isaiah, when overwhelmed with the weight of God's revelations to him. God was partially revealed to him; but much remained unrevealed. A beam of celestial light had fallen upon him, "but it was only sufficient to make him intelligently conscious of the unfathomable depth of the Fountain of Light itself." "O the depth of the riches, both of the wisdom and knowledge of God! His ways are past finding out!"

There is a point in the examination of this great mystery where the human understanding must fail, for it is finite; but God is

infinite. The finite cannot grasp the infinite—there must be a limit to the power of the finite understanding—there must be a horizon to man's perceptions of truth in which mystery commences. The manifestation of God in the flesh presents a horizon to the human mind, which fades into mystery. But it would be the excess of folly in any man to reject the objects in the foreground, and in the centre of a landscape, because he could not with equal precision, discern the objects in the horizon.

3. The mystery of a Trinity in Unity is involved in the manifestation of God in the flesh. For all the persons of the ever blessed Trinity were concerned in the incarnation of the Divine Word, the second person in the glorious and ineffable Godhead. The Father bequeaths him to the world for its redemption, the Holy Spirit forms the human body, the Son assumes that body.—It is in connection with the incarnation of the eternal Son of God and the redemption of the world through him, that we should ever contemplate the glorious and sublime doctrine of the Trinity; for it is in this connection that its practical uses and vital importance appear. In this connection it is not a mere abstract theory, but a sublime, interesting and practical truth, as the love of the Father, the grace of the Lord Jesus Christ, and the communion of the Holy Spirit, equally concur in the salvation of all who believe in Jesus, God manifest in the flesh.

But the vast utility of the doctrine of the Trinity does not explain its mystery. It is a glorious truth revealed, but not explained—"God; Father, Son, and Holy Ghost, one God; distinct, yet not divided, separate, yet still one. The Son; co-equal and co-eternal with the Father; yet begotten of the Father. The Holy Spirit; proceeding from the Father and the Son. The Son sent by the Father, and filled with the Holy Spirit. The Holy Spirit received from the Father and by the Son. The Father God; the Son God; the Holy Spirit God; and yet there is but one God. Hear, O Israel, the Lord our God is one God, God saying *of* himself, I am, and there is none else; I know not any.—God saying *to* himself, Let us make man in *our* image, after *our* likeness. What human understanding can grasp this?" The Trinity is a *mystery*, not a *contradiction*. For the divine Unity is a Unity of Essence; but the Trinity is a Trinity of Persons.

There may seem to be a contradiction in the truth ; but the cause is in the infirmity of the creature, and not in the infirmity of the truth itself. The truth is too high for our powers ; it is beyond our reach. “ Is not this the same in other things, as well as in religion ? Do we understand *ourselves* ? The Metaphysician inquires into the human mind ; and the Anatomist searches into the veins and arteries and joints of the human body ; and each make many discoveries ; but there is a point at which they are both baffled—the union of mind and matter, and the power of the one over the other. It is a mysterious region, the fact of which cannot be denied, but the explanation of which cannot be given.

In the science which connects itself with the existence of man there is a mystery ; there is a fact ; and in philosophy, facts hold the place which revelation holds in religion.

The Bible contains our facts, experience gives the Philosopher his facts ; and facts bring him to a point where he must confess mystery. Where is the Methaphysician that hath ever explained the action of mind upon matter, and the ready movements of flesh and bone, at the secret bidding of the mysterious resident within ? And where is the Anatomist who hath discovered its origin with his searching knife ? No ; there is a mystery in it. Now, where would be the philosophy, where would be the reason of the man, who would deny the proximate facts which are discovered by the Anatomist, and the proximate statements which are made, truly, by the Metaphysician, because if you press them a little further, you come to a mystery ? Would there be reason, would there be philosophy, in rejecting both of these branches of human learning, because they bring you, when legitimately pursued, “ into a region where you must confess yourself a little child, and receive the fact unexplained ? For a mystery in philosophy is a fact unexplained ; as a mystery in religion is a revelation unexplained. Take another instance. Much has been discovered, and much has been demonstrated, in the science of Astronomy. The motions of the heavenly bodies have been made matter of calculation amongst men ; and true calculation ; the results proving themselves true, by periodical returns of infallible observation.—But there is a point at which we reach a mystery here. Upon what do all these calculations depend ? and upon what do all these

motions rest? Upon a quality, which Sir Isaac Newton baptised; he gave the mystery a name; he called it gravitation. Grant gravitation, and we can reason about the solar system. But what is gravitation? Who can explain that? Why should matter have gravity? It *has*; yes, we know it *has*; that is a fact; but why should it? There is a mystery. Why should the tendency of matter be to the centre of the earth? Why is it a fact, that if you bore through the centre of the earth, if you had a hollow diameter through the earth, and dropped a ball through it, it would vibrate at the centre, and having fallen down, it would fall up again, back to the centre, and would never, and could never, fall through? No one can tell why it is. Here is a mystery.—Grant this, which is in the horizon, and you prove your nearer object. But this must be granted as the mystery in the matter. And where would be the reason, I ask, where the philosophy, where the sound sense, where would be the supreme discernment of the men, who, because they cannot reason through, and explain gravitation, would take upon them to reject the Newtonian system of philosophy in the heavens?

Now let us return to our sublimer theme. Here is a mystery concerning the Trinity in Unity—some information is given, but a reserve maintained. Suppose that the Trinity of persons in the Godhead were made plain to us; it would only be by the revelation of some farther off point in the truth, which would throw forward the Trinity into the landscape and enable us to look through it; and then the point so revealed would occupy the place of the horizon, and we would have transferred the mystery from one point of truth to another; for we are finite and God is infinite. Now, where is the sense, the reason, the philosophy, the superior discernment? where is the more reasonable religion, of rejecting the doctrine of the Trinity, because there is a mystery in it, and rejecting the proximate statements of redemption, which all hang upon the Trinity, because, when pressed home, they involve the human mind in a mystery, and make man feel what he ought to feel—that he is a little ignorant child, at his highest attainments, in the presence of his Maker?

The Trinity is in the horizon, the Trinity in Unity; it is the horizon of revelation to us on this point; it is the gravitation.—

Granting it, the whole statements of redemption are capable of demonstration ; rejecting it, the whole scheme of redemption is a nonentity ; for there is no Mediator, there is no atonement, there is no sanctifier. Reject the Trinity and the gap, which sin has made between God and man, finds no one that can fill it up.—All false glosses upon christianity leave this gap unfilled up. Admit the mystery ; and by the assistance of it, and resting upon it, we are in possession of the fundamental element of truth, which invests with importance, and with demonstrative clearness, the mediation, the atonement, the recovery of the fallen creature back into the very bosom of God, which is salvation.”

4. The great mystery of godliness involves the mystery of *the plan of salvation*. In this plan every thing essential to practical purposes is disclosed, yet there is much that is mysterious. An attempt to develop the secret reasons of the stupendous plan would be transcending the just limits of human inquiry. “We are bound to rejoice in the countless benefits of the oblation of the Son of God, and to study diligently its pressing reasonings against sin ; while there must always be a mystery, awful and overwhelming, quite unapproachable by man, in the fact that for the sake of our apostate race, the Son of God died upon the cross. The incarnation is the proximate mystery of redemption. Who can explain it ? How the Godhead tabernacled in flesh—how the Divinity and humanity could coalesce to make a mediator—so that the lash of the broken law shall take effect on human flesh, and the reproaches deserved by fallen man shall break a human heart ; and yet the person, who has human flesh to be lacerated and a human heart to be broken, shall have merit with God, and shall, instead of being exposed to the punishment of the curse of the divine law throughout eternity, be able to concentrate and to exhaust the punishment at once?—that there could be a bearing of sin, and freedom from sinfulness—the impossibility of being overcome by temptation, and yet such a capability of being tempted as should secure sympathy to ourselves ? On all these points, the more we search the more we shall be persuaded, that it lies out of the power of human reason—at least with the present amount of revelation—to scan the wonders of the person, and to unravel the intricacies of the work of the Redeemer.”

Yet I am well persuaded, that it is because of being involved in this very mystery, that so many reasoning and educated men are in mind, if not avowedly in creed, rejecting the peculiarities of God's revealed method of saving sinners. "But where is the reason, where is the judgment, where is the superior discernment of refusing the proximate lesson, because of being involved in an ultimate mystery? Let me appeal again to the Astronomer and to the Anatomist; and let me send these reasoning men back to school to learn where there is any science without a mystery.—When they shall have found a science without a mystery, or shall have explained and made perfectly clear every mystery in the sciences, then let them reason (but not before) against a mystery in religion."

Truly did the Apostle exclaim, "Without controversy great is the mystery of godliness, God manifest in the flesh." The principles of this great truth are clearly revealed, and brought forward into the front ground of the picture, but in them a mystery hangs in the dimness of the horizon upon us, and will ever hang there, unless we can attain such a pinnacle, that there shall be no horizon. It becomes them to be reconciled to mysteries—to be satisfied with revelation; for these principles are the leading facts of revelation. And shall we refuse facts, because the admission of them involves us in a mystery? But where is the superior discernment of this, where is the judgment in the case; to blot out these facts because they involve us in a mystery by that admission, or again, to admit that we are little children, and to receive these facts of our divine philosophy? "He is no philosopher who rejects a single fact because it involves him in a difficulty, or is opposed to some previous theory. Nay, how is all sound philosophy followed, and prosecuted unto truth, but by holding men's theories in abeyance, under the command of fresh facts, so that fresh facts shall rectify theories, and theories shall be prostrated before facts?" And so should man's judgments be before these facts of the Bible—these principles of eternal Truth.

SERMON X.

THE GREAT TRUTH AND ITS EVIDENCES.

[CONTINUED.]

WITHOUT controversy great is the mystery of Godliness ; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.—I TIM. III. 16.

Having in the preceding sermon, contemplated this great truth in the mystery of its principles, I proceed to consider it,

II. In the **AMPLITUDE OF ITS EVIDENCES.** Though this truth is profoundly mysterious in its principles, it is not mysterious in its evidence. Its evidence is let down within the reach of human inquiry. It stands on the evidence of divine testimony. It stands in its miraculous authority before the eyes of men, corroborated by its moral power and fitness, and handed down by the authentic testimony of the living Oracles. It stands in such a series of moral demonstrations, as involves those who deny it in greater absurdity of credulousness, than those who receive it. Those, therefore, who refuse to inquire into its evidences and deny it in ignorance, deserve the fearful consequences.

I might refer to the testimony of prophecy in support of this truth ; for St. John declares—"The testimony of Jesus is the spirit of prophecy,"—its scope, design and consummation. Says St. Paul, "To him give all the prophets witness." They gave definite presignifications by which the long announced Messiah should be infallibly known at his advent, which were fully realized in him, and established the truth of his pretensions.

"Messiah's name attuned each lofty spring,
 The world's Redeemer, and his people's king !
 He in his glory, in his grief, appeared
 The star that led them, and the sun that cheer'd—
 For him the kindling inspiration glow'd,
 And words of fire from lips terrestrial flow'd.
 Him in his supernatural light they saw,
 And track'd his suffering path with trembling awe.
 Beheld him conflict with the powers beneath,
 Victorious burst the iron grasp of death,
 Conqueror from the realms of Hades rise,
 And pass triumphant through the cleaving skies.
 They view'd his imperial throne sublime,
 High raised o'er every realm of earth and time ;
 And hail'd that morn commenc'd whose cloudless sun,
 An endless course through changeless years shall run."

The text presents five important testimonies of this truth—

1. *The testimony of the Holy Spirit*, "Justified by the Spirit." Said Christ in describing the offices of the Holy Spirit, "He shall testify of me." And most fully and clearly were all the pretensions of Jesus to be equal to and one with the Father confirmed by the testimony of the Spirit. How direct and specific was the testimony of the Spirit at the baptism of Jesus, his consecration to the priestly office, when he descended in the form of a dove and lighted upon him, designating him as the Lamb of God, the promised Messiah ! For John Baptist had borne record, saying, "He that sent me to baptise with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining upon him, the same is he which baptiseth with the Holy Ghost. And I saw and bear record, that this is the Son of God." This significant testimony directed the eager gaze of the thousands of Israel, who witnessed it, on him of whom Moses and the prophets had spoken—the Shiloh to whom the gathering of the people should be.

How glorious was the testimony of the Spirit at the new tomb of Joseph, of Arimathea, when he declared Jesus to be the Son of God with power by the resurrection from the dead ! It was the power of the Spirit that produced the earthquake—that broke the governor's seal, and rolled away the great stone from the door of the sepulchre, that resuscitated the dead body of Jesus—thereby justifying his claims to be Emmanuel, God with us, and confirm-

ing the truth of his repeated declarations, that on the third day he would rise again. How wonderful was the testimony of the Spirit on the day of Pentecost, when the dispensation of the incarnate Word was fully ushered in, confirming this great truth by signs, wonders, and divers gifts of the Holy Spirit, making it powerful to the salvation of thousands of souls.

In every instance of the Spirit's operations on the human heart he bears direct testimony to this truth. Said Christ in his consoling discourse to his disciples on the approach of his crucifixion, in which he promised to send the Comforter, the Holy Ghost,—“He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I that he shall take of mine, and shall show it unto you.” It is the perpetual office of the Spirit to reprove the world of sin because they believe not on Jesus Christ, “God manifest in the flesh.” In every instance of his reproofs he glorifies the Saviour. In every instance of the “uncreated gales of the Spirit sweeping over the dull caverns of the human heart, breathing in them the melodies of glad tidings, and awakening strains of glory, and honor and praise” unto him who loved us and gave himself an offering and a sacrifice for us, he glorifies the Redeemer. In every instance of his attesting the adoption of christians, of helping their infirmities, of strengthening them in the inner man, and making them abound in hope through his power, he glorifies Jesus, for he takes of the things of Jesus and shews them unto his disciples.

2. *The testimony of angels*, “Seen of angels.” Their testimony is clear in the announcement of his birth to the Shepherds of Bethlehem. “The angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid. And the angel said unto them, “Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.” Although the angel was making known to the Shepherds the birth of one who was apparently nothing but an humble infant, placed in the lowest circumstances, with nothing outward to attract their regard, yet did this angelic

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messenger declare that he was a Saviour; the Saviour long promised, who was able to bear the load of the world's iniquities; that he was come to deliver his people from their sins—being mighty to save to the uttermost,—That this lowly child was likewise Christ, the anointed of God, the anointed prophet, priest, and king, of a new dispensation—That this child was also Christ the Lord, the rightful Lord of the universe—the Lord of all. And yet glorious as he was, the angel described the humble circumstances in which they should find him. “This shall be a sign unto you; a proof that my message is from heaven; a proof that you are not deluded; a proof in which your faith may rest assured, because imagination could never direct you to such an expectation as this; ye shall find the babe wrapped in swaddling clothes, lying in a manger.”

Not only did one celestial messenger come to announce the Saviour's birth, but scarcely had he finished his message, when suddenly there was with the angel a multitude of the heavenly host, praising God. The manifestation of God in the flesh, introduced new extacy through the angelic company; yea, “it introduced a new epoch in the heavenly annals, causing a thrill of gladness to flow down the ranks of the celestial hierarchy—one rank calling to another, as they did in the hearing of the amazed and almost terrified Isaiah,—angel to arch-angel, cherubim to seraphim, principality to power, rolling the sublime chorus of exultation, glory to God in the highest, peace on earth and good will to men. It is no marvel that with one accord they sent forth such an anthem that the Shepherds on the plains of Bethlehem caught its echo.”

Angels desired to look into the “great mystery of godliness, God manifest in the flesh,” and watched with anxious scrutiny the development of the stupendous plan of salvation, hence they not only witnessed the birth of the Saviour, but his temptation in the wilderness, his agony in the garden, his resurrection from the dead, and his ascension to heaven. Indeed, he was the object of their holy adoration; For it is written, “When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.”

Even the fallen angels, when they witnessed his omnipotent power, testified, saying, “We know thee who thou art, Jesus the



Son of God most high. Art thou come to torment us before the time?" The mystery of God manifest in the flesh will be a theme of grateful wonder and astonishment to principalities and powers through all the periods of their glorious immortality.

3. *The testimony of the Apostles*, "Preached unto the Gentiles." Preached in obedience to the divine command. "Go into all the world and preach the Gospel to every creature." This apostolic commission is thus explained by him, who was its grand theme and author. "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses *unto me*, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

The grand theme of all their testimony was, that Jesus was "God manifest in the flesh." Of this truth they had the fullest evidence. "We," says one of the Evangelists, "beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." They beheld his glory shining forth in the wonderful miracles which he wrought. At his command they saw the withered hand restored to soundness---the lame walk---the diseased made whole---the blind see---the dead raised, and the fearful storm hushed to a peaceful calm. They beheld his glory manifested in his divine and inimitable discourses, eliciting the emphatic exclamation ---"Never man spake like this man." His glory was manifested to them in all his acts, words, tempers and spotless life. Splendid indeed was the manifestation of his glory on the mount of transfiguration, when the Divinity enshrined within communicated its radiance to the body and even to the garments, till mortality seemed to be swallowed up of life. "The Lord our God became exceeding glorious, he was clothed with honor and majesty, he decked himself with light as with a garment." Of this St. Peter testifies---"We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased.---And this voice, which came from heaven, we heard when we were with him in the holy mount."

They beheld his glory in the prodigies associated with the crucifixion---the supernatural eclipse of the sun---the rent veil of the temple---the quaking earth---the rending rocks, and the rising saints, all attested the divine character of the sufferer. They beheld it in his miraculous resurrection and triumphant ascension to heaven. But especially did they behold his glory on the day of Pentecost, as on that day his glorious dispensation fully set in, confirming all his pretensions with prodigies of remarkable sublimity. He had said to the Apostles---“I will pray the Father, and he shall give you another comforter, that he may abide with you for ever, even the Spirit of truth, who shall guide you into all truth. If I go not away, the comforter will not come unto you ; but if I depart, I will send him unto you ; Not many days hence, ye shall receive power from on high, when the Holy Ghost shall come upon you.” These gracious promises were evidently fulfilled in the sight of multitudes, when the day of Pentecost being fully come, and they being all with one accord in one place, there came a sound from heaven, as of a mighty rushing wind, filling all the house where they were sitting, and there appeared unto them cloven or distinct tongues or flames of fire, and sat upon each of them ; and they were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance.” St. Paul beheld his glory and was prostrated to the earth by its overpowering brightness. St. John beheld his glory and fell at his feet as dead, so overwhelming was the view.

In view of these outbeamings of the glory of Jesus Christ, the apostles could consider him none other than “God manifest in the flesh”---Hence they testified to the Jews and to the Gentiles that there was “no other name under heaven, or amongst men whereby we could be saved, but the name of Jesus---that through this man is preached the forgiveness of sin---that in him dwelt all the fullness of the Godhead bodily---that he is able to save to the uttermost, holding the keys of death and hades.”---And in delivering their testimony they declare, “We cannot but speak the things, which we have seen and heard.”---And in proof that their testimony was the result of their own honest convictions in the premises, they delivered it in the very face of reproach, persecution, imprisonment and martyrdom, as the re-

compense of such testimony. They had been warned by their divine Master to expect nothing else as their recompense in this life for their testimony, and they met with nothing else---sealing their testimony with their blood.

4. *The testimony of the world.* "Believed on in the world." Never was there such a moral phenomenon exhibited upon the earth as the first establishment and progress of Christianity, based upon the great truth—"God was manifest in the flesh." "The instruments by which it was established—the opposition with which it was met, and the success which attended its career, were all of the most extraordinary character. The epoch of christianity itself presents a very sublime spectacle; the whole world reposing in security under the protecting wings of the most august of all the Cæsars," peace, universal peace, with her healthful arms encircling all the nations composing the great empire, which was itself the consummation of all the empires of the ancient world. Polytheism, with her myriads of temples, and her myriads of priests, triumphantly seated in the affections of a superstitious people, and swaying a magic scepter from the Tiber to the ends of the earth; legislators, magistrates, philosophers, orators, and poets, all combined to plead her cause, and to protect her from insult and injury; rivers of sacrificial blood crimsoning all the rites of pagan worship; and clouds of incense arising from every city, town and hamlet in honor of Roman superstition. Just in this singular and unrivaled crisis, when the Jews' religion, though corrupted by tradition, and distracted with faction, was venerated for its antiquity, and admired for its divinity; when idolatry was at its zenith in the pagan world, the star of Bethlehem appears. The marvelous scene opens in a stable. What fearful odds! What a strange contrast! Idolatry in the throne, and the founder of a new religion and a new empire lying in a manger! unattended in his birth, and unseconded in his outset, he begins his career. Prodigies of extraordinary sublimity announce that the desire of all nations is born. But the love of empire and the jealousy of a rival stimulated the bloody Herod to unsheath his sword. Many innocents were slaughtered, but Heaven shielded the new-born King of the world. We pass over his eventful history. After thirty years of obscurity we find him surrounded with what the



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wise, the wealthy and the proud would call a contemptible group ; telling them that one of them, an uncouth and untutored fisherman too, had discovered a truth, which would transform the whole world, viz ; that Christ was " God manifest in the flesh. " In the midst of them he uttered the most incredible oracle ever heard. I am about, says he, to found a new empire on the acknowledgment of a single truth, that truth one of you has discovered, and all the powers and malice of worlds seen and unseen shall never prevail against it. This is our helmet, breast-plate, and shield in controversy. What a scene presents itself here ! A pusillanimous, wavering, ignorant and timid dozen of individuals, without a penny a piece, assured that to them it pleased the Ruler of the universe to give the empire of the world !

Such were the army of the faith. They begin their career, under the jealous and invidious eyes of a haughty Sanhedrim at home, and under the strict cognizance of a Roman emperor abroad, with a watchful procurator stationed over them. They commenced their operations ; one while charged with *idolatry* ; another with *treason* ; reviled and persecuted till their chief is rewarded with a cross, and themselves with threats and imprisonment. A throne in a future world animated him, and a crown of glory after martyrdom stimulated them. On they march from conquest to conquest, till not only a multitude of the Jewish priests and people, but Cæsar's household, imperial Rome, became obedient to the faith. Such was the commencement.

The land of Judea is smitten with the sword of the Spirit.—Jerusalem falls, and Samaria is taken. The coasts of Asia, maritime cities, islands, and provinces, vow allegiance to a crucified King. Mighty Rome is roused, and shaken and affrighted. Sacrifices are unbought, altars moulder and temples decay. Her pontiffs, her senate, and her emperors stand aghast. Persecution, the adjunct of a weak and wicked cause, unsheaths her sword and kindles her fires. A Nero and a Caligula prepare the faggots and illuminate Rome with burning Christians.

But the scheme soon defeats itself ; for anon it is found that the blood and ashes of martyrs are the seed of the Church. So the battle is fought till every town of note from the Tiber to the Thames, and from the Euphrates to the Ganges, bows to the cross.

On the one side superstition and the sword, the mitred head and the septred arm combine; on the other, almighty truth alone pushes on the combat. Under these fearful odds the truth triumphs, and the incarnate God is believed on in the world. These early triumphs of this truth furnish the clearest demonstration of its divinity; confirming it to all coming ages.

5. *The testimony of Heaven.* "Received up into glory."—The reception of Christ into glory is of the highest importance, as in consequence he appears in his human nature before the throne as our sacrifice and mediator. The fact of his reception into glory is thus stated by St. Paul, "Who being the brightness of the Father's glory and express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Mighty on high." The manner of his reception into glory is especially worthy of attention. He was received as a glorious conqueror, and with regal honors. The most splendid triumphs, ever decreed by the Roman Senate to her most illustrious generals, are not worthy to be named in comparison with the glorious triumph decreed him in heaven. Having spoiled principalities and powers, having blotted out the hand writing of ordinances that was against us, taking it out of the way, nailing it to his cross,—having vanquished death—and brought life and immortality to light—having led captivity captive; he ascended to make a show of his triumphs openly; and as he nears the celestial city, holy sentinels inquire, "Who is this that cometh from Edom with dyed garments from Bozra? this that is glorious in his apparel, traveling in the greatness of his strength?" He responds, I that speak in righteousness, mighty to save. The inquiry continues—Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat? He responds, I have trodden the wine press alone, of the people there were none with me; I looked and there was none to help; and I wondered that there was none to uphold; therefore, mine own arm brought salvation unto me, and my fury it upheld me." Instantly the command is heard in thunder tones issuing from the eternal throne, "Lift up your heads, O ye gates; and be ye lifted up ye everlasting doors; and the king of glory shall come in. Who is this

king of glory? the Lord strong and mighty, the Lord mighty in battle." The command is repeated—"Lift up your heads O ye gates, even lift them up ye everlasting doors; and the king of glory shall come in. Who is this king of glory? The Lord of hosts, he is the king of glory." Instantly the spirits of the just made perfect, the Old Testament saints arrived in heaven, "singing a new song, saying, worthy art thou to take the book and to open the seals thereof"—to unfold its deep mysteries—to solve its celestial problems—for thou wast slain, and hast redeemed us to God by thy blood out of every nation, kindred, tongue and people, and hast made us kings and priests unto God for ever."

Instantly the "angels round about the throne, and the beasts and the elders, the number of whom was ten times ten thousand, and thousands of thousands, were heard, saying, with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom and strength, and honor, and glory and blessing." Instantly many crowns deck his brow, and on his vesture is seen in characters of unearthly light his imperial title—"KING OF KINGS AND LORD OF LORDS." Instantly he receives the homage of the universe—"Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that were in them were heard, saying, Blessing and honor and glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever, And the four beasts said, Amen, And the four-and-twenty elders fell down and worshipped him that liveth for ever and ever."

Thus the fact and the manner of Christ's reception into glory, complete the demonstration, or rather close the series of demonstrations of the glorious truth, that he was God manifest in the flesh—that in him,

"The invisible appear'd in sight
And God was seen by mortal eye."

Now is not this great truth, so sublime, and surprising in its principles---so transcendently rich in its treasures of grace and mercy---so deep and profound in its mysteries---so ample and conclusive in its evidences, worthy of all acceptance? Is not this the truth as it is in Jesus, which whosoever believeth shall be saved, but which whosoever believeth not shall be damned?—

The truth, which whosoever receiveth in the love of it, hath life, but which whosoever receiveth not, shall not see life, but the wrath of God abiteth on him? Is not this truth the doctrine of Christ, in which whosoever abideth hath the Father and the Son, but in which whosoever abideth not, hath not God? The truth, which whosoever denieth is a deceiver and an antichrist?

Is it not the leading article, the radiating truth in the faith once delivered to the saints, for which we should earnestly contend? Is it not the very essence of that gospel of which St. Paul was not ashamed, but in which he gloried, and which must be preached in all the world for a witness? Is it not then the sublime theme of the ministrations of the angel flying through the midst of heaven bearing the everlasting gospel to preach to every nation, and kindred, and tongue, and people under the whole heaven?

“ Waft, waft, ye winds, his story,—
 And you, ye waters, roll,—
 ’Till like a sea of glory,
 It spreads from pole to pole;
 Till o’er our ransomed nature,
 The Lamb for sinners slain,
 Redeemer, King, Creator,
 In bliss returns to reign.”

Then shall be accomplished the sublime Apocalyptic vision—
 “After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb, And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen; Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever.—
 Amen!”

TO GOD THE SON.

HAIL, God the Son, in glory crown'd
Ere time began to be;
Throned with thy Sire, through half the round
Of vast eternity !

Let heaven and earth's stupendous frame
Display their Author's power ;
And each exalted seraph-flame,
Creator, thee adore.

Thy wondrous love the Godhead show'd
Contracted to a span—
The co-eternal Son of God,
The mortal Son of man.

To save us from our lost estate,
Behold his life-blood stream ;
Hail, Lord, almighty to create,
Almighty to redeem !

The Mediator's God-like sway
His church below sustains ;
Till nature shall her Judge survey,
The King Messiah reigns.

Hail, with essential glory crown'd,
When time shall cease to be ;
Throned with thy Father, through the round
Of whole eternity.

EDITOR'S TABLE.

CHURCH MEMBERSHIP.

We have often been surprised at the looseness with which many professors of religion seemed to regard their connection with the Church of the living God. They appeared as though they believed it to be a matter of indifference left to their own option whether to belong to any Church or not, and to *what* Church they belonged. We beg leave to dissent from this opinion, and to express the belief that such views are inconsistent with firm and faithful christian piety. There is one sense in which these things are left to our choice. We are free agents. We may decline Church membership. We may join a particular Church from caprice or even worse motives. We *may* do so; but doing so, we are damned.

It is the *duty*, the solemn, imperative duty of every converted man to attach himself to the visible Church of Christ. It is scarcely worth while to argue this point, if we suppose a man to have truly imbibed the spirit of the gospel. Nor would it be necessary to produce a distinct, unequivocal, *command* to become attached to the visible Church. It would be sufficient if we could show that men cannot perform all the commands of God, nor enjoy all the privileges of religion out of the Church. The object of christianity, as the New Testament abundantly manifests, is to make men holy and useful. That they may lead holy lives it is necessary that means of grace should be used. To maintain these means of grace, it is necessary that an organized society should exist. That Christ has established the ministry, that he has made it the duty of the ministry to preach the word and to administer

the sacraments, is so plain an indication that He wills the association of holy men, that the Apostles were never moved by the Holy Ghost to say, "Every converted man *must* belong to the visible Church:" he cannot come out from the wicked, he cannot exercise the blessed reciprocities of hallowed brotherhood, he cannot advance the cause of God and of truth in the earth, unless associated with others "in the house of God, which is the Church of the living God, the pillar and ground of the truth."—1 Tim., iii. The ministry cannot preach to all people, cannot be supported in this work, unless by an organized body of christian people. It is useless to attempt to prove what every body knows, namely, that it is the intention of Christ that His Church shall never become extinct in the world. If this be so, then it is necessary that some persons should join, and as He has not made provision to release any from this duty, it follows that it is the duty of all His people to belong to His Church. Unless, dear reader, you can show that you have an especial permission to live out of the Church you are bound to enter it by all the commands of Scripture which bind you to holy and useful living. Extreme cases do not help you. If you can show that it is physically impossible that you should be attached to the Church, or, if you have been guilty of some crime which absolutely debars you from the associations of the good, then you may be penitent and faithful, and save your soul alive, but it will be at the forfeiture of immense enjoyment and improvement; for it is a privilege, as it is a duty, to be of the company of God's covenant people.

Nor will it help the matter to say that there are many wicked people in the Church. Perhaps there are not so many as censorious and misguiding spirits imagine. And, if there were,—if every other man were a Judas and every other woman a Magdalen,—"What is that to thee?" To their own Master they stand or fall. It is a matter of individual responsibility with you. You have to answer for the course you pursue. Shall it be that the wicked shall take the place of the good to their exclusion from their own home and their rightful place? If you are a good man you ought to go into the Church, and stay in the Church, if for no other reason, for the purpose of neutralizing the influence of those who have thrust themselves into the heritage of the just.—

Nor will it do to say that there are so many Churches that you do not know which to join. "So *many!*" Then there is less excuse for you. Among these there must be at least one whose method of expressing belief in the doctrines of the gospel, and whose methods of carrying forth the great interests of an active christianity, must nearly accord with your ways of thinking.—Christ has left the form of government free to the choice of His people. This is infinitely wise. But as the human mind is, it is folly to suppose that any association could put forth a creed whose every phrase would suit any one individual, all whose communicants should agree in every particular movement. As we have said, the object of the existence of the Church in the world is to make men holy and useful. In selecting your Church, then, be careful that you do not come under the influence of unholy motives. It is a great sin to make a gain of godliness. It is a great sin to join a Church because it will place us in a fashionable circle, or extend our means of gain, or give us political advantage. The Church whose creed accords most in letter and spirit with your belief of the teachings of the Bible; the Church whose means of grace seem to you, upon devout reflection, to be best calculated to promote your personal holiness, and happiness, and usefulness, *that* is the Church you should join, and no other.]

Having joined a Church, is it a light matter to talk of leaving it and joining some other? Reader, have you meditated upon the interests connected with such a movement? Why do you so talk? Is it not that you desire to be persuaded to stay? If so, are you not ashamed of such a spirit? But, why should you leave the Church whose ministers have served you, in the use of whose means of grace you have grown wiser and holier? Is it because there are bad men in the Church? In what Church are they not? Is it because every thing does not go forward according to your notions? In what Church will you not find these difficulties? If you are really convinced that your Church is wrong in faith and practice, and another is right, by all means seek the communion of that other Church. But if you go on any other grounds it will render you despicable in the eyes of those to whom you go, of those from whom you go, and of the great Head of the Church. But, why did you not examine more minutely into the

faith and practice of the Church before you became a member? Ah! here is the difficulty. From educational bias, or going with the crowd, or from worldly motives, persons attach themselves to a particular Church, and no wonder they soon grow tired. Like choosing a wife, choosing a Church is a work which is to send its influence through one's whole earthly history.

But, how solemn a matter is it to talk of leaving the Church entirely! Think of it! A wife meditating a departure from the bosom and home of her husband! A man about to throw up the privileges of the new and everlasting covenant! Here is a work which is to lay its gloom on all the pathway of your future existence. What attachment to Christ does it argue, if, for every little trouble in the camp, you go over to the enemy. Think of it!—There is no act of rebellion so distinct, so marked, so outrageous in its characteristics as this. There are few things so dreadful as deliberately or passionately to abandon the Church. If you believe that its affairs are not managed properly, it is your duty to remain within its pale and exert your utmost influence to rectify it. And this is your duty *for life*. Until ejected by direct ecclesiastical discipline you have no *right* to retire. The Church is not like a literary, or scientific, or political, club, which you may join or not, as suits your convenience, or leave at pleasure. Is your country dear? dear, because you were born in it, and have a thousand delightful associations in it; doubly dear, because bought and baptized by the blood of your forefathers? Then with what awful tenderness should you regard, “the Church of God, which He hath *purchased with His own blood*?” Leave it? Such a thing would be subordinate only to an angel thinking of leaving heaven. No! No!

I love thy kingdom, Lord,
The house of thine abode,
The Church our bless'd Redeemer bought
With his own precious blood.
I love thy Church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hands.
If e'er to bless her sons
My voice or hands deny,
These hands let useful skill forsake,

This voice in silence die.

If e'er my heart forget
Her welfare or her wo,
Let every joy this heart forsake
And every grief o'erflow.
For her my tears shall fall,
For her my prayers ascend ;
To her my cares and toils be given
Till cares and toils shall end.
Beyond my highest joys
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

OUR CONFERENCES.

The *Tennessee* Conference commenced in Clarksville on the 24th of November and adjourned on the 31st. The Rev. A. F. Driskill was elected President and presided until the arrival of Bishop Paine. Rev. Smith W. Moore was Secretary. Twelve young men were admitted on trial, and one re-admitted. The returns show an increase of 1637 members. What a cause of gratitude ! We are sorry to find, however, that there has been a falling off in the missionary collections this year. They did well at the Anniversary of their Missionary Society. Rev. S. G. Starks and Dr. Levings were the speakers, and the collection amounted to \$760. Dr. Levings, the Financial Secretary of the American Bible Society made a most favorable impression, as he always does, we believe. Professor Hardy of Lagrange College, Ala., was present, and seems by his presence and speeches to have aroused a strong interest in behalf of the Institution. The Conference Female Institute, at Athens, Ala., seems to be in a very prosperous condition. By a private letter we are informed that Rev. Smith W. Moore, A. M., a graduate of Randolph Macon College, has been elected Prof. of Languages and Moral Science in that Institution, to fill the place of President Rivers who goes to Jackson College, La. The next session of the Conference is to be held at Shelbyville.

The *Virginia* Conference met in Elizabeth city, N. C., on the 1st of November, Bishop Capers presiding. Eight young men were admitted on trial and one was re-admitted. The increase of membership is 1017. The missionary collections amounted to \$7000, being \$2000 above the previous year. This gladdens us. The past year has been a very prosperous one for the *Virginia* Conference. May the future be as the past, only much more abundant! Three of the ministers were taken to their reward during the year. The next session is to be held in Petersburg.

The *North Carolina* Conference assembled in Danville, Va., on the 22d of November, Bishop Capers presiding. Five preachers were admitted on trial. The total increase in membership is 315. We mourn that it is so small. But God has visited the Conference with revivals, and many more than these have been added to the Church; so we must account for the smallness of the increase by consideration of deaths, removals, &c. We fear that there has been a falling off in the Missionary collections.—May God give us a more prosperous year! The next session is to be in Oxford, N. C.

DEATH OF THE REV. JOSIAH F. ASKEW.

Our excellent and beloved co-laborer in this department of literature, the Editor of the *Southern Pulpit*, is no more. The melancholy we feel in making this announcement is alleviated by the consideration that his purified soul is released from its sufferings and caught to the bliss of the skies. Just five years ago, a cold and rainy season, we saw him start from Pittsboro, in North Carolina, to go to Georgia. Exhausted by a recent hemorrhage, emaciated, pale as a corpse, he left us, and though our acquaintance was of only a few hours' length, he had won greatly upon our affections. We listened week after week to hear of his death, but the journey seemed to have helped him, and five years of toil have passed over that pale forehead. Simultaneously with ourselves, but without concert, he projected the *Southern Pulpit* and commenced its publication at Macon, Ga. Four numbers, we believe, were issued before his death, the last while he was in pain and extreme exhaustion. And then the rest came. He is with the blessed sleepers, and his dreams are filled with angels.

SERMON XIII.

THE BASIS OF OUR FAITH, AND THE BELIEVER'S
PRIVILEGE.

BY REV. GEO. W. LANGHORNE,

OF THE VIRGINIA ANNUAL CONFERENCE.

“These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

(And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us;

And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.”)—*I John v: 13, 14, 15.*

The solicitude evinced by the inspired penmen to induce a spirit of inquiry—to lead their disciples, and all the race of Adam to examine the foundation of our faith, is a triumphant refutation of the charge that religion is opposed to reason. While the writers of the Bible were fully persuaded that the truths which they proclaimed were the communications of the Holy Spirit, and consequently, entitled to universal confidence; still, they did not require mankind to yield a tame, blind, and uninquisitive assent to the doctrines which they divulged: but, on the contrary, insisted that all should “search” for themselves; and that christians should be “ready to give a reason for the hope that is in” them. That such a course should be pursued by them, was not only consistent with the dignity of sentient beings, but it was demanded by the genius of inspiration, and the circumstances with which

christians were surrounded. The Scriptures claimed to be the word of God: they were presented as the foundation of faith; and the great magna-charta of spiritual privileges. Entire confidence in the truth of the Bible and an intimate acquaintance with its contents were essentially necessary to the exercise of that faith, which is the key to all spiritual blessedness. To insure such confidence, and acquire such knowledge, it is necessary for them to be examined; hence the injunction of the Master, "Search the Scriptures."

Another reason why the apostles desired that christians should be well grounded in their confidence in the Bible, may be found in the fact, that at that early period of the Church's history, the "mystery of iniquity," which subsequently tyrannized over all christendom, began to develope itself; for, John says, "Many false prophets are gone out into the world." Now, the chief design of those false prophets was to seduce christians from their faith in Jesus Christ, and involve them in infidelity and ruin. The surest antidote against which deadly poison, was a knowledge *of*, and confidence *in* the Bible.

The christian occupies a peculiar position. He is called to a life which separates him from the sympathies, and weans him away from the carnal pursuits of the world. He is required to "deal justly, love mercy, and walk humbly before God;" he is surrounded with agencies and influences antagonistic to his calling—hostile to his profession and pursuits; he is proscribed from resorting to brutal force to avenge injuries, or worldly duplicity to avoid difficulties, or acquire his ends; and yet, he must live in the world, bear its reproaches, overcome its hostility, and conquer the devil and all his emissaries. The good which earth denies he is to seek from heaven, and, all his sufficiency is to come from God. To meet all the exigences growing out of this position, the apostle presents the all-sufficiency of believing prayer.

In enlarging on this subject, I will state—

I. THAT THE BIBLE IS A REVELATION OF GOD'S WILL TO MANKIND, HAVING FOR ITS OBJECT THEIR ETERNAL SALVATION. "These things have I written unto you that believe on the Son of God.

The position here laid down assumes two deeply interesting facts, which are as follows—

1. *The Scriptures are a revelation of God's will to mankind.* He who claims the right to communicate the will of a superior must be prepared to demonstrate his authority by well established evidence. The Bible was written by men, who professed to be agents for God. In vindication of this high and solemn pretension they adduced their *personal piety*—a mysterious but palpable union with the invisible, but all-pervading Jehovah.—Discarding all and every other object of worship, they presented their offerings, and poured out their supplications to Him. In addition to their piety, they furnished a strong evidence of the truth of their claims in the *character of the motives* which influenced their conduct. Bad men, and imposters are influenced by personal aggrandizement, or a desire for carnal gratification—*self interest* is the main spring to all their actions, and is impressed upon every motive that governs their lives. When Vespasian was elevated to the dignity of Emperor of Rome, his friends report that “he cured a blind man in Alexandria by means of his spittle, and a lame man by the mere touch of his foot, in obedience to a vision of the god Serapis, who had enjoined them to have recourse to the Emperor for these miracles and cures.” The motive for such imposition, was, to impress the public mind with the belief that he held the office by the appointment of the gods, an artifice the more important, “as he was of an obscure family, and nowise related to any of his predecessors.” Simon Magus, on witnessing the miraculous powers of the apostles, proffered to purchase the gift, with money, that he might thereby advance his own unhal- lowed designs. “Anti-christ,” claimed the right of working mi- racles—to dispense with a prodigal hand, the gifts of God—sat in “the seat” of the Most High, and arrogated a supremacy, which was as disgusting as it was daring; and all for the purpose of glutting an insatiable ambition—to obtain a monopoly over the minds and bodies of men. And Mahomet, in order to acquire that extensive despotism both religious and political which he ultimately obtained, spake of the nocturnal visits of the angel Gabriel, his getting from time to time parcels of the uncreated book transmitted to him from heaven, this most amazing night-jour- ney—pretensions every way consonant with a system which originated in duplicity and licentiousness; and was matured in cru-

elty and blood. What a striking and imposing contrariety is discovered in those holy men who wrote and disseminated the Bible and its ennobling principles. When Moses confronted Egypt's proud king, and Abraham's perverse race, every act and speech, led the astounded auditor from the feeble instrument to the Almighty agent. The prophets whom God raised up to instruct and reprove the world did not seek the applause, the power, or the wealth of earth; nay, on the contrary, they often incurred the displeasure, and experienced the persecution of princes and people. And the apostles of Jesus Christ entered upon their solemn duties with the declaration of the Master sounding in their ears, and written on their hearts,—“Whosoever killeth you, will think that he doeth God service.” The motive which incited them to such inimitable daring, and sustained them in their matchless labors has been furnished by Paul in these words,—“*The love of Christ constraineth us*”! Such a motive could emanate only from hearts refined by heavenly grace—freed from the narrow selfishness and corrupting tendency of human depravity. As depraved nature is incapable of self purgation—as universal history testifies to the fact, that nature when unrestrained by superior counteracting power, tends to greater degeneracy, we must believe that those who wrote the Bible were under the influence of God.

But the men of whom I am speaking advance still farther in the development of their authority, and point to their *preternatural works* as an evidence of the appointment under which they professed to act. A preternatural work, is an act, independent of, and contrary to the established laws of nature. Many of the phenomena of nature, and the legerdemain of wiley men may seem, and really are astonishing, and to the uninitiated inscrutable, yet, they are capable of being explained on the principles of natural causes. But when a work is wrought, at the command of God, or in confirmation of some doctrine which professes to come from him, which is contrary *to*, and a palpable departure *from* the established laws of nature, then we are compelled to allow that it is supernatural, or else flee with the infidel to his senseless stronghold, and believe nothing which we cannot comprehend.

Moses claimed the honor of being an Agent of Jehovah, and


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he imprinted his heaven accredited credentials on the whole land of Egypt ; on the Red Sea ; on Sinai's summit ; the barren wilderness ; and the gushing rock. Jesus Christ claimed the dignity of being the Lord of prophets and apostles ; and laying his omnipotent hand on nature, extorted from her every element the homage due to his Godhead ; Death and the grave, the world's scourge and terror, did obeisance unto Him ; aye, the lost, powerful, malignant, subtle, infuriated prince and inmates of hell yielded a reluctant, but unequivocal assent to his Divinity and power. And the apostles went forth preaching the Gospel, "and the Lord confirmed the word with signs following." Infidels have put forth their utmost strength to pull down this strong hold of christianity ; but all they have done is the removal of some of the underbrush, which affords a more enchanting prospect of the "Kingdom of God."

In addition to the evidences which have been furnished, those men of God who wrote the Bible, *announced facts and foretold events* which were so far in the advance of time as to require the aid of a prescient mind to reveal them. Here the wide spread and variegated field of prophetic truth lies before us, and boldly challenges investigation. So numerous and important are the topics which demand consideration, that it is difficult to determine which is the most appropriate ; I will, however, select the xxviii ch. of Deut., and present you with a synopsis of that wonderful prophecy concerning the people of Israel. If they should prove recreant to their trust—if they should become infidel, God threatened to bring against them a nation from the ends of the earth—as swift as the eagle ; whose tongue they should not understand : (v. 49,) of fierce countenance, and cruel disposition : (v. 50,) who would besiege them in all their gates, until their cities were laid waste : (52,) that they would be afflicted with such wasting famine, that their most refined and delicate women should eat their own offspring : (56-7,) they would become few in number—be scattered among all nations : (62-64,) where hated and persecuted they should linger out a miserable existence, and yet be preserved from extermination (Lev. xxvi, 44). Having read these prophecies turn to "Newton on the Prophecies," pp. 86, and mark the fearful execution of every denunciation therein contained, and I

flatter myself that you will be convinced that a book, which many hundred years in advance of time portrayed so accurately the history of a most remarkable people, must have been written under the immediate inspiration of Jehovah.

I am aware that sceptics have endeavored to destroy the evidence derived from prophecy, by attempting a comparison between the prophecies of the Bible and the responses of heathen oracles : but such an effort only discovers the weakness of a cause which forces its advocates to such a subterfuge. The pretended responses of the oracles of Claros and Delphi, were detached, confused and ambiguous, and uttered in such a manner as to admit an interpretation suitable to the termination of the events about which they were consulted. In confirmation of this assertion take the following concerning Cræsus.

“If Cræsus cross the Halys he will overthrow a great empire.” “Thus, if the Lydian monarch had conquered Cyrus, he overthrew the Assyrian empire ; if he himself were routed, he overturned his own.” Look again at the one delivered to Pyrrhus.

“I believe indeed that the sons of Æacus the Romans will conquer.” Who does not discover that in this case “according to the rules of syntax, either of the two accusatives may be governed by the verb, and the verse be explained, either by saying the Romans shall conquer the Æacidæ, of whom Pyrrhus was descended, or those shall conquer the Romans.” And will men of sense risk their reputation by comparing such jargon with the bold, sublime, perspicuous and minute prophecies of the Bible ? The one is seen to be of earth—the result of finite ingenuity and duplicity, while the other declares itself to be from heaven, by foreshadowing a concatenation of stupendous events enwrapped in the grand designs of the Omniscient mind.

With these evidences before us, we are fully persuaded that the Scriptures are a revelation of the will of God to man.

The main position assumes another important fact, viz :

2. *That this revelation of God has for its object the salvation of mankind.* While man retained his original purity he was governed by the *law of love*. This law infused into every faculty of his soul, incited him to the cheerful performance of those duties which grew out of his position. Obedience was an element

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of his nature, the safeguard of his purity, and the guaranty of his enduring felicity. Had that pristine state been maintained, there had been no need of a written code; but the fall of man altered the whole face of affairs: it brought ruin, corruption, death and eternal misery upon our hapless race. Love gave place to hatred, purity was succeeded by vice, and death held jubilee over our smitten world. Man became a stranger and an enemy to God; an alien from heaven, and an heir of corruption and hell.

Though man's condition was radically changed—though every faculty of his soul was involved in the ruin which sin had effected, still God's authority was not abrogated or weakened, nor man's obligation canceled—"Thou shalt love the Lord thy God with all thy soul, with all thy mind, and with all thy strength," was still a fundamental principle of Divine government. But the ability to do this was gone—man had become a guilty, condemned sinner. To remedy this absolute inability, a redeemer was demanded, and a power sufficient to renew the soul was required. These pre-requisites to our salvation could only be supplied by God, and He could effect this in no other way than by delivering up his only begotten Son to atone for our sins by his death, and by the bestowment of the Holy Ghost to convert our souls. The law was written for our instruction—that we might see ourselves sinners; the prophets were raised up to delineate the character of the Saviour, to point to the time, and define the signs of his coming; and the types and shadows were instituted, to lead us to trust in the merits and to secure the benefits of his atonement. "In the fullness of the times" Christ came. His life was an exhibition of immaculate purity and boundless sympathy; his doctrines the distillation of divine wisdom; his death the demonstration of God's abhorrence of sin, and love for sinners; and his resurrection and ascension the crowning evidence of his divinity, and the pledge of our recovery from death and exaltation to heaven. Hence the affirmation, "that light and immortality are brought to light by the Gospel;" which is, as Paul declares, "the power of God unto salvation to every one that believeth." Thus we discover that the Bible has for its object the salvation of mankind.

Continuing my reflections on the text, I assume,—

II. THAT GOD HAS SUSPENDED THE SALVATION OF MANKIND ON THE

CONDITION OF THEIR ASKING FOR IT. "And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us." Here, too, the darts of Infidelity have fallen thick and fast. This heaven-appointed medium of communication between earth and heaven—a privilege dearer than any other to mortals given, has been underrated, condemned and derided. God, as Infidels suppose, exercises no special providence over the affairs of earth—being immutable he will not deviate from the established laws of nature to regard or grant the petitions of the children of men: Nay, for He, say they,

"Sees with equal eyes as Lord of all
A hero perish, or a sparrow fall."

And in their heartless derision they ask the man of prayer,

"When the loose mountain trembles from on high,
Will gravitation cease if you go by?"

The views embodied in the foregoing couplets are quite consistent with the principles which originated them—very characteristic of those who embrace and use them. To such persons God is a confused, ecstatic abstraction—an exquisite nondescript; a being so absorbed in selfish felicity as to regard with equal indifference, the fall of the greatest man or the meanest sparrow: and so circumscribed by the irreversible laws of the physical universe as to be utterly incapable of rendering the smallest aid to the suffering creatures of time. They are too groveling to realize the peculiar consolation which flows from a firm belief of the doctrine involved in these words of the Master,—“the very hairs of your head are all numbered;” and too blind to perceive the legitimate results of their crudities, for if their notions be correct then nature or the material universe is *independent* of and not subservient to God: that matter, the source of evil, (as some ancient philosophers maintained,) is intrinsically, eternally evil, and consequently irremediable. In juxtaposition with such ignoble conceptions of the Eternal, I will simply introduce the almost universal practice of our degenerate race, and the word of God. Prayer is an exercise in which the dispersed tribes of our common race has been accustomed to engage in all ages of the world. Their temples, idols, altars and victims, were but the embodiment of their conceptions of duty—

the palpable exponents of their opinions—the aspirations of their benighted and brutalized spirits. They all speak one language—that man is guilty and needs mercy; that he is helpless and needs support, and that he is miserable and desires happiness.—Such is the testimony of our fallen race, while God's word directs that “Men pray every where, lifting up holy hands without wrath and doubting.”

But to return to a direct consideration of the position under examination, I remark that the prayer on which God suspends salvation must be—

1. *Properly directed.* God is the only Being worthy of the worship of sentient beings—the only proper object of supreme adoration. “Worship God,” is a command which is as imperious as it is rational. The world has been peopled with objects of worship—the bright burning sun, the silver moon, the heroes of time, the beasts of the field, the monsters of the deep, the reptiles of the dust, the fruits of the earth, and the depraved passions of the human soul, have all been deified; aye, things palpable and impalpable, real and imaginary have been enrolled among the gods many of this babbling earth. This humiliating prostitution of the immortal mind has not been confined to any particular class of our species, but obtained among all; yea, princes, philosophers, warriors, statesmen, poets, beggars and doltards have been alike guilty of base idolatry. Prayers offered to such objects were necessarily powerless and fruitless—they produced no reformation of heart or life, and brought no comfort to the soul. Prayer to be rational and effectual must be addressed to the God of the Bible, for “he that cometh unto God must believe that he is, and that he is a rewarder of them that diligently seek him.” The *Trinity in Unity* must be embraced as a cardinal doctrine of faith. While it is impossible to comprehend this sublime mystery—a mystery so profound that the most gigantic intellect cowers before it; “Yet so important is it in the system of truth contained in the Scriptures, that it not only envelopes all its hopes, and enwraps within it all its salvation, but without it the Scriptures are an incoherent system, and absolutely without meaning.” We must not only receive this great truth, but also have our minds

filled with just conceptions of God's character, for we are commanded to "sanctify the Lord God in our hearts," i. e., "entertain just notions of God, of his nature, power, will, justice, goodness, and truth; do not conceive of Him as being actuated by such *passions as men*; separate him in your hearts" (for so the word *αγιαζω* sanctify means,) "from every thing *earthly, human, fickle, rigidly severe, or capriciously merciful*. . . Endeavor to think worthily of the *immensity* and *eternity* of His nature, of His omniscience, omnipresence and omnipotence." Do not invest Him with a *beneficence* that absorbs His *justice*, nor confine His well *defined mercy* within the narrow and dishonoring limits of *unconditional decrees*. Take care that you do not let down the Gospel from its spirituality—its soul-converting and life-reforming power to a mere intellection—a form without power. Remember He is *omnipresent*—that there is no nook in the immensity of his dominions *where He is not!* "Do I not fill heaven and earth?" is a question propounded by Him to the children of time. Bear in mind, that He who fills immensity also knows all things—that there is not a thought in our minds, an act of our lives, a want, a danger, or a foe, but is known to Him, and for which He has a remedy and relief. And do not overlook the fact—a fact terrific to his enemies, but full of consolation to his lovers, that He is omnipotent—that all "principalities and powers, things present and things to come, life and death," being corporeal and incorporeal, are subject to his power, and attend upon his word—

" This awful God is ours,
Our Father and our Love;
He will send down his heavenly powers
To carry us above."

To this august, incomprehensibly glorious Being we must direct our prayers. But in order to succeed with God prayer must be presented,

2. *In a proper spirit, and with direct reference to the atonement of our Lord Jesus Christ.* We may perform actions which are in themselves right, and yet, for the want of *proper motives*, lose the benefit which under other circumstances would accrue to us. Prayer, though a reasonable and indispensable duty

may be dictated by motives so irreconcilable with the will of God as to be wholly unavailing—aye, to call back on the person who asks the maledictions of almighty God. Of such petitions James speaks in this passage—“Ye ask and receive not, because ye ask amiss that ye may consume it upon your lusts” (iv ch., 3). Here you will observe the persons rebuked prayed; their prayers for ought we know, were very fervent, and possibly embraced those things which God wills that we should pray for, but being influenced by *evil and wicked motives*, (for *Kakos αιτιος* mean *evilly, wickedly*),—by a desire to possess the things prayed for that they might expend them upon their evil and wicked propensities, received them not. To insure the confidence necessary to success in prayer, we must be assured that we ask not only “according to his will,” but with *proper motives*. By the phrase, “according to his will,” we must understand the Apostle as meaning those things that God has promised in his Word. The Bible, as has been proven, is a revelation of the Divine will; and consequently whatsoever is promised therein is a fit subject for prayer. The Divine directions on this subject, and the *things* which may and should be embraced in our petitions are broad and comprehensive; and the *manner* in which this duty is to be performed is explicitly stated. The following instruction from Paul the Apostle, will afford us much light on this deeply interesting subject—“I exhort, therefore, that first of all, supplications, prayers, intercessions and giving of thanks, be made for all men” (1 Tim. ii: 1). This command given by Divine direction teaches us that prayer should be made to God to *avert evils* of every kind; to obtain for ourselves good things, both temporal and spiritual; that intercessions should be offered in behalf of others—“for all men,” for christians, sinners, heathens, friends and enemies, and that our prayers and intercessions should be accompanied with “giving of thanks” for all the blessings which we and others have received. Thus you discover the divine warrant comprehends the entire catalogue of human wants—teaches the children of sorrow to unbosom their souls to their heavenly Parent, yea, “to make known” their “requests unto God.”

But the apostle was well aware that God looked on the heart, weighed the actions, and had special respect to the manner in

which the worms of earth present their supplications unto Him ; and hence, he says, verse 8, " I will therefore that men pray, every where, lifting up holy hands, without wrath and doubting. "—How impressive the manner of the apostle ! how careful to guard us against the indulgence of those passions and feelings which effectually obstruct our approach to a throne of grace—to inform us of that state of heart necessary to be possessed by all those who may rationally expect to succeed with God. Mark the directions, —We must " lift up hands " unstained by known or cherished sins ; with hearts divested of all vindictive feelings against any person—*hearts that forgive*, while they implore forgiveness.—Coming thus we must pray " without doubting "—implicitly rely on the promises of God ; and place our entire hopes—rest the *whole strength* of our plea, on the glorious and ever prevailing atonement of our *Lord Jesus Christ*. Whoever ventures to approach the Eternal Jehovah through any other medium, or with any other plea than His *crucified Son*, will find every avenue to the mercy seat, guarded by a sentinel more fearful and vigilant than the one that was placed at the gate of forfeited Eden* to protect inviolate the mysterious " tree of life. " While he who comes pleading the *name* and *trusting in the merits of the God-man*, shall " obtain mercy and find grace to help, in time of need ; " for, as the poet sings—

" My Son is in my servant's prayer,
And Jesus forces me to spare. "

Let these things be imprinted upon your hearts, while you follow me in my examination of one other leading position, viz :

III. THAT SEEING THE BIBLE DECLARES THAT GOD WILLS THE SALVATION AND HAPPINESS OF OUR SOULS, WE SHOULD ASK FOR THEM WITH AS MUCH CONFIDENCE AS IF WE WERE ALREADY IN POSSESSION OF THEM.—" If we ask any thing according to his will, he *heareth* us ; and if we know that he hear us, whatsoever we ask, we *know that we have* the petitions that we desired of him. "

(The great difficulty in the way of our success with God, (I mean when our prayers are offered in a proper manner and with correct motives) is a want of *faith*.) If the want of faith be the

* Gen. iii: 29,

principal barrier to our success, and this destitution be in many cases, the result of a misapprehension of the subject; I hope you will pardon me for dwelling at some length on this vital topic; inasmuch as it is my desire to aid you in the understanding and exercise of faith.

(That great master of Theology, the Apostle Paul, has given us the following definition of faith—"Faith is the substance of things hoped for, the evidence of things not seen.") (Heb. xi.)—On this passage of sacred writ Dr. Clarke makes this comment; ("The word ὑποστας, which we translate *substance*, signifies *subsistence*—that which becomes a *foundation* for any thing to stand on.) And ελεγχος signifies such a *conviction* as is produced in the mind by the *demonstration* of a problem; after which demonstration no doubt can remain, because we see from it that the thing is; that it *cannot but be*; and that it cannot be *otherwise* than as it is, and is found to be."

Ελεγχος is defined by logicians, "a demonstration of the certainty of a thing by sure arguments and indubitable reasons." Taking this exposition of that mighty moral power implanted in our hearts by the Holy Ghost, we should consider—

1. *The foundation on which "things hoped for stand"*—**FAITH.** You will remember that Dr. Clarke renders the Greek word ὑποστας, *subsistence*,—"a *foundation* for any thing to stand on." (Here, faith is constituted the foundation on which rest those hopes that cheer and sustain the children of God, through this to a better world. Hope is the fore-runner of the soul—advances into the future, and after making out a draft of the wants and desires of the immortal mind, returns, and claims at the hand of faith its great supporter, their realization. Faith now takes its stand on the Scriptures and demonstrates the inviolability of the word of Jehovah.)

The Bible is the great spiritual magna-charta of all true christians—the definer of our duties, privileges and rights; the sure and infallible rule of our faith and practice. Whatever is therein required or promised, be it ever so improbable to human reason or forethought, is embraced as *possible* and *true*, for,

(“Faith lends its realizing light,”

Then “clouds disperse and shadows fly.”)

(Faith, when in proper exercise, does not require to be urged on to the performance of duty ; nor does it stagger at the difficulties which rise up in advance ; all it requires is " Does God demand it ? " Has he promised success ? Being assured of this, willing obedience immediately succeeds the conviction. The case of Abraham is illustrative of the point.) He was in Ur of Chaldea, when God said unto him " Get thee out of thy country and from thy kindred, and go into the land which I shall show thee. " Here was no ordinary trial. He was called to leave his kindred, associates and native land—called to be a wanderer, he knew not where, for God gave him no account of the place of his future abode or the inhabitants, or the way ; still of this he was certain, God had commanded his removal, and so fully did he rely on his grace and providence, that he " went out, not knowing whither he went. " In the course of time he reached Canaan, and while gazing upon its wide-spread beauties, his Heavenly guide promised him an heir of whom he would make a great nation, to possess that land ; and through whom he will bless all the nations of the earth. Long and anxiously did he look for the consummation of this ruling desire of his soul, and yet it was delayed. The usual order of nature—an order so uniform as scarcely to allow of an exception, conspired to cast its shadow over his prospect—to contradict the promise of God ; still, he " staggered not through unbelief, " but " was strong in faith ; " and, when one hundred years had fixed their signet on his brow, and ninety that of Sarah's, Isaac was born,—the child of promise nestled in their bosoms.

(In this blessed *Bible*) where faith takes its stand, God has " given unto us many great and precious promises "—aye, a promise for every character, condition, and emergency in life. Herein is revealed the heaven-inspiring, earth-elating truths, that a contrite sinner may *know* his sins forgiven ; the tempted find a sure way of escape ; the cast down, may " mount up on wings as eagles ; the fearful become courageous for the truth ; the persecuted find an impregnable tower whereunto he may continually flee ; the poor, afflicted, the widow and fatherless may " make known their requests unto God, " who cares for them ; the soul that feels the load of inbred sin and sighs for its removal, may be washed clean

"in the blood of the Lamb;" he who nears the "valley of the shadow of death," need fear "no evil," seeing God's "rod and staff" is pledged to "comfort him;" and he who is called to wave a sad adieu to all he loves and values on earth, shall pass to "an inheritance that is incorruptible, undefiled, and that fadeth not away." These are the "things hoped for"—things which the Bible promises, and which faith realizes.) But I remark

2. *That faith is the "evidence of things not seen."*—a demonstration of the truth of God's word by sure arguments, and indubitable reasons.) Mr. Burk says, "the Greek word Πίστις, translated faith comes from the verb Πείθω to persuade; the nature of faith being a persuasion and assent of the mind, arising from testimony or evidence;" and, one of the Apostles says, "Faith cometh by hearing; and, hearing by the word of God."

(An impartial examination of the evidence which sustains the faith of every enlightened Christian, must convince all who are capable of yielding to the force of testimony, that faith so far from being enthusiastic, is the highest dictate of reason—that it is the yielding of the mind—the heart to indubitable testimony;—to the force of evidence which convinces the mind as clearly and fully, as is produced "by the demonstration of a problem.") One of the reasons for the exercise of faith, and which I have called indubitable, is founded on the *character of God*. If God be true (and Truth is one of His moral attributes,) *He cannot deny himself*. This is impossible—'twere impious to suppose such a possibility; for we might as rationally expect that He would cease to be, as to be *untrue*. The one is as probable as the other. (If, then, we believe that God is; that He is *immutably* true; and that this Being of undeviating truthfulness has pledged himself to bless every one who comes unto Him through Jesus, how can we do otherwise than believe him. If the father of our country were now alive, and should give his word and note to any of us for a specified sum of money, which amount was to be received on the presentation of the paper, is there one who could find it in his heart to entertain one single doubt as to its payment? Why the *character* of the man would be such a passport to our entire confidence that we should be disgusted with ourselves if one fugitive doubt

were to find a lodgment in our bosoms. And is it possible or reasonable to have such confidence in a *brother worm* of earth—though one of the noblest of all the race—and yet hesitate to believe that august Being, whose *distant* ray gave all those qualities which made Washington what he was? But suppose we trace the truth of God as inscribed on some of his wonderful works; for the Apostle teaches us that “faith cometh by hearing.”

More than four thousand years ago this babbling earth of ours was as silent as the grave, while every object on its extended surface bore the awful impress of the wrath of a sin-avenging God. At the foot of Ararat, a mountain of Asia, stood a venerable man, his wife, three sons, and their families, the sole remnant of earth's former population, and looked forth upon the wide and dreary waste which spread out before them. With spirits awed into reverence, expanded with gratitude and elated with hope, they gather around an altar which was but newly erected, and as the smoke from the burning victim ascends to heaven, they send forth their orisons to that Being who had so mercifully preserved them; and then God said unto them—“I will establish my covenant with you: neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. . . This is the token of the covenant which I make between me and you, . . I do set my bow in the cloud, and it shall be a token of a covenant between me and the earth,” (Gen. ix. 11, 12, 13,) and from that period to the present, that seal of God's covenant has ever and anon spanned the heavens; and reminded the children of earth that Jehovah reigns—that He changes not. Should we turn from the heavens to old earth we shall find that her history is filled up with facts and events which testify that God is true; while the Book divine fills up the catalogue—shows by signs and wonders, clear and numerous, that “*He is faithful who has promised.*”

When, therefore, we calmly and devoutly contemplate the character of God, his *matchless power and love*;—when we remember that He has authorized us to “ask what you will in the name of Jesus, and it shall be given you,” have we not the firmest

ground of hope, and the strongest reason to believe that we "shall have the things we ask of him."

Our heavenly Father is very condescending to his finite creatures,—“remembers that we are dust,” and hence, to insure our faith, he has caused a history to be written in which the efficiency of faith, under the severest trials, is clearly demonstrated. In the eleventh chapter of Hebrews, Paul has furnished us with the names and examples of those worthies, “who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valient in fight, turned to flight the armies of the aliens, women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection.” These were the noble examples of mighty, triumphant faith—pioneers in the highway of life—witnesses who, though long since dead, are still living, and shall continue to live throughout all time, testifying by example, that “if we ask anything according to his will he heareth us.” By reflecting on the history of those whose lives shadowed forth the goodness and glory of God—who lived in times and under circumstances well adapted to test the efficiency of faith, and demonstrate the truth of our covenant keeping God, we are enabled to deduce those arguments requisite to confirm our hopes, and settle our faith.

While the character of God affords indubitable evidence of the reasonableness of the christian’s faith; and the lives of those worthies whose history has come down to us, demonstrate the fruitfulness of our Creator; still we are required to believe for ourselves—to exercise *personal* fiducial trust in Jesus Christ before we can *know* for ourselves, “that God is good.” “Taste and see, that the Lord is good,” is an injunction involving *personal experience*—implies knowledge derived from *conscious realization*; and this experience is the result of simple faith—“to him that believeth he is precious;” but “without faith it is impossible to please Him.”

I am happy to undergird this view of faith by the testimony of Zwingle who remarks, “Faith is not knowledge, opinion, imagi-

nation—it is a reality. It involves in it a real participation in divine things,” while a greater than he has said, “The Spirit itself beareth with our spirits, that we are the children of God.”

(The extent to which the individual who thus believes may draw on the benevolence or grace of God is set forth in this memorable passage of our Lord’s discourse—“All things are possible to him that believeth.” Here the richest blessings of Divine goodness, the exhaustless stores of unfathomable goodness are thrown open to the humble believer,) and as Dr. Clarke pertinently remarks, “The highest, the most sovereign reason that can be given for believing, is that God has commanded it.” (The full development of christian maturity—the acme of evangelical faith is discovered by these prominent characteristics—“implicit faith is confidence in every truth of God, firm reliance upon all his exceeding great and precious promises; and filial, unreserved obedience to all his commandments.”) (Mahan.) To such an one, every promise of God, (I mean, of course, those that refer to personal happiness,) may become a glorious reality—be found “yea, and amen in Christ Jesus to the glory of God the Father.”—“When he understands the blessing really embraced and proffered in any promise, his faith at once fastens upon Christ, to have that promise, in all its fullness, accomplished in his own experience. Then he has no more doubt whether he shall realize its fulfillment than he has of the veracity of God.” He never staggers at any promise of God through unbelief.” (Mahan.) To such a believer, the words of the text may be most appropriately applied, “We know that we have the petitions that we desired of him.”

But the question will probably arise at this point, ‘Can an individual be a christian without possessing this strong commanding faith in the promises of God?’ Mr. Mahan, in his “True Believer,” seems to me to assume the negative of this question, as will appear from those marks which he regards as essential to evangelical faith. A few of these shall be given. He maintains that “the absence of a confirmed and settled peace of mind is a sure indication of unbelief. Present disquietude in regard to the future is a sure indication of unbelief. A constant failure in good resolutions is another certain indication of unbelief. The com-

plaint of a hard heart is another sure indication of unbelief. 'The religion of such persons is not a religion of love.' (pp. 10, 11.)

The great error of this author consists in his assuming for every believer the peculiar and distinguished privileges or enjoyments of the mature, sanctified christian—claims for every one who is a child of God the possession of that "perfect love that casteth out fear which hath torment." There are two extremes which the ministers of Christ should studiously avoid, viz: they should never degrade christianity to a bare formal system—to a religion which, "having the form," denies the power of godliness; nor should they elevate the standard of moral excellence to such a height as cannot be reached while we are in the flesh. It is also incumbent on those who are the shepherds of the sheep to discriminate between the "babes," the "young men," and the "fathers" in Christ; and be prepared to administer food—teach the doctrines suited to their capacities. They should feed the "babes" with "milk," and the "young men and fathers" with the "strong meat" of the gospel. To talk to the babe about a cloudless sky, of joy unmixed with tears;—of trust which is a stranger to the shadow of a doubt;—of faith that never staggers, is to rob him of his hope; and bind about him "sackcloth and ashes." The Apostle Paul, that wise "master builder" of the spiritual house, has set a noble example of ministerial discrimination in the following statement of his course of teaching, "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." (1st Cor. iii. 2.) He found them spiritual "babes," and incapable of receiving any other than the first and plainest truths of the gospel: but, did he on that account unchristian them? Nay, but on the contrary he adapted his teaching to the capacity of his scholars—"fed them with milk;" and "so" says Mr. Wesley, and every other well instructed divine, "should every preacher suit his doctrine to his hearers."

The history of those illustrious persons whose names are recorded in the Bible, furnishes us with evidence of degrees in faith. Abraham, in the infancy of his religious experience was led through fear, to deny that Sarah was his wife, yet when his faith was matured—when he had found out by long and blessed experience that Jehovah, in whom he trusted, was the covenant-keep-

ing God, he hesitated not, at the bidding of his Maker, to offer up "Isaac, the son of promise." Peter, while weak in faith, trembled when accosted by a maid, and denied his Master; but when his faith became strong by practice, he cheerfully accepted the humiliating, torturing death of the cross. Similar facts may be found in the experiences of the most holy men and women in all the ages of the Church. We may not, therefore, "curse whom God has not cursed:" nay, but in obedience to the instruction of Paul—"lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." (Heb. xii, 12, 13.)

But while I thus plead for those who are in the noviciate of their christian experience—for those whose hands hang down and are lame, through the weakness of their faith, I would not overlook the truth that it is the spiritual birth-right of God's people to "know that he hears them"—know it by "receiving the things we desired of him"—by receiving in our own hearts the assurance that our prayers are heard and shall be answered. The following testimony of the authoress of "The way of Holiness," is so pertinent to the point in hand, that I beg your attention to it: "The obligation to take the service of God as the absorbing business of life, and to regard heaven as her native home, and the accumulation of treasure in heaven the chief object of ambition, was at this moment entered upon."

On doing this, a hallowed sense of consecration took possession of her soul; a divine conviction that the covenant was recognized in heaven, accompanied with the assurance that the seal, proclaiming her wholly the Lord's was set." (pp. 31.) Disdaining the supercilious sneer that mantles the face of the heartless sceptic when he hears the man or woman of prayer speak of our spiritual intercourse with heaven; and commiserating the less excusable incredulity of the professed believer in Jesus, who regards all such pretensions as fanatical, I would speak for the comfort and encouragement of those who, while they recognize God as dwelling in light inaccessible, also believe that he condescends to visit the "humble and contrite" ones of earth. Tell us not that such a belief derogates from the august character of Jeho-

vah—that it fills the mind with conceptions adverse to those which we should always entertain of the great Creator of the universe: nay, but on the contrary, no one can think properly of Him who separates him from the affairs of earth---abstracts him from the interests and happiness of his children.

That I have not mistaken this subject will appear by referring to the teachings of the Master, who says, “He that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him.” (John xiv. 21.) On the announcement of this consoling doctrine, one of the disciples raised this enquiry,---“Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?” To which Jesus replied,---“If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” (v. 23.)---This language is too plain to be mistaken,---teaches that there is a vital, conscious union between Jesus Christ and the Father and the believer: a union which entitles the heir of grace to a free access to the throne of mercy, and guaranties to him the visits---the indwelling of the Father and the Son. The confirmation of these truths---if, indeed, they need any further support---is found in the following promise which fell from the lips of the adorable Saviour, “And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.” (John xiv. 13.) Here is a large draft on the treasury of infinite goodness; one that covers the entire catalogue of human necessities---a blank, signed and sealed by the author and the dispenser of “the life that now is, and of that which is to come;” indorsed by his own Son---an indorsement written with his own blood---with blood which having received the stamp of the Divine nature was an adequate compensation to Justice for all that our wants demand; left open to be filled up as our necessities may require, and presented at pleasure; with the assurance, that when offered in faith, it will never be protested: nay, but “Ask, and receive, that your joy may be full.” Behold! “the table which infinite love has spread for us in this wilderness. Let not unbelief reject the good thus tendered to us, because it is so great,” for the greater the demand, the larger the drafts we draw on the heavenly exchequer, the greater the honor we render the Son, and consequently the

more his Father is glorified. If I have not mistaken the meaning of our Lord's discourse, it is manifest that nothing is more agreeable to God than confidence in his Son ; and, therefore, the stronger the faith exercised in Jesus the greater the pleasure of the Father. Let us then ask large things, seeing heaven has authorized and exhorted us "to let all our requests be made known unto God." Remember you are approaching a fountain that is inexhaustible---that you are appealing to a Father's heart---a heart deeply "touched with a feeling of our infirmities"---a heart rendered more sympathetic by the fact that He who stands before Him as our high priest "was tempted in all points, like as we are." Ask, then, with entire confidence, with a faith undergirded with the immortal truth of Jehovah. The following extract will cast light on this very important point : "I have been called in the first place to take the word of the Lord, to examine myself by its tests, and just so far as I have found its promises suited to my condition, just so far I have rested, most confidently, upon its truths. And having previously made the resolution that, if possessed of these tests, I could venture, whether my feelings warranted the conclusion or not, assured that heaven and earth shall pass away before one jot or tittle of all that he hath said shall fail ; I have invariably found that, just so soon as I have made the venture, the foundation upon which I rested was as firm as the pillows of eternity." (The Way of Holiness, pp. 107.)

This is that faith which "takes God at his word"---that appropriates the promises of God to our souls, and permits us to "know that we have the petitions that we desired of him : " and, O ! the delightful, consoling reflection, this privilege belongs to every child of God. "Be not faithless but believing." May God bestow on you and your servant this faith and its blessedness is my prayer, for Christ's sake ! Amen.

EDITOR'S TABLE.

EDITORS.

How easy it is to lecture ! How easy to find fault ! And there are certain classes of persons who seem to come in for more than their proportion of lecturing and criticism. Prominent among these are Preachers and Editors. They are common property, and as no man could, by any possibility, possess such a combination of qualities as to suit every body, and as preachers and Editors labor for every body, many persons must be expected to be able to find many things in them, which do not, in all respects, agree with their notions of what is exactly right. We shall speak now, however, only of Editors.

A newspaper is altogether a remarkable thing,—remarkably comprehensive in its aims, at any rate. It goes into all kinds of families, and if it have any regard for the varied tastes of its thousands of readers, it must be rather a speckled affair. The young and the old, the gay, the grave, the frivolous, the melancholy, the sentimental, the pious, the profane, the scholar, the ignoramus, the imaginative, the practical, the farmer, the mechanic, the professional man, the manufacturer, the merchant, and the politician, the good, the bad, the indifferent, all read it,—and every man takes up his paper as though all its articles should have been concocted for his especial entertainment and profit. Now, how on earth is a paper to be published to suit all these ? If there were only twenty kinds of readers, instead of as many thousands, if an Editor set himself to please any one, it would be at the sure and certain penalty of displeasing the other nineteen ; and paradoxical as it may seem at first sight, it is nevertheless a fact, that

just in proportion as an Editor recedes from pleasing any, he approximates pleasing all,—an approximation, be it remembered, is all he can accomplish. Let any man duly consider the variety of readers and the work set before an Editor, and we are sure that he will come to this conclusion, that any periodical which should please *him* always and altogether would necessarily be a worthless publication. This conclusion is very painful to self conceit, but it is sound notwithstanding. No such publication could sustain itself a six month. Duly regarding these things, we, who once were lavish enough of our animadversions, have come to the deliberate determination of never expecting any single issue of any quarterly, monthly, weekly, or daily publication, to suit us in every sentence or even in every article generally. We have been happier since we found that point; and we generously offer our advice to all our readers, for their peace' sake to strive to bring themselves to it in the shortest practicable time.

Now, if one Editor shall find it in his soul to laugh, some bilious, melancholic will consider him as one of the light vain fellows; and if he take the Homilies as his model, the men whose veins run like the summer brooks, will seek some sunnier writer; if he lay about him with heavy blows, smiting error upon the right hand and the left, some women and multitudes of men will be frightened from their propieties; and if he quenches the fire in his blood with milk and water, he may make up his mind to be content with the very moderate reputation of being a very good sort of good natured, good for nothing individual. The cooks of France, that very intelligent *Provisional* government of the land of blood and soup, would find it quite as difficult to determine *precisement* how much seasoning shall be thrown in so much soup, to make it give just *the* right tickle to all the palates of all the world, as an Editor would who should attempt to discover how much spice of spirit and humor he shall infuse into his weekly paper to make it "relishing" to all his readers.

We have been led to make these remarks by the letter addressed some time ago to "the Senior Editor" of the Nashville Christian Advocate, and which he so promptly published. Our remarks may seem playful: perhaps they are: the sentiments we seriously entertain. Now, if brother McFerrin had not made so

solemn a reply, and done all *in that way* which we conceive capable of being done, we might have drawn down the corners of the mouth of our style. But what is written is written ; somebody will be offended ;—but is that a point for us to dwell upon until we make ourselves miserable ? Nay, verily ; we cheer our hearts with the consolatory conviction that somebody will be pleased. Perhaps the brother who wrote that letter is a subscriber to the Pulpit, and may think that we have so far forgotten the dignity of our position that he will be compelled to notify our publisher that his subscription must be discontinued at the end of the year. But no ; he will not ; for we intend to say that all his remarks on the responsibility of the Editorial chair are sound, impressive and admirably stated. We do not class him with those carping critics who consider the creation of the sun a failure in the way of luminaries, because it has spots, and whose delight is to ascertain exactly the angle of divergence which a man's nose makes to a perpendicular to a plane passing through the orbits of his eyeballs.

Our Editors have a hard time of it. Every week the papers must be issued. If they are so fortunate as to secure original contributors they have to suffer in the first place the raspings of that irresistible race, the authors, for certain harmless typographical errors : and then somebody thinks that some of the contributors *meant him* ; and then a controversy is likely to follow ;—or his selections are too long or too short, too gay or too grave ; or the Editor has not enough Editorial matter or too much, he is too tart or too tame ; and every body is at perfect liberty to find fault ; and so he lives in the assurance every night when he retires that he has said or done something which must be offensive to somebody. He cannot escape this : it is one of the evils coherent to his position. He has this consolation, that he can never come under the wo pronounced upon those of whom all men speak well.

We have been regular readers of all our Southern Methodist papers for some time, and must be supposed to be acquainted with their character. We are free to say that we have seen a number of issues from each office which we thought rather poor speci-

mens,—but then *so did the Editors*,—and every number cannot be expected to be as good as every other number,---and then we laid this to heart, *we* could not have done half so well. Take them altogether, with their occasional eccentricities, sparring, naughtiness, and what not may be objected to them, we do really and sincerely feel proud of our Southern Methodist weekly newspapers. The Richmond Christian Advocate we know has come in for considerable animadversion from our brethren farther South, because it is supposed to be conducted in a harsh and sometimes violent manner. Now, before we pass a sweeping condemnation upon any man we should endeavor to realize his position, remembering the philosophy of that distich,

“What's *done* we partly may compute
But know not what's *resisted*.”

Brother Lee,---we hope to draw him from top to toe in our next volume,---*does* write with vigor, his humor *is* sometimes broad, his wit more a meat axe than a razor, but from a long and intimate acquaintance with the man we are ready to believe that the stranger who estimates Leroy Lee by his Editorials must almost inevitably mistake him. If our brethren in the extreme South who thought Brother Lee so harsh and so severe in the late controversy with the North had been removed from their unannoyed position to stand on the border, to hear and see what he heard and saw, we think they would admire the moderation of the man. This we say in no blindness to his faults. We have blamed him not only mentally but orally; have gone to him and asked him how he could have written so and so, have then read the private letters which gave him information of which we were not in possession, and, wondering at his self restraint, have gone away believing that if many who blamed him were put under the influences to which he was subjected their little finger would be thicker than his loins. At this present writing his paper seems to be unusually popular, and his contributors very zealous and active. The Southern Christian Advocate is one of the best religious papers we know. The editorials are usually capital articles, deserving we have sometimes thought, a more permanent form than they can secure in the columns of a weekly. The selections are made in excellent taste, and the notices of new publications are superior.

in faithfulness and impartiality to any similar department in any weekly with which we are acquainted. Our Missionaries to China having gone from South Carolina, their letters may be expected to be addressed to the Advocate, published within the bounds of their own Conference. Our first news from the Celestial Empire is therefore through the paper from Charleston.—We think the brother to whose letter we have alluded, was rather too unmerciful upon Brother McFerrin. He is occasionally pretty fierce upon folly, error, and sin, but we do not think that we have observed in him any very marked departure from christian charity, while we *have* noticed a noble readiness to explain, retract, and forgive which has greatly enhanced our esteem for his character. It required no small share of nerve and goodness to publish that letter with so amiable a comment. His associate, Dr. Henkle has contributed a large amount of valuable matter to the paper during the past year, and we can but think that his articles on the General Rules, will have an extensive and salutary influence. We should be pleased to see great improvement in the typographical appearance of the Nashville Christian Advocate.—We think our brethren would do well to suspend the dividend they declare to the Conferences until such time as they shall have procured better presses, types, ink, and paper.—The Methodist Expositor, (not a General Conference paper,) published in Cincinnati, is ably edited by Dr. Latta, and is gaining an extensive circulation. It is a very interesting publication, not only to those who live on the border, but to all Southern Methodists. How the good old sisters and brethren whose eyes begin to dim must bless the white paper and clear letters! In these particulars our other papers would do well to imitate. We are always glad to see the “Expositor.”—The Methodist Episcopalian commends itself especially to the members of the Church within the bounds of the Holston Conference. Brother Patton conducts his paper very well, but we do wish he could induce more of his brethren to write, for to our certain knowledge there are many very excellent writers, ministers and laymen, in that Switzerland of the South. We think they are beginning to come to his aid, but we hope that they will take a more earnest view of the importance of sustaining and improving their own paper.—We welcome to our list of exchanges the

Texas Wesleyan Banner, edited by Rev. C. Richardson, A. M. The first number has reached us. In appearance, in original articles, in selections, in whatever goes to make up an interesting religious family newspaper, this number promises much. May God make this organ of the Church a great blessing to Texas!

We have indulged ourselves in this long "talk" about our papers because we believe them to be powerful auxiliaries to the work of preaching the gospel. We add three remarks:

1. The office is a responsible one. Editors require great grace from God, great forbearance at the hands of their brethren; but let them prepare each article and each weekly issue in the solemn remembrance that a file is kept on high and will be brought forth at the judgment.

2. Our Editors have too much to do. It strikes us as a bad policy to make them Book Agents, Treasurers, and divers other things. The proper conduct of the paper ought to absorb one man's time and powers. We hope the next General Conference will so decide. We should like to have the opinions of the Editors on this subject. We think they will coincide with us.

3. Every Methodist family whose circumstances allow ought to take a Methodist newspaper. The minister in charge should make particular inquiry into this matter. Let us dwell upon the good of our periodicals, and not the faults. Let us pray for the Editors. Ought we not, once a month, on all our stations at least, if not throughout our entire Church, maintain a *concert of Prayer for the Editors of our Church Periodicals*? **GOD GUARD THE PRESS!**

TEXAS.

Methodism in Texas appears to be in a flourishing condition; a matter of great rejoicing to God's people in these Eastern parts. The two Conferences had very pleasant sessions this year, and from all accounts very profitable. Bishop Andrew was their President. The Bishop states that the number of Methodists in Texas has considerably more than doubled during the last five years. Our brethren of the two Conferences are devoted and laborious men, and God has mercifully spared them, no member of either


Conference having died in the last two years. The subject of education has received attention at the hands of our brethren.—Rutersville College is represented as being in a prosperous condition. The new weekly paper we doubt not will be very useful to the Church in that State. To our brethren in the East who wish to know what God is doing in the far South-west this will be a valuable periodical. But we have no doubt that the piety, taste, and enterprize of Bro. Richardson will give it many more points of attraction.

The Editor of the "S. M. Pulpit" has cause to be very partial to Texas as it has done so much to give it a circulation. One brother in the Texas Conference has sent us at least 30 subscribers, and the Secretary of the Conference writes us that he thinks we may look for increased favor in that quarter, as the brethren at their last session seemed so stirred up in their interest in its behalf, and so unanimously passed such complimentary resolutions. We hope it may be so, and we take this method of informing our brethren in Texas we shall be very happy to do as they request, touching Bro. Richardson's sermon.

SHANGHAI.

It is proposed to erect an edifice at Shanghai which shall combine the uses of Chapel and Parsonage. The cost is estimated at \$2500. The Treasury of our Missionary Society cannot meet such a draft as this, and it is proposed to obtain the amount by *special effort*. It is earnestly requested that all our ministers will at once make a call, public or private, upon their several congregations, and forward the amount to the Missionary Secretary. This is a small business: let it be done at once. Who does not want to have at least one brick in walling up a fountain in China which shall send the waters of life in streams to the millions of the Celestial Empire? We would not be deprived of the privilege for much gold or pleasure.

OUR REVIEW DEPARTMENT.

 *Note.*—If any publisher shall think it unaccountable that books sent us have not been noticed in the “Pulpit,” he will find the explanation in the fact that our residence has been changed. Three bundles, we learn, have gone to Randolph Macon College. As soon as received they shall be properly noticed. Our present address is *Newbern, N. C.*; and packages will reach us early if left with Mr. Samuel L. Mitchell, 194 Front st. *New York*, or with M. Field Fowler, 3 India Wharf, *Boston*, with our address.

From Mr. John Ball, 48 N. 4th st. Philadelphia, we have received the following, which with Theological and School Books generally may be purchased of him :

A Discourse concerning the Divine Providence. By William Sherlock, D. D. 2d American Edition. Philadelphia; John Ball, 1848.

Our clerical readers are familiar with this sterling and valuable treatise, and will be glad to see an edition so neatly printed and substantially bound as this. We can safely commend this work to our readers generally as one that ought to be in the family library. It is remarkably clear, so as to be readily comprehended by the unlearned, and the forcefulness of the arguments and the felicity of the illustrations will keep it alive so long as there is English literature. Our brethren who do so much in the important work of circulating good books would find it of advantage to add Sherlock to the catalogue of books they are accustomed to order.

Old Christianity against Papal Novelties. By Gideon Ouseley. 5th American from the 5th Dublin Edition. Philadelphia: John Ball.

This book has so long been before the American Church that our opinion must be anticipated. It is written by a man who saw and felt the abomination which maketh desolate, and out of a full heart and with a vigorous intellect he has dealt it a very powerful blow. Now is the time for Protestants to strengthen themselves in their most holy faith, and to have in their families, and to circulate among their neighbors, the books that expose the mystery of iniquity. The book is put in our course of study for candidates for Holy orders.

The Minstrel of Zion; a Book of Religious songs, accompanied with Appropriate Music, chiefly original. By the Rev. W. Hunter and Rev. Samuel Wakefield. 6th Edition. Philadelphia: John Ball, 1848.

Booksellers must consult all tastes. Many people will be pleased with this little book, some may be profited. We meet occasionally with a sweet passage of poetry and a pleasant tune, but the authors say that "this work seeks not a place in the higher departments of poetry and music"!!

Conversations of a Father with his Son, on some Leading Points in Natural Philosophy. By Rev. B. H. Draper. Philadelphia: John Ball: 1849.

A neat, attractive little book for the young folks, conveying much important information, and lifting the tender minds of children to God, the great Creator. We call the attention of parents to this successful attempt to simplify great truths.

Comstock's Natural History. New York: Pratt, Woodford & Co.

Our boys were making no small stir in the dining-room the afternoon this book reached us. It's really wonderful, if any of our young readers (provided we have any) will only think of it, how much noise even two little fellows will make, when they are in a full swing of fun and frolic. As we were saying, our youngsters were not still, just the reverse; we walked in with this same Comstock's Natural History in our hands, a quarto bound in paper, and held it open at the picture of the Red Flamingo. Now, said picture takes up the whole of this quarto page, and the Flamingo,

let alone his brilliant color, is the tallest, thinnest, most particular looking bird, any boy need want to look at. The scene which ensued is "better imagined than described" as the orators say when they have run out of ideas. We surrendered to the storm, dropped the book and left, and what with the fascination it has exercised over the children, and the pleasure it seems to have given our beloved assistant, we have scarcely been able to keep it long enough to examine it. But it is worth examining, and we prefer to let all our young readers and their parents do so for themselves, only stating this, that the pictures are so graduated as to show the comparative size of the animals represented. This is a decided improvement. The book may be ordered of Mr. J. Ball, Philadelphia.

The Geography of the Heavens, by Elijah H. Burritt, A. M. Revised and Corrected by O. M. Mitchell, A. M., Director of the Cincinnati Observatory. New York: Huntingdon & Savage.

The last few years has witnessed great activity in the cultivation of Astronomy, and great advancement has been made upon former researches and theories. The discovery of the distance of a fixed star, the demonstration of the motion of the sun with its accompanying system through space, and of the point towards which it is moving, the subsequent discovery of the distance of fixed stars of the second magnitude, and of the velocity with which the solar system travels through space, are among the achievements of modern astronomy. The discussion of these interesting topics in all kinds of periodicals and lectures has created a general interest in this subject, and called for greater attention to the production of books for Schools and private use. The present work written by an experienced teacher, written not by sun-light and candle-light, but by the light of stars, and edited by a gentleman who stands so deservedly high among the scientific men of our country, will prove a valuable manual in our Academies.

Accompanying the work above we have received "An Atlas, designed to illustrate Mitchell's Edition of the Geography of the Heavens," published in Cincinnati by Derby & Co. We presume that the Maps are accurate, but in elegance of appearance it falls far below the Atlas published by Butler & Co. of Philadelphia, and accompanying Kendall's Uranography.

SERMON XV.

THE BIBLE.

BY THE REV. PAUL A. M. WILLIAMS,

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"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—*John v: 39.*

This text contains a precept, accompanied by a reason for it. "Search the Scriptures" is a command of universal obligation, and is designed to be perpetuated, in all ages of the world, to the end of time. By "the Scriptures," we understand the complete canon of "Holy Writ" as now received by Protestant christians; though our Divine Lord no doubt, had immediate reference, in the text, to "the Law" of Moses, and the writings of "the Prophets," as these were the only portions of the Bible which were, at that time, reduced to writing. The Bible then, is "the Book" to which our minds have been directed, by "the Great Teacher," and which, we are to "search" in order that we may "have eternal life." "The word of God" *demands* at our hands, veneration and love; and he who neglects to read its inspired pages, neglects that which is of more interest and actual value to him than all the world beside. The intellectual powers of man can never be fully and perfectly developed, without a proper and accurate knowledge of the existence and attributes of the Deity. For this knowledge we are alone indebted to Revelation, inasmuch as in the very nature of things, it is impossible, with the light of unassisted reason, "by searching to find out God." The man who has been educated in the principles, and reared under the hallowing influences of the Bible, is necessarily

a man of more mind, of more systematic thought and better judgment, than he who has never enjoyed such advantages. If this position be correct, and we are not at all disposed to question it, none can fail to discover the important place "the Scriptures" should occupy in our studies. In this discourse it will be our purpose to point out some of the chief beauties and excellencies of "the Scriptures," and then to urge upon our readers a faithful and consistent observance of the precept of the text.

1. The Bible is the most *ancient* Book. In it we have a correct detail of events far more remote than in any other history in the world. The first instance of a revelation committed to writing is that of the "Decalogue," which was inscribed on tables of stone, by the finger of God, (see Exodus xxxi : 18.) The Lord gave to mankind in every successive age, such portions of the sacred "Scriptures" as their capacities and circumstances called for. The Jewish histories are by far the most ancient of any that have been handed down to us, and will be found the most rational and probable. They record a series of transactions and events, the most curious and interesting ; and give us the only reasonable account of the creation of the world, and the beginning of things, the dispersion of mankind, and the origin of ancient nations of people. Here we have an authentic chain of history commencing with the very birth of time, and stretching onward through a period of *nineteen hundred years*. There are no writings of any other nation which will bear comparison in respect of antiquity with those of the Jews. In proof of this remark, it may be observed, that Moses, the great Jewish Legislator, lived and flourished more than a thousand years before the age of Herodotus, who is universally acknowledged to be the Father of Grecian History. As a further proof of the priority of the literature of the Jews to that of the Greeks, it appears, that many of the Greek writers themselves confess, that they received the letters of their alphabet from the Phœnicians; and we have very sufficient reasons for believing that the Phœnecians obtained the art of writing from the Jews, the chosen people of God. Porphyry, who was an avowed enemy both to Jews and Christians, and who was very strongly attached to the literature of Greece, has frankly confessed, that Moses, and the Prophets who immediately suc-


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ceeded him, flourished nearly a thousand years before any of the Grecian Philosophers. The Books then which compose the Jewish canon have the concurrence of all antiquity in their favor. The Books of the New Testament were written between the years *thirty-eight* and *ninety-eight* of the Christian era, and together with the Books of the Old Testament constitute the rule of Faith and Practice amongst all Protestant christians. The Bible should be read and studied because of its antiquity.

2. The Bible is a Book of *facts* the most important that have ever transpired, and in which all mankind are deeply interested. "There stands recorded a faithful account of the creation of the world and its first inhabitants; the fall of our first parents from their state of innocence and happines, and their subsequent banishment from the garden of Eden; the repeated and signal promises of a future Restorer of the lost blessings of mankind; the history of the Patriarchs, Seers, and Prophets of Israel, honored by the special revelations of Jehovah; the description of the general deluge, and the wonderful preservation of righteous Noah and his family; the dispersion of the progenitors of the human race over all the earth; the adoption of a particular family to perpetuate the remembrance and establish the worship of the true God; and their final and prosperous settlement in the land of Egypt." These are *facts* of history which the Bible alone furnishes, and he who would undertake to give a reasonable account of the creation, independently of the sacred record, will find no data on which to found such history. He would be by darkness surrounded, and from its thick and impenetrable folds he never could extricate himself. Here we are favored with history, authentic, minute and comprehensive. Natural science shines like "apples of Gold, set in pictures of silver"—here is Geography, enlivened and beautified with scenes of breathless wonder—here is Biography with every light and shadow, delineating human character in all its changeful phases;—here too, is Poetry of every description, sweet, tender, majestic, awful and sublime: here is Prophecy, like the benignant spirit of another world, holding the brilliant star of hope, to light up the darkness of the unexplored future;—here too, may be found true delineations of other worlds of happiness and woe;—here are grand revelations

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of the divine character ; and here too are the principles of His government reaching through every age of *time*, and stretching onward and still onward through the countless ages of *Eternity*. These are some of the facts found on the pages of the sacred Scriptures—that blessed Book which teaches us the way to the kingdom of grace and glory.

“ This Book, this Holy Book, on every line
Marked with the seal of high divinity,
On every leaf bedewed with drops of love
Divine, and, with the eternal heraldry
And signature of GOD ALMIGHTY stamped
From first to last, ”

is received by the reformed religious world not only as a book of facts, important and interesting, but, as “ the only rule,” and “ the sufficient rule, both of faith and practice. ” It is just, and proper that it should be so, for “ the law of the Lord is perfect converting the soul ; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart ; the commandments of the Lord are pure enlightening the eyes ; the fear of the Lord is clean, enduring forever ; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold,—yea, than much fine gold ; sweeter also than honey, and the honey comb. ”

3. The Bible is a Book of *Literature* the most remarkable the world ever saw, if we consider it merely as a human composition. Its histories and biographies are peculiarly remarkable for their conciseness, perspicuity and interest ; its narratives and descriptions are true to nature, full of life, and animation ; its poetry is sublime and beautiful beyond a parallel ; its eloquence is truly powerful and eminently persuasive ; its style is infinitely varied and inimitable ; its pathos is most affecting, and its devotional strains carry the mind and feelings quite above the trifles and vanities of “ this present world. ” We detect in all the books of the sacred history, an impartiality of narrative, which may be strictly regarded as an undoubted characteristic of truth. If we peruse the “ Lives of Plutarch, ” or other writers of profane history, we shall very soon be led to see, that these authors wrote with many prejudices in favor of their own particular country and

people. Efforts are constantly made to throw a veil over the faults and imperfections of their heroes, whilst their virtues are set forth in the strongest points of light, and painted in the most brilliant and gaudy colors. On the contrary, in the sacred Scriptures, both of the Old and New Testaments the strictest impartiality is every where to be seen. The abominable wickedness, and gross apostasy of David, Solomon, and their successors on the throne, are neither obscured, nor palliated in the least degree. There is no design on the part of the narrator, to make a display,—there is no parade of panegyric; virtue is presented in her own native loveliness and purity, and captivates by her own inherent excellencies; and sin needs no mask to disguise her hideous deformity. The sketches of individual character, and the effects of human passion, are given without the least reserve or concealment. The low and degraded condition of the Jewish people, when they were denied the use of the implements of warfare by the victorious Philistians; their sad relapses into wickedness and idol-worship—their perverse and rebellious disposition—their various defeats and captivities, with every circumstance of private as well as public disgrace, are faithfully recorded for our instruction. There is no disposition to violate the purity, or degrade the majesty of truth; but they seem always to have had one object prominently in view, and that was, to show the different expedients by which, and through which, the Providence of God had carried, and would carry into effect his gracious purposes; and how good was often made to come out of evil, to the astonishment and admiration of the world. The mind of man is naturally inquisitive, and always in search of something new. The books that were read and studied in youth, do not afford sufficient mental satisfaction in mature age. And even the most elaborate work of general science will lose its interest, at least comparatively, when its truths become familiar. It is not so with the Bible; it is ever new, and may always be read with pleasure and profit. Like the sun in the heavens it is always bright, emitting rays of light and heat to warm and invigorate. Its truths never become so familiar as to beget a disrelish for them, nor can its sublime and holy doctrines lose their interest, or relax their claims upon the faith, and obedience of men, “as long as the sun and moon endure.”

The scripture history is throughout noted for the purest simplicity of ideas, and is occasionally raised to a tone of the loftiest and most sublime elevation. In the works of Moses there is a majesty, and masculine energy of thought which is most strikingly expressed, in the simplest, and yet in the most energetic language. In the writings of the Prophets, the greatest splendor and beauty of composition are conspicuous. They are enriched with such glowing, and life-like images, and elevated by such grandeur of diction as at once to captivate the classic reader ; and will compare quite favorably with the most admired productions of Greece and Rome. The sweet Psalmist of Israel is eloquent, dignified, and pathetic. His harp is always happily strung, and divinely attuned, and sends forth the sweetest strains of music that ever ravished mortal ear. Isaiah unites in his style all the beauties of composition. There is a majesty in his ideas, a propriety, beauty and fertility of imagery and an elegance of language which is unsurpassed, employed as they are upon the noblest subjects that can possibly enlist our attention and feelings. The chief excellence of Jeremiah consists in those expressions of tenderness which excite with the most pleasing enthusiasm the feelings of compassion in the human bosom. These peculiar beauties of composition are used in order to recommend to mankind the most interesting details of events, and the most faithful delineations of human character.

4. The Bible is a Book of *Philosophy*. It is not a book of mere definitions and theories, but of practical and experimental philosophy. This fact will not be questioned by any one, who is at all capable of appreciating the sacred volume. The Bible knows what is in man ; enters into his inmost soul ; probes the heart thoroughly, and searches him out. In it we find a code of laws, every way adapted to the wants and woes of the world ; a system of philosophy of the purest and most elevated kind, and which suits well in every age and country, the abject condition of degenerate man. These laws exhibit the character of God in a way the most reasonable and intelligible, and describe the state of the whole human family, in strict harmony with our experience and observation of its actual condition. Religion is spoken of in a manner that will satisfy the most inquisitive mind, upon the

most intricate and perplexing questions; the doctrine of future rewards and punishments—the forgiveness of sin by the timely interposition of a Mediator—the varied and appropriate means of grace in the diligent exercise of which our fallen nature may be restored anew, and we made meet “to be partakers of the inheritance of the saints in light;” these, and others too numerous to mention in this connection, are subjects in respect to which *natural* religion can never furnish us with satisfactory information.—Philosophers may speculate about the beauties of godliness, the nature and extent of moral obligation—and they may descant upon the general duties of man, as he stands related to his fellows, and to the Author of his being; but how to make him inwardly good and holy, and outwardly virtuous and happy;—how to bring him to love the truth which condemns his natural, unbridled propensities, and to practice the duties which his nature dislikes, is a difficulty they pretend not to control. Natural religion never has been able to teach mankind beyond the possibility of a doubt, that there was a state of future rewards and punishments—it never could lead us to expect the expiation of sin, by a Divine Redeemer; it teaches not that there are spiritual influences, and agencies with God, by which our fallen and sinful nature may be amply restored to rectitude and holiness. If the upward heavings of immortality stir within us, and the inquiry be instituted, What lies beyond the grave? is there any response from Reason’s Oracle? All in that direction is silent and uncertain. If the heart be keenly alive to a sense of personal transgression, and man feel himself to be verily guilty before God, and dread the infliction of some severe punishment he knows not what or how; who can inform him how he may get rid of the intolerable burden, which seems to press him down to the very jaws of death, and release him from all probabilities of the threatened vengeance, and bring about a cordial agreement between his soul and the Majesty of Heaven? Is there a mysterious power of evil in the world? What shield shall cover me in “temptation’s darkest hour,” what armor shall defend me from its fiery shaft, but “the Sword of the Spirit” “which is the word of God”?

These are some of the words of wisdom brought luminously before us in “the Scriptures;” and, if they teach us our duty to

God, to our fellow men, and to ourselves, should they not, by all means be received, "as the man of our counsel, and our guide in all things"? We quote the following confession of a noted Infidel, as illustrative of the sublime philosophy and pure morality of the Bible: "I will confess," said Rousseau, "that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel hath its influence on my heart. Peruse the works of our Philosophers, with all their pomp of diction; how mean, how contemptible are they, compared with the Scriptures! Is it possible that a book at once so simple and sublime should be merely the work of man"? The celebrated Erasmus and the judicious Locke, after having ranged the circle of the sciences, and passed through the whole extent of human literature, finally betook themselves exclusively to the study of the Bible, in order that their minds might be thoroughly imbued with its precious truths, and their hearts and lives brought in subjection to its divine precepts. It is said, that Sir Walter Scott in his dying hours, asked, Give me a book." A friend inquired "what book?" "Can you hesitate," said he "to give me *the Bible*?" The author of "Waverly" seemed not to be ignorant of or inattentive to the claims of "truth," and sought, in his declining moments to lean upon "the rod and staff" which has relieved many an anxious mind, and confirmed many a "fearful saint" in the "valley of the shadow of death." "And what," says the Rev. Mr. Harvey, "can the fables of Grecian song, or the finest pages of Roman eloquence—what can they exhibit in any degree comparable to the matchless prerogatives of Revelation! Though I should not dislike to visit my heathen masters, I would live with the Prophets and Apostles."

5. *The Bible is a Book of the Spirit.* The Books which compose the sacred canon were indicted, and the authors were moved and controlled by the "Holy Ghost." It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are *spirit* and they are *life*. John vi: 63. The Holy Scriptures must not only be received as perfectly authentic and worthy of implicit confidence, but they are to be recognized also as containing the revealed will of God, or in other words, *as divinely inspired writings.*" By inspiration we mean simply

such a full and direct communication from the Holy Spirit to the minds of the sacred writers, of those particular facts, and doctrines, which could not otherwise be known ; and, such an effectual superintendence and guidance, as to those subjects concerning which they might otherwise obtain information as was amply sufficient to enable them to communicate religious knowledge to others without any error or mistake, that might, in the least possible way, affect any of the doctrines or precepts contained in their writings, or mislead any person who considered them as a divine and infallible standard of truth and duty. According to this view, every sentence must be considered as “ the sure testimony of God,” in that sense, in which it is proposed as truth. Facts occurred, and words were spoken as to the import of them, exactly as they are here recorded ; but the morality of words and actions recorded merely as done and spoken, must be judged of by the doctrinal and preceptive parts of the same book. ‘The sacred writers indeed wrote in such language, as their different talents, tempers, education, habits and associations suggested or rendered natural and easy to them ; but the Holy Spirit so entirely superintended them when writing, as to exclude every error, and every unsuitable expression, and to guide them to all those views which best suited their several subjects”—they are indeed the *voice*, but the Divine Spirit is the *speaker* ; the *language* is their own, the *ideas* are given of God. All the sacred writers claim for themselves divine inspiration, and assert without fear or shame, that the Scriptures are the infallible word of God, “ and worthy of all acceptance.” All the Prophets under the Old Testament dispensation speak in the most decided terms of themselves, and their predecessors, as declaring not their own words, but the word of God. (See 2 Samuel xxii : 1, 2 ; Nehemiah ix : 30 ; Psalm xix : 7, 11 ; Isaiah viii : 20 ; Jeremiah xx : 7, 9 ; Ezekiel i : 1, 3 ; Daniel ix : 12, 13 ; &c., &c.) They propose things not as matters for our consideration, put for our adoption and practice : we are not left to the alternative of receiving or rejecting ; they do not present us with their own thoughts, but exclaim, “ *thus saith the Lord,*” and on that ground alone claim our attention, and assent. The Apostles and New Testament writers also speak with regard to the Prophets of the Old Testament as holy men of

God," "who wrote as they were moved by the Holy Ghost;" (2 Peter i: 21) and it is also declared, that all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Our Saviour himself expressly and repeatedly recognizes them as the infallible word of God, and of divine authority. (See Matthew iv: 4 to 11; Mark vii: 19; Luke iv: 23, 27; John v: 39, 47.)

The Bible has been styled by St. Paul, "the Sword of the Spirit." The reasons why the Word of God is thus called must be obvious. They are chiefly these two; *First*. The Spirit of God is its author, the maker of this Sword. It was He who constructed and polished it. It was He "who testified in the Prophets and Apostles." It was He who moved them to write and to speak, and instructed them what to say and record. *Second*. It is the Sword of the Spirit, because it is His agency that makes it effectual; and because, by it as an instrument, His agency is brought to bear upon the soul of man. It is the ministration of the Spirit—it is ever accompanied by His Almighty power: hence it has been called "quick and powerful," "spirit and life." For these important purposes then,—even for repelling Satan's temptations, and destroying his works in ourselves and others—are we to take this weapon of heavenly mechanism, and all other weapons of the christian armory, and so fight the good fight of faith, as ultimately to lay hold on eternal life.

6. *The Bible is a Book of thought*.—In its disclosures of mercy and salvation, there are not only "thoughts that breathe, and words that burn," but a careful perusal of its sacred pages is well calculated to awaken, enlarge and ennoble our intellectual faculties. The inspired record contains many of the sublimest thoughts clothed in the most simple and impressive language. "Truth is in its nature charming, and when clothed with genuine sublimity of thought, and chaste simplicity of diction, it becomes doubly interesting." To one fond of magnificent description, there is nothing more captivating than the passage where the Psalmist describes the august appearance of the Almighty Jehovah: "He bowed the heavens also, and came down, and darkness was under

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His feet ; and He rode upon a cherub, and did fly : yea, He did fly upon the wings of the wind. He made darkness His secret place ; His pavilion round about Him were dark waters, and thick clouds of the sky." Look also at the magnificent description of the Prophet Habbakkuk : " He stood, and measured the earth ; He beheld and drove asunder the nations ; the everlasting mountains were scattered ; the perpetual hills did bow ; His ways are everlasting." The evangelical Prophet, when painting the future glory of the church militant, says, " Violence shall no more be heard in the land, wasting and destruction in thy borders ; but thou shalt call thy walls salvation and thy gates praise." The history of Joseph is acknowledged, by critics, to be one of the finest passages in all the Scriptures. When compared with the most admired productions of uninspired men, these passages, with many others which might be cited, will appear sublime and beautiful without a parallel. Take for an example the following ing paragraph from " the Spectator," a work justly admired by all who have ever read it. " The present seldom affords sufficient employment to the mind of man." Objects of praise or pleasure, love or admiration, do not lie thick enough in life, to keep the soul in constant action, and supply an immediate exercise to its faculties. In order therefore, to remedy this defect that the mind may not want business, but always have materials for thinking, she is endowed with certain powers that can recall what is passed, and anticipate what is to come.

That wonderful faculty which we call memory, is perpetually looking back when we have nothing present to entertain us. It is like those depositories in certain animals, that are filled with stores of their former food on which they may ruminate when their present pasture fails. Our actual enjoyments are so few and transient, that man would be a very miserable being, were he not endowed with this passion, which gives him a taste of these good things that may possibly come into his possession. " We should hope for every thing good," says the old poet Linus, " because there is nothing which may not be hoped for, and nothing but what the gods are able to give us." Hope quickens all the still parts of life, and keeps the mind awake in her most remiss and indolent hours. It gives habitual serenity and good humor. It is a kind



of vital heat in the soul that cheers and gladdens her when she does not attend to it. It makes pain easy and labour pleasant.—To a mind suitably affected, the page of the finest poet, or most distinguished novelist, unfolds insipid ideas and furnishes but a paltry satisfaction when brought in comparison with those beauties and excellencies which cluster thick together upon the sacred pages of divine inspiration. Here the most fastidious taste may find ample gratification. Here truth and virtue are linked together and held up to human view in all their native simplicity and beauty. It may with truth be remarked, that “whatever is exalted in sentiment, whatever is sublime in thought and expression, and whatever is noble in action, may be found in the Bible: it combines all excellencies; it condenses all beauties; it concentrates all delights. It is the grand *ultimatum* without which all other knowledge is utterly vain and worthless.” Why then should any one fly for pleasure and entertainment to the regions of romance, when truth is here so fully and clearly presented to the mind unmixed with error or doubt? Why should the productions of Sir Walter Scott, or Lord Byron, and of Washington Irving, elicit the praises and admiration of men, whilst those of the Prophets and Apostles are thrown aside and considered of little import? Why should Dickens, and James, and Sir Edward Bulwer be read with so much avidity, whilst Paul and Peter, James and John of precious memory are neglected and considered too full of rant or sickly sentimentalism to occupy the minds of men, full grown and of intellectual stature? Vitiating indeed must be the taste, that can prefer the bewitching tales of modern novelists, to “the soul reviving feasts” found in the Book of God.

7. *The Bible is a Book of Power.*—This idea will appear obvious from an examination of its contents. “The law of the Lord is perfect converting the soul.” “The entrance of thy word giveth light; it giveth understanding to the simple.” “Do not my words do good to him that walketh uprightly?” “Thou, through thy commandments, hast made me wiser than mine enemies; for they are ever with me.” “I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.” “But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer,

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but a doer of the work, this man shall be blessed in his deed." "Sanctify them through thy truth; thy word is truth." "And that from a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." In the preceding quotations, the Scriptures are said to possess *power* sufficient not only to enlighten the dark and benighted understanding; to soften the obdurate heart; to melt down the stubborn will, and produce repentance toward God and faith in our Lord Jesus Christ; but to convert the soul, sanctify the affections, and prepare us for heaven and immortal glory hereafter. Who then would willingly live without the Holy Scriptures? They restrain men from the commission of crime, point out the path of duty, and urge them on in the pursuit of individual and social happiness. They inculcate the fear of God, and a knowledge of His holy law, and hurl the thunderbolts of His insulted justice against every incorrigible offender. Did shame restrain Alcibiades from the commission of a base action in the presence of Socrates? This holy Book repeatedly declares, there is a God who knoweth the secret thoughts and intents of the heart, and there is nothing hid from "His all piercing eye." The fear of death alone often deters men from excesses in sin: the Bible adds infinite horrors to that fear, and warns them of a death both of soul and body in hell. The peculiar purpose of the whole is to turn men from darkness to light, and from the power of sin and Satan unto the service of the living and true God; to raise them from the degradation and wretchedness of the fall, and put them in possession of the inestimable blessings of redemption; to lead them from the pollutions of sin to entire holiness; to conduct them from a state of trial and conflict on earth, to a state of rest and felicity in heaven. And so to assist and direct them in all conditions in life, that they may not fail of these great ends except by their own willful neglect of the counsel of God against themselves. The salvation of his own soul should therefore, be the grand concern of every reader of the Scriptures. Here alone the immortality of the soul is fully brought to light, and is arrayed in unquestionable evidence. Here are life and salvation, happiness and heaven offered *to* all, and free *for* all; and surely it is an awful responsibility which they incur who willfully neglect the

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Bible and devote all their time and the energies of their minds to earthly and subordinate objects ; for

“ This lamp, from off the everlasting throne,  
Mercy took down, and in the night of Time  
Stood casting on the dark her gracious bow ;  
And evermore beseeching men, with tears  
And earnest sighs, to read, believe, and live.”

The Bible is unquestionably the noblest and most precious boon that God has ever bestowed upon our apostate and orphaned race. It is the grand development of man's eternity, the sure and unerring guide which informs him how he may break through the shackles which bind him to a contracted and temporary scene, and grasp destinies of unbounded splendor, eternity his life time and infinity his home. What then would be the condition of the world if it were suddenly withdrawn, and every remembrance of it swept completely away ? We should in such an event arrive at some faint conception of the real worth and merits of this wondrous volume. “ Take from Christendom the Bible,” says the Rev. Mr. Melville, “ and you have taken the moral chart by which alone its population can be guided. Ignorant of the nature of God, and only guessing at their own immortality, the tens of thousands would be as mariners tossed on a wide ocean, without a pole-star and without a compass. The blue lights of the storm fiend would burn ever in the shrouds ; and when the tornado of death rolled across the waters, there would be heard nothing but the shriek of the terrified and the groan of the despairing. It were to mantle the earth with a more than Egyptian darkness ; it were to dry up the fountains of human happiness ; it were to take the tides from our waters and leave them stagnant, and the stars from our heaven and clothe them in sackcloth ; and the verdure from our valleys and leave them in barrenness ;—it were to make the present all recklessness and the future all hopelessness, the maniac's revelry, and then the fiends imprisonment ; if you could annihilate that precious volume which tells of God and of Christ, and unveils immortality and instructs to duty and woos to glory. Such is the Bible.”

Reader ! have you in possession such a book ? Prize it, and study it more and more. Prize it as you are an immortal being,



for it guides to the new Jerusalem, the city of the living God.—Prize it as you are an intellectual being—“for it giveth understanding to the simple.”

II. We come now to notice the precept of the text, “search the Scriptures.” That it is the duty of every christian to read and study the Bible is a self evident proposition, and in the judgment of the unprejudiced needs not to be proved; but, lest any of our readers should be of a different opinion, we will here subjoin a few passages, strong and clear, touching this point. Hear the advice of St. Paul to his son Timothy, “Give attendance to reading, to exhortation, to doctrine.” See the example of primitive christians: “These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures *daily*, whether these things were so.”—Acts xvii: 11. Hear the command of Joshua the divinely appointed leader of Israel’s hosts, into the land of Canaan: “This Book of the law shall not depart out of thy mouth; but thou shalt meditate therein *day and night*, that thou mayst observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.” Joshua i: 8. “O how love I thy law! it is my meditation *all the day*.” Psalm cxix: 97. In the first Psalm where the character of the good man is so graphically drawn, it is said, “His delight is in the law of the Lord; and in His law doth he meditate *day and night*.” Psalm i: 2. What can be plainer than these proof texts? Will any one doubt the obligation of the precept, we are attempting to enforce? The truly pious will search the Scriptures, “*daily*”—not merely because it is made a duty to do so, but because of the sincere gratification which is afforded thereby. “How sweet are thy words unto my taste! yea, *sweeter* than honey in my mouth. Through thy precepts I get understanding: therefore I hate every false way” Psalm cxix: 103, 104. “I have rejoiced in the way of thy testimonies as much as in all riches.” Psalm cxix: 14.

Such as love God and keep his commandments will always find time to devote to this object. In the midst of worldly business and anxieties, time will be redeemed for the perusal of the word of God. It is stated of Queen Elizabeth, that in the midst

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of many pressing engagements she "found time to read the Scriptures *daily*,—and to have acquired a decided taste for them." "I walk," says she, "many times in the pleasant fields of the Holy Scriptures where I pluck up the goodly herbs of sentences by perusing, eat them by reading, digest them by musing, and lay them up at length in the high seat of memory by gathering them together; so that having tasted their sweetness I may perceive the bitterness of life." How many professed followers of the meek and lowly Lamb in this christian country, where Bibles may be obtained "without let or hinderance," who are neither Kings nor Queens, nor likely ever to be, who never look into their Bibles once a week! Many are to be found who are ever ready to plead a want of time; but in the great majority of such cases, it is a want of inclination, a lack of relish for this "Bread of Life" which came down from heaven, and which is given for the "life of the world."

In reading the Scriptures, in order to obtain the greatest amount of spiritual good, METHOD should by no means be neglected. We would therefore lay down the following rules, which we think will be found to be of great practical advantage to all who may see proper to observe them.

First. The Scriptures should be searched in the retirement of the closet. This will no doubt be found the most suitable place for reading, meditation and prayer. In the closet the mind can be more readily collected—the attention fixed, and the thoughts of the heart will not be so apt to wander up and down the earth. Here may we read deliberately, slowly, understandingly, and with continual personal application. This practice will soon become delightful, and one will, in a very short time hail the hour with joy when he is to be alone with himself, his Bible and his God; and will take a much more lively interest in this exercise than in the company or conversation with the dearest earthly friend. "No taste," says a learned divine, "is so much improved by habit and cultivation, as the taste for the word of God: There is a condensation in the language, a power in the poetry and eloquence in the Bible, aside from its moral influence, which brings the taste of the reader to its own standard with astonishing rapidity."

Secondly. Is it not best to use the commonly received English version of the Bible in our "daily Scripture readings?" This will perhaps be found most agreeable and convenient for the practical reader; but such as desire to become "mighty in the Scriptures," will have recourse to the original and to the works of commentators. It cannot be denied that to obtain a general knowledge of the truths and principles of Divine revelation, and for the proper cultivation of the moral feelings, the common translation will be found equal, if not greatly superior to every thing else. It should be studied *in order*, beginning with Genesis and going on regularly and patiently, with chapter and verse to the end of the Revelation of St. John. Many fail to do this, and their knowledge of its contents, is at best very imperfect. Some portions will be found more interesting to us than others, but all are intended to minister to our profit and advantage in spiritual things. St. Paul observes, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness: that the man of God may be thoroughly furnished unto all good works." It would not be amiss to employ a part of our time in reading the Books in order, going regularly through the Bible in this way as fast our circumstances will admit; and, in another part of the day, such as may be considered the most suitable, and of this we are to judge for ourselves, we may read some portion which is of a strictly devotional character, to wit, some of the Psalms of David, or the Gospels. "No young man can be too familiar with the book of Proverbs. There is an amazing amount of practical wisdom treasured up there; and the young man who has that at his command, will be likely to do wisely."

Thirdly. The Scriptures should be read with deep humility, and a teachable disposition. All other sort of reading is vain and useless. The strongest proof of the inspiration of the Bible is *the internal evidence*—that which the good man experiences upon his heart and life. This is an argument which the sophistry of Infidelity may attempt in vain to overturn. Humility will teach us to sit at the feet of Revelation, and receive her instructions without cavilling. Reverence for the author—for the contents of the Scriptures, and our eternal well being demands that we read with

an humble heart, and a docile disposition. We are ignorant and need to be instructed. We are dark and need illumination. We are debased by our passions and sins, and need elevating. The torch of reason, however brilliantly it may burn within us, cannot enlighten the region beyond the grave; the conjectures we may make only serve to bewilder; and without receiving the Truth of God with the spirit of a child, we may conjecture, and theorize, and wander, till we find ourselves "in endless mazes lost."

Finally. The Scriptures should be read under a constant sense of high and personal responsibility. They make up no common Book, and should never be treated as such. They contain the will of God concerning us, and we are bound by the most sacred obligations to prize it highly. It is able to qualify us for the very highest stations of usefulness—to exhibit the noblest ends of our existence, and the surest way to the attainment of those ends.—In view of our natural and social happiness—in view of our spiritual enjoyments here and hereafter—and in view of the judgment seat of Christ, and the awful realities of the "unseen world" let us ever read under a continual sense of deep responsibility; for this *Holy Book* is destined to give evidence for, or against us at the tribunal of God. "The word that I have spoken, the same shall judge him in the last day." John xii: 48. Solemn words are these. Reader! may we never forget them.

EDITOR'S TABLE.

PARLOR LITERATURE.

It is the duty of pastors to look after all that concerns the spiritual interests of the souls committed to their charge. They fail greatly who confine all their labors to the Pulpit. Instruction must be given concerning all the relations which human beings can sustain to each other, and much that cannot be said in the Pulpit is readily suggested and easily introduced at the fireside and in private. All this tends to give a preparation for the reception of the preached word. And there is a general preparation of mind and heart for the gospel which is promoted by the conversation and the reading of our people. We are no defenders of an "Index Expurgatory" which shall select every book by name which may be read, and condemn by name the books which any man may suppose to be injurious. Nor do we believe that no man is to read anything but strictly religious books. We do, however, hold and teach that no books are to be read which directly or indirectly assail the principles of our faith, sap the morals of our people, and gender hateful and injurious lusts. One of the greatest difficulties with which we have to contend is the carelessness of our people upon this subject. Parents, who are so responsible, suffer books to enter their houses, to lie on their tables, and to pile themselves upon the mantels of their chambers, which indicate nothing special in the title-page, and some of which contain no paragraphs or sentences specially obnoxious to criticism, but the general tone and tenor of which excite foolish and vain longings, false views of men and things, and a general distaste to thoughts and works of high morality. As a gentleman is bound to know the character of the men who frequent

his drawing room and engage the attentions of his daughters, so is he bound to know the reputation and the character of the books which those daughters read. *A book is a man.* Now, where is the difference whether a man comes in boots and broad-cloth, or in paper and muslin? The book is, to a great extent, the man who wrote it. He is there, breathing, living, speaking in the book. The *body* of the reader, whether man or woman, may be intact, but the *mind*, the *heart*, the *spirit*, may be depraved and polluted, and the rest is of little worth afterwards. He or she that wears an untouched body on a corrupted soul, can no more be said to be pure than he can be said to be clean whose spotless garment adheres to a body besmeared with filth.

Let any one walk through the parlors of this land and take a catalogue of books and pamphlets, in paper, muslin, sheep, and morocco; goodly tomes, gilded ephemerals, and tasteful booklets; and seriously sit down to estimate, as nearly as he may, the general intellectual and moral influence of this drawing-room literature. We will not ask him whether it all directly combats Christianity: this it does not always. But is it sound and wholesome? Does it furnish food for thought and treasures for conversation? And is not a portion disastrous to purity and high morality? We have no war with science, philosophy, and sound general literature. We oppose neither simply light nor truly elegant literature. "Books that are books" are the books for us, whether dressed plainly or splendidly. We rejoice in the advancement of the typographic art. We say these things that we may not be misunderstood when speaking in general terms. Many, even pious young persons, suppose that there is not any considerable amount of literature which is at once profitable and interesting. And they are not to blame for their ignorance in this matter, as neither their parents nor pastors have informed them. Here the fault seems to be, and we respectfully beg the attention of ministers to the question whether it is not their duty to keep advised, in a decent degree, of the issues of the press, and by speaking of good books,—we do not mean sermon books and theological essays alone, but all things in letters that interest and cultivate the mind while they improve the heart,—by having such introduced into the homes where they labor or carrying such themselves through

the country where they preach, to strive to promote the spread of correct principles, the cultivation of good taste, and the advancement of Christianity.

Let pious men and women remember that the books and periodicals lying about their houses, afford "*a short cut to their characters*," and that every visiter that may see them will be impressed with the feeling that the man who owns only frivolous books is himself a frivolous man. *Noscitur a libris*, a man is known by his books, is just as true as the old saying, *Noscitur a sociis*, he is known by his companions. We shall say more on this subject hereafter.

THE WORD "GOD."

The American Bible Society has a committee appointed, of which we believe Dr. Robinson is Chairman, to settle what word in the Chinese language shall be selected to stand in their version as the representative of our idea of *God*. This committee has not yet, so far as we have learned, made a report. In the mean time we are able from another source to make some statements which will serve to show our readers one of the difficulties which our missionaries encounter in striving to impart the truth as it is in Jesus to a nation of shrewd and learned idolaters. There are several terms of the utmost importance to which it seems almost impossible to give a precise synonyme. For instance: every child among us of six years old and many younger, understands what the preacher means by the word *sin*; but in the Chinese it is said that the nearest term is one which suits our notions of *crime*.—So when the missionary attempts to depict the consequences of the fall he is compelled to use a word which excites anger in his hearers. A similar but vastly more important difficulty is with the word "*God*." *Tien* means "heaven" and also "day." *Shin* means a "spirit" or god like the idols of the heathen, or perhaps more nearly would indicate angels. It appears to have been used in all the earlier religious tracts, Romish and Protestant, to indicate an "idol" or spirits generally. The London Spectator tells us that Dr. Morrison's version has the term *Fung* for Spirit.—"The Holy Ghost" is translated by a compound signifying *holy word*, "a phrase which certainly sounds indecorous and irrever-

ent," although we know that the Greek *πνεῦμα* has such a signification. Sir George Staunton has recently published an Inquiry into the proper mode of Rendering the word "God." *Shang-Tee* and *Shin* are the rival words, Mr. Medhurst, the missionary, favoring the former, and Dr. Boone, the missionary bishop from America, advocating the latter. Sir George Staunton, after a patient investigation decides for *Shang-Tee*, which is said to mean "Supreme Ruler," and of course is open to the objection of falling short of conveying the meaning of the word "God"—but it has not any such signification as conflicts with the proper idea.

We shall be pleased to know what is the decision of the American Committee, and to see the grounds upon which the decision is made.

THE BLACKWELLS.

For the benefit and satisfaction of the numerous *lady-readers* of the Pulpit we furnish a brief history of the family of a young lady, with whose name some of them must have become familiar through the newspapers, as the first lady known to have graduated as a Doctor of Medicine.

Mr. Blackwell, a native of Bristol, England, settled himself some years ago in New York, where, after a residence of five or six years, he failed. He then removed to Cincinnati, where he died a few weeks after his arrival, leaving a widow and nine children in very embarrassing circumstances. The three eldest daughters, Anna, Emily, and Elizabeth, mainly supported the family by teaching school. They were enabled to purchase a comfortable homestead in a part of the city which, since that time, has so grown as to cause a very large advance in the value of the property. Some years ago Anna Blackwell settled in New York where she worked at periodical authorship, the composition of music, and French translation. At present she is in England, translating the whole of Fourier's works for one of the British publishers. Emily is preparing *boys for College* in Mathematics and Latin and Greek. Her residence is Cincinnati. Elizabeth is now Dr. Blackwell! Five years ago she commenced her preparatory studies. She prosecuted Greek as far as it was deemed

essential to her professional studies. She knew something of Latin, had taught French, could translate German elegantly and manage Italian tolerably. She came to North Carolina in 1845, taught French and Music to defray her expenses, and read medicine with Dr. Dickson, of Asheville. Thence she removed to Charleston, taught only Music, and read with Prof. Dickson, now of New York. In 1847 she went to Philadelphia, where she studied in the private dissecting rooms of Prof. Allen. The next winter she attended her first course at Geneva College, resided the following summer at the Blockley Hospital, Philadelphia, and this last winter graduated at Geneva. Her thesis on ship fever it is said will be published by the Faculty of Geneva, who consider it an able paper. In a few weeks she is to go to Paris to study surgery more fully, and then she expects to return and "practice medicine in all its branches."

We have given this short history supposing it would satisfy natural curiosity even in those who may not altogether approve of a young lady's taking exactly such a course. All must unite, we think, in admiring the determination and energy herein manifested. They are great girls, think what we will of them, and their course ought to shame some young men, who are *men* apparently only because they do not wear frocks. But we have something else in mind just now. The thought which impresses us is this: if young women can show such energy, such overcoming of difficulties, such perseverance; simply in the feeling of a proud and perhaps proper self-dependence, and that they may obtain earthly comforts, honors and emoluments, shall it not stir the emulation of christian young ladies, to desire and execute plans for the promotion of the Redeemer's kingdom? We do not believe that the Forum, the Council Chambers, the Army, and the Market, are exactly the places befitting women; but we do believe that there is much to be done which they can do better than others, and it pains us to see so much mind useless for all the purposes of a high and an advancing humanity, and of a holy and active Church; it pains us to see our young ladies with intellects and hearts and hands that ought to be laboring for Christ's cause, actually vegetating in a listless existence. They need not now turn to their Pastors and say we would do good *if we knew how*.


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This will not satisfy their conscience; for did not Elizabeth Blackwell find *how* to advance, *how* to overcome difficulties, greater than will be presented to any young lady sincerely striving to do great good? And did she not do this in view of a lower object? We fear very much that she will rise up in judgment against some we love.

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It is gratifying to know that those who are elevated to high places by their fellow citizens are beginning to feel the claims of christian morality upon their observance. Mrs. Polk, the accomplished lady of the late President, never had dancing in the Presidential mansion. We hope that some things we see recorded of General Taylor may be true. It is said that he declines wine and regards intemperance as disqualifying a man for office. Indeed, it is a question whether a man who drinks *at all* ought to have any office in Church or State, as it is clear that when once the habit is begun a man can never tell when he is or is not a drunkard. The General is also opposed to duelling and has expressed his contempt and hatred of this form of cowardice and crime.—Let these things be understood as disqualifying a man for society and office, and the result will be to strengthen our institutions and save our gifted men.

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#### PARAGRAPHS.

*Thirteen Years Work for a Bible!*—In year 1272 the wages of a laboring man were less than four cents a day, while the price of a Bible, at the same period, was about \$180. A common laborer, in those days, must toil on industriously for thirteen long years, if he would possess a copy of the word of God! Now, the earnings of half a day will pay the cost of a beautifully printed copy of the sacred oracles. What a contrast! What an illustration of the power of the press!

*Missionary Society to aid Africa.*—A letter from the Rev. Dr. Hamilton, of Mobile, published in the New Orleans Presbyterian, says that there is a colored missionary society in Mobile, the

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object of which is to spread the gospel, particularly in Africa. The members of it pay fifty cents on admission, and afterward ten cents monthly. During the year they have raised *fifty-nine dollars*. At the last meeting they voted ten dollars each to the Presbyterian mission in Africa, the Methodist mission in Liberia, and the American Colonization Society. Dr. Hamilton states that this society is formed from "the more serious and reflecting portion of our slave population here," and that the influence of it on its members has been perceptibly good.

*A New and a Good Way.*—A jury lately, not being able to agree upon a verdict, in the case of a man charged with murder, sent for a Bible, and continued reading and praying until their views harmonized.

*An Old Way and a Bad Way.*—It is said that in Eastern lands there is a tree which never blooms until the last year of its existence. How much like this is the way of men who put off doing good until they come to die! Peter Miller, of Easton, Pa., died, leaving about \$300,000 worth of property, which, by will, he directed to be loaned to mechanics and farmers, and as it accumulated interest, this too should be loaned out. No part of the property was ever to be sold, but the loaning was to be continued perpetually. If there should be no person to loan, an asylum was to be built with the unemployed money. The Court of Northampton decided against the validity of the will, and a nephew of the deceased falls heir to the property, as his nearest surviving relative. Every man should be his own Executor.

A late letter from Italy says, "The New Testament is now freely circulated in Rome, and, indeed, in debate it is often quoted."

*Generous Contribution.*—The congregation of the Rev. Henry Ward Beecher, of Brooklyn, N. Y., have contributed \$10,000 to establish a Professorship in Wabash College, Indiana, from which State Mr. B. was called to Brooklyn.

*Telegraphing on Sunday.*—The Directors of the Albany, Buffalo, and New York line of Telegraph have voted not hereafter to open their office on Sunday for business. Every Christian

man ought to use his influence to have this example followed throughout the country.

*The Protestant Episcopal Church* in the United States has 29 Bishops, 1,427 Clergymen, and about 80,000 Communicants.

*The Church Members of the Sandwich Islands* number 28,844: about 2,550 have been added during the past two years.

*It is said* that an individual has invested \$50,000 in liquors for California, expecting to receive large returns. We would not stand in his place at the judgment seat of Christ for all the gold of Ophir. Has the whole body of Christians in the United States contributed \$50,000 to promote Christianity in this new El Dorado? "One sinner destroys much good." What is doing to counteract all the ruin and wretchedness which this single man is bent on working?

#### MISSIONS—THE SUPERANNUATED.

The *General Minutes* show only \$65,000 collected during the last year for Missionary purposes throughout the whole Southern Methodist Church! Not 20 cents a piece through the year from all our white members,—to say nothing of the collections among our colored brethren,—NOT HALF-A-CENT A WEEK from each member of the Church for the advancement of the general cause of Christ in the earth! When the Son of Man comes shall he find faith upon earth?

Again: There is a reported deficiency of \$36,000 in paying the claims of the superannuated preachers, of widows, of orphans, of laboring preachers. About 10 cents a piece from each white member, in addition to what is already contributed, would pay this. Let us dwell upon this a moment. Suppose the Northern Methodist Church had *in hand* and could, without the slightest difficulty, at once pay this amount, and suppose that Church and ours, every body in fact, admitted that our claim for that amount was good, what would we Southern Methodists think and say if they withheld \$36,000 annually from our superannuated preachers, and from widows and orphans? Yet, WE *do it*! The Southern membership is in arrears to the Southern ministry, \$36,000 for last year's services. It is the rich owing the poor and not paying.



Who is guiltless? God will judge. The reckoning time is coming. The claim is just as good as though B held A's note of hand for \$36,000, and A refused to pay. How will A stand before the bar of infinite justice?

THIS IS A QUEER WORLD! It is sometimes even amusing to see how things balance each other in this untoward generation. The English frequently charge that this nation is infidel because we have no established Church in the United States. John Chinaman returns the charge upon "J. Taurus." The Rev. G. Smith, an English Missionary, recently found that the reputation which his countrymen had gained in the celestial empire was a serious obstacle to his success. The natives would not believe that he belonged to "the red-haired (English) nation": they thought that could not be; but that he must be of "the flowery-headed (American) people." He was told that if he was a Missionary he could not be an Englishman, because *the English had no religion!!* "The impression was evidently prevalent," Mr. S. says, "that the Americans were a benevolent nation, and that christianity was their religion, but that the British were without any religion at all." This simple fact is another illustration of the extent to which traders, sailors, and visiters, in a heathen land, may advance or retard the gospel.

### COMBINATION.

In Leviticus xxvi: 8, it is written "Five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight." If it be supposed that an unaided man of Israel could chase two of the enemy, we find his power increased ten-fold by union with four others; and supposing each of the five capable of chasing twenty, we find even this ability increased four-fold by combination with ninety-five others. Here is an illustration of the benefits of united effort.

**TO THE BINDER.** The Sermons are regularly paged in such a manner that they may be separated from the other matter in the volume. If the subscriber wishes all bound, the binder can separate the Editorials and insert them in order as they appear. There was a mistake in paging a few of the earlier numbers of the Editorial, but a little attention will enable the binder to avoid any troublesome confusion.

# SERMON X.

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## THE BELIEVER'S ENCOURAGEMENT.

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BY THE REV. C. D. SMITH,

OF THE HOLSTON CONFERENCE.

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“Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.”

*Eph. iii: 20, 21.*

Christianity, my brethren, holds out to its friends and followers the most ample encouragements. Through all the vicissitudes of life and all earth's changes, it adopts its promises and hopes to every circumstance. There is, indeed, no sorrow of heart for which it does not afford a balm—no wounded spirit which it cannot heal—no malady of soul which it cannot cure. There are no reverses and disappointments which it does not supply with hope and encouragement. Have any, under the hand of adversity, realized the prediction of the Saviour to the twelve, “ye shall weep and lament, but the world shall rejoice”? they are encouraged by the promise, “but your sorrow shall be turned into joy.” Nor are its promises imaginary and delusive. It holds out no false hopes to its disciples to deceive and disappoint them. God, its author, cannot lie. He speaks and it is done. He commands and it stands fast. He promises, and the fulfilment is “yea and amen in Christ Jesus.” Few, however, even among professed Christians, fly to the gospel for Comfort and support in the hour of danger and distress. Many rather sit down in melancholy and grief, and gaze upon the



shadows of the future. Forgetting the source of their strength and the ground of their faith, they fall under clouds and despondency, and even meditate the design of giving up the struggle. To counteract these states of mind and fortify the believer against the fatal consequences of so rash an act, the scriptures abound with every shade of encouragement and promise. The power, the love and fidelity of God; the abiding presence of the comforter; the unsearchable riches of Christ; the certainty and preciousness of the divine promises; the boundless mercy of heaven, and the superior excellency of the future inheritance, are all brought prominently to view, to urge the believer forward and lure him to the pathway of virtue and obedience.

There is no circumstance connected with human life in which the heart needs more encouragement than amidst the fearful conflicts of the Christian warfare. To those among Christian professors, who are true and worthy disciples, bold and zealous defenders of the true faith, the world offers no quarters—wicked men and devils cease not to assail them—mere formalists and speculators in theology deride them—the vulgar defame and the haughty disdain them. None, therefore, need encouragement more than Christians, and none are more amply furnished than they. Had we, indeed, no other scriptural assurances on which to rely, there is a sufficiency in our text to inflame our zeal, quicken our regard for Christ, and embolden us in our present pursuit for salvation and heaven. For we learn from it,

I. The transcendent power of God to bless penitent man. "Unto him that is able to do." Here we have the statement of a power, which for the sake of order, we will consider as threefold. It is (1) physical, as shown in the creation and government of the material universe. It is written by Moses that "In the beginning God created the heavens and the earth." With this explicit declaration of Jehovah's creative power, it is useless for us to multiply words to prove it, since it is "The fool who hath said in his heart there is no God." But as matter was, in the wisdom of the divine mind, designed to have perpetual action and motion, so he who created it ordained laws for its government. It may be well for us, however, to consider the import of

the term law, for a correct understanding of this will guide the mind to just and rational conclusions in regard to the government of God over matter. The term implies, 1st. Power, for it is but the order according to which a power acts. 2. It supposes an agent, for it is but the mode according to which an agent proceeds. Power and agency, therefore, constitute the laws of nature and of nature's God, for they are but the order and mode by which the divine mind and the divine hand operate and proceed. The ease and harmony too with which God controls in the heavens above and in the earth beneath, demonstrate both his "eternal power and God-head," for "Arcturus, Orion and Pleiades," and the hosts of heaven, obey his will. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." "He weigheth the mountains in scales and the hills in a balance." Nay, more: "The thunder of his power who can understand?" In connection with these sublime passages, you should remember that it is also said that men "are as grasshoppers" before him, for "He setteth up one and putteth down another." Here we have the statement and the evidences of a supreme power which none can doubt without irreverence and impiety. These furnish ample proof of God's ability to supply all the wants of feeble man.

This power is (2) Spiritual, as demonstrated in the quickening operations of the Holy Spirit upon the human heart. "You," said St. Paul, "hath he quickened, who were dead in trespasses and sins." "God who is rich in mercy, for his great love where-with he loved us, even when we were dead in sins, hath quickened us together with Christ." "And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with Christ." "I will take away," says God, "the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you." Here we have proof to sustain our position, that the Spirit quickens the heart. The operations, however, by which this work is done are both direct and through the word. In either view they demonstrate God's ability to bestow the riches of his grace upon all men in their regeneration and salvation.

This power is (3) a gracious power, as shown in the boundless fulness of his love to ruined man. The power and cause which provided a Redeemer for the world was neither necessitated by any claims we held upon God, nor influenced by any returns of merit we might be able to make. Our condition was one of utter helplessness, and our doom, when considered alone in reference to justice, was that of hopeless ruin. Eden had been closed and the flaming sword placed over the gate. Go, said God to the offender, "For dust thou art, and unto dust shalt thou return." But grace prevailed over the claims of rigid justice; and the Lion of the tribe of Judah prevailed to open the seals of the mysteries of heaven, and proclaim deliverance to the captives. This was the work of unmerited grace—an affecting exhibition of the power and riches, both of the love and mercy of Heaven.

These three ideas bring the ability of God to bless man, encouragingly to the mind. Whatever moral barriers lay in the way of the free exercise of this threefold power have been broken down and abolished by the cross, so that in its regenerating and saving nature it is now vouchsafed to all on the condition of faith. This view of God's power proclaims to the ruined sons of earth that he is "able to do exceeding abundantly above all that we ask or think," in securing for us the eternal redemption which is in Christ Jesus.

II. We remark that the existence of this power implies God's willingness to bless. In no other sense does the announcement of that power suit man's present condition. A single view of the majesty, holiness and justice of God, if surrounded with implacability and an unwillingness to bestow mercy and kindness, would overwhelm us with despair. Indeed, the announcement of a power omnipotent and merciless, would strike the heart with such awe and terror as could not fail to render the present state of being one of wretchedness and misery. In this, however, as in every other respect in which mankind have been involved in ruin, the scriptures furnish the most ample and comfortable assurances. God does not willingly afflict or punish. His will is always declaration on the side of mercy and salvation. "For I have no pleasure in the death of him that dieth, saith



the Lord God." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." With a similar spirit of compassion, Christ hath said of Jerusalem, "How oft would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not." St. Peter hath also said, "The Lord is not slack concerning his promises as some men count slackness; but is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." And St. Paul saith, "He will have all men to be saved, and come to the knowledge of the truth." The mind that is unfettered by blindness and prejudice can desire no stronger proof of God's willingness to bestow mercy and salvation upon all men. No other view presents God encouragingly to man. No other view opens up the way of life and salvation, impartially, to the perishing multitudes of earth. No other view stimulates to hope and excites to action. This view alone urges man, fallen, wretched man, to repentance and faith. This view alone represents the gospel scheme in noble benevolence and equitable justice. In this excellency lies the grand motive-power of the gospel, the captivating charms of the Man of the Cross, for the power without the will to bless would bring to the mind feelings of terror and dismay rather than hope and encouragement.

III. We learn that the power and willingness of God to bless mankind transcend all the powers of human thought and language. For He "is able to do exceeding abundantly above all that we ask or think." The human mind cannot comprehend itself. Its powers seem almost boundless. Thought delights to contemplate the scenes of majesty and beauty in the heavens above and in the earth beneath. It goes at pleasure beyond the bounds of time and sense, and returns with images of unknown regions. The objects of sense seem, indeed, to be designed to call out the activities and powers of an agent they can neither limit nor control. However delightful these contemplative sallies of the mind, it is always conscious of its finite power, and is ever desirous of more. The mind, however, delights most, when renewed after the image of Him that created us, to contemplate

God in the beauty of his holiness, his mercy, love and perfections. Here it finds the center of its being, and here alone it conceives of objects competent to satisfy its quenchless thirst. Here it always finds a source of rapturous delight, and ever turns with pleasure to this center from all that is finite and unreal. In this, however, God is able to bestow blessings which abundantly exceed the loftiest conceptions of the mind. In confirmation of this truth, view the sinner in his ruined and helpless condition. He is guilty and condemned. The wrath of heaven waxes hot against him. The flaming sword forbids his return by the ancient gate-way. The smoke of the pit ascends from beneath him and devils clamor for his blood. The heart so noble in its original character is as a whited sepulchre, and is compared to a cage of unclean birds. But God promises its renewal. Does thought then conceive of the "Mediator of a better covenant"? Does it conceive of the Mediator's prevailing merit? Does it imagine the good-will and placability of the Judge? the release of the condemned criminal? the joy and ecstasy of the pardoned culprit? The mind has not yet conceived of the glory and excellency of the work of God in a penitent heart—the real surpasses the imagined—for he "is able to do exceeding abundantly above all that we ask or think." It is better enjoyed than described. In power, sweetness and love, it surpasses all our present feeble thoughts and imaginings. Nor can we even conceive of the clearness and comfort of God's witnessing Spirit in the heart until we know it for ourselves. "Eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive of things which God hath prepared for them that love him, but God hath revealed them to us by his Spirit."

Does it come within the range of evangelical thought to conceive of perfection in the present life, through the "one oblation" of Christ—the blood that "cleanseth us from all sin"? Then our text urges each believer to claim and realize it through faith, for God is able to do exceeding abundantly above all that we ask or think." Does it comport with sanctified thought and the gospel promises for believers to anticipate and expect, through the

prevailing power of the cross, victory and triumph in death?  
Then are we encouraged to be

“Bold to take up, firm to sustain  
The consecrated cross.”

Once more, as we are aided by revelation, may we lawfully indulge the powers of thought, sober, Christian thought, in painting upon the mind images of the majesty, perfections and glory of God—the boundless love and mercy of Christ—the eternal beauty of heaven—the “city that hath foundations, whose builder and maker is God”—the transcendent beauty of that eternal house of many mansions—the turreted plains and rich vineyards of the heavenly Paradise—the full gushing stream that issues from the throne of God and of the Lamb—the divine music of unnumbered millions—the anthems of praise which swell from the breathing whisper of worshiping multitudes to the loud acclamations of Hosannah to God and the Lamb—the robes and crowns of the saints—the banquet of love—the jubil shout of thronging multitudes—the out-beaming glory of the throne—and the re-union of loved ones in heaven? When thought has swept over this broad and comprehensive view, and language has grown weary in description, our apostle assures us that God “is able to do,” in disclosing heaven to our view, “exceeding abundantly above all that we ask or think.”

While in the present life we are under the shadows of a veil which thought itself cannot penetrate and at which language fails. Here we see through a glass darkly. The light but faintly gleams through the shadowy vista of the future. Mind, and thought, and language, are bounded by unknown regions. But hope is ever eager for the inheritance—faith, in bold confidence, seizes upon the signet of heaven, and the sanctified believer knocks at the third veil for entrance. A voice from within is heard, “come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” Passing the veil in obedience to this voice from within, the righteous shall



behold "the brightness of his coming;" and the beauties of "that most excellent glory," there

"With rapturous awe on him to gaze,  
Who bought the sight for them."

IV. We learn that the power by which God blesses us in the bestowment of present salvation, and secures for us the blessings of an endless life, is a power "working in us." It is neither a natural nor a physical, but a spiritual power. "Without me," said Christ, "ye can do nothing." "My grace," said God to St. Paul, "is sufficient for thee." This the apostle found to be the only source of his strength. When he relied upon his own abstract ability, and sought in the natural man for power to subdue sin and cleanse the heart, he was made to exclaim, "I find then a law that when I would do good evil is present with me." There is, therefore, no natural power in man competent to work in the heart those graces and that change which secure salvation and heaven. If it were so, then were the atonement unnecessary—the passion and death of Christ a work of supererogation. Then must the "offence of the cross cease," and all those scriptures which portray the impotency, depravity, and spiritual blindness of man, be a "cunningly devised fable," and only "false, fanatical and mischievous" in their tendency. But that "the power which worketh in us" is spiritual and directly from God, we aver to be true, and no one well versed in the scriptures will deny it. We are not, however, satisfied with a mere declaration of this truth—we rest our averment upon the testimony of God and his holy apostles. We are, it is said, "born of the Spirit"—we are "born not of the will of the flesh nor of the will of men, but of God"—"For it is God that worketh in you both to will and to do of his good pleasure"—we are "strengthened with might by his Spirit in the inner man"—"I live, yet not I, but Christ liveth in me"—But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us"—"But ye shall receive power after that the Holy Ghost is come upon you"—"He saved us by the washing of regeneration and renewing of the Holy Ghost." These scriptures prove, most une-

quivocally, the source of all effectual working in man. In them the work of salvation is ascribed to God, and the agency by which it is done to the renewing power of the Holy Ghost. It is, therefore, a power above the will of the flesh and the will of man. It is superhuman and divine, and works in us to will and to do. It is absolutely omnipotent and spiritual, and quickens, renews and strengthens. The character of the work performed sustains this view, for it is a new creation. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." "Be renewed in the spirit of your mind." "He saved us by the renewing of the Holy Ghost." However clear and pointed these terms, the divine writers did not rest in them. They go beyond and bear testimony to the perfection of this work in the perfection of believers. God dwells in the Christian, and where he dwells in sanctifying and saving power there must be holiness. If ye be a Christian your heart is the "temple of the living God"! Likewise, "Know ye not that your body is the temple of the Holy Ghost which is in you"? Again, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are"! These passages expressly declare the intimacy which exists between God and the believer, and indicate that as God dwells within, he also works within. Nor does he dwell there powerless, and to the Christian, unknown. If ye, my brethren, be children and heirs, the Father dwells in you, in both power and knowledge. He is in the soul as a fountain of living waters. He inspirits us with faith, and love, and vitality. "Ye," said he to the twelve, "shall know that I am in my Father, and ye in me, and I in you." In this view St. Paul delighted to contemplate him; and on this wise he declared this truth: "As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." There is, however, another view of this subject of great moment to you, and one which it becomes you to consider well. This power, though it holds out to you the most ample encouragements, will not save you independently of faith and obedience. The all-wise God has ordained the end only through the use of legitimate means.

God works in you to will and to do, but your duty binds you to work out your salvation with fear and trembling. God strengthens you by his Spirit in the inner man, and then binds you by the most sacred laws to put forth that strength in acts of obedience to his will. He speaks within, thy sins are forgiven thee, and then will have thee "go, and sin no more." He dwells in you, for "he that dwelleth in love, dwelleth in God and God in him," and sends his light and truth through this inward temple, cleansing, beautifying, and adorning it, and then binds us by the most solemn obligations to "walk in the light, as he is in the light"—to "abound in love"—to "keep the faith—to "live in peace"—to "put on the armor of righteousness"—to "endure hardness as good soldiers"—to "leave those things which are behind, and press forward"—to "fight the good fight of faith, and lay hold on eternal life"—to show ourselves patterns of "good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned"—to "be filled with the knowledge of his will in all wisdom and spiritual understanding"—to "be fruitful in every good work"—to "comprehend with all saints what is the length, and breadth, and depth, and height; and to know the love of Christ which passeth knowledge," and to be "filled with all the fulness of God." Such, my brethren, are our duties, and faith and fidelity bind us to pursue them with a holy and active zeal. In prosecuting these duties and striving for these attainments, we must ever have a single eye and a holy jealousy for both the truth and honor of God. When our duties are thus prosecuted, and guided by the light and power which vivify and work within, they will lead us to the unsearchable riches of Christ in heaven—to the full enjoyment of that spiritual inheritance which is, in richness and excellence, "exceeding abundantly above all that we ask or think."

V. We remark that the source and object of all our praises wrought out by this spiritual power are here clearly designated. "Unto Him," says the apostle, "be glory in the church." Unto God, our Creator and Sovereign, and in whom all fulness and power dwell, is due all praise for the blessings which have crowned our lives. How ready, and even eager, is the true



Christian believer to ascribe all the honor of his salvation to God. Unsanctified human nature is apt to ascribe to reason what belongs to God. We are too often wont to attribute to the power of human learning and eloquence that which is due to the might and operations of the Spirit of God. It is an error of the age to magnify natural ability, to deify and worship at the shrine of rationalism, and to exalt human learning and metaphysics above the gospel of God. All this is the legitimate result of all the arguments and theories which lie against the direct operations and witness of the Holy Spirit. There is, indeed, no other than that of direct influences and direct witness which truly honors God in the work of salvation. Any other view attributes a part of the praise to man. Hence, in gospel times God had all the praise, but under the reign of rationalism unsanctified learning and eloquence are glorified. In apostolic days it was "unto God be glory," but under the rejection of the direct witness of the Spirit, philosophy and skepticism are exalted to the seat of God. Beware, my brethren, that you rob not, neither dishonor God, for "he that exalteth himself shall be abased." Neither "seek ye honor one of another," but rather with the holy devoutness of St. Paul, "count all things but loss for the excellency of the knowledge of Christ Jesus your Lord." Be Christians! In spirit and form, in action and design, be holy, primitive Christians. Allow no sophistry to deceive you. Let no unwise and unsanctified teacher bewilder and mislead you. Allow no opposition, nor sword, nor threatening, nor sectarian anathemas to discourage and intimidate you. Ah, what lovers of our Lord were the holy apostles! In humility and spirit be like them. St. Peter saith, "Blessed be the God and Father of our Lord Jesus Christ, who of his abundant mercy hath begotten us again unto a lively hope." Likewise says St. Paul, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings"—"To God only wise be glory through Jesus Christ"—"We are bound to thank God always." And St. James saith, "To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Such were the terms used by holy men of God to express their reverence for

him, and the praise due for his salvation. He, indeed, who has any just conceptions of the majesty, perfections, and beauty of God—who has been renewed after the image of him that created us, and has a godly, jealous eye upon his own heart, indulges no egotistic pride—no pompous self-adulation—no pharasaic boasting—nor Procrustean bigotry. Rather he imitates the self-abasing humility of the publican in the temple, and writes upon his altar the sentiment of Israel's shepherd king, "Praise ye the Lord"—"I will praise thee with my whole heart." How expressive is the sentiment of praise of a heart deeply sensible of God and his salvation. "Unto him be glory," says the apostle. Go ye, my brethren, and imitate this holy example by "rendering unto the Lord the glory due unto his name," for he "is able to do exceeding abundantly above all that we ask or think."

VI. We remark that the medium of all our praises is here brought prominently to view. "Unto him be glory in the church by Christ Jesus." The mediation of Christ is the first and great principle of our holy religion. It strikes at the foundation of all worship which rejects his divine mission and merit. It overthrows every theory which seeks to establish man in a justified relation to God, and vouchsafe his future happiness and salvation without mediation and pardon. It is that point in the Christian doctrine, therefore, which recognizes and establishes the guilt of man, and vindicates the purity and justice of the divine government and administration by granting pardon only where there is an atonement. Man is now under penal dispensation in his relation to God as a creator and sovereign, for he that believeth not is condemned already. In this view the divine writings harmonize in their account of his creation and fall; in any other they would be discordant and senseless. The holy scriptures likewise represent guilty man as under the eye of God's mercy and compassion. To make this view, however, harmonize with this penal condemnation and the malignancy of sin, they set forth that compassion in its covenant character. The covenant here referred to consisted of the promise and oath of God to Abraham to bring out of his seed a Deliverer and Saviour in whom all the nations of the earth should be blessed,

All the benignity and compassion of God, therefore, as shown to man either in the blessings of his present being, or the offers of pardon and salvation, are through the covenanted seed. Nor was there any other than this Mediator between God and men found competent to the great work of the world's redemption. Hence, when there was none found in the vast regions of earth and heaven competent to save, God laid help upon one who was mighty to save and bound the government upon the shoulders of this royal priest and "wonderful councillor." In fulfilment of his mission, he paid the redemption price, meeting by his passion and death the ends of justice and securing the release of the condemned captives. In this plan we have a vindication of the purity and rectitude of the divine government, and yet the offer of pardon and salvation to the guilty. It ought to be borne in mind, however, that this covenant was not a bargain or contract with the Mediator to redeem any specified or definite number short of the whole. It was a covenant made with man—a covenant, however, predicated on the death of the Son of God, in which there should be ample merit for all the guilty, "that whereas sin abounded grace should much more abound." This view is abundantly sustained by God's holy word. "Ye are the children of the prophets, and of the covenant which God made with our fathers."—Acts iii: 25. "By so much was Jesus made a surety of a better testament."—Heb. vi: 22. These two passages show two leading ideas, first that the covenant was made with our fathers, and second that Jesus Christ stands as the surety and Mediator to that covenant. Again, St. Paul saith, "But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises."—Heb. viii: 6. Then follows in the 8th verse a statement of the objects of this covenant, and of the persons with whom it was made: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Now, two facts are clearly established by these passages in evidence that the "better covenant" was made with mankind, and that Jesus was the "surety" or bondsman for the Father that its stipula-



tions and promises should be duly fulfilled. Nor was he "slack concerning his promises," but in the fulness of time, and when ordered by divine wisdom and knowledge he sealed and ratified the same with his own blood, declaring "this is my blood in the new testament, which is shed for many for the remission of sins." We are also encouraged to look to him by the blessed assurance that he has "entered into heaven, now to appear in the presence of God for us."

Hence, my brethren, you see that Jesus is the only medium of our access to God. "I am," said he, "the way, and the truth, and the life: no man cometh unto the Father, but by me." Nor does the view we have presented of his one oblation and sacrifice of himself, and the assurances of his mediation, complete his work for us. He ever lives as an interceding priest in our behalf. If, therefore, "any man sin, we have an advocate with the Father, Jesus Christ the righteous, who ever liveth to make intercession for us."

But as Jesus is the only medium of access to the Father, by the blood of sprinkling, so he is likewise the only medium of all our praises for the mercies bestowed. Let me, however, warn you, my hearers, nay more, let me beseech you by the mercies of God, be not deceived in this matter, for "God is not mocked." The human heart cannot, nay, does not feel the true sentiment of gratitude and praise until it feels the blood of sprinkling applied. This done, however, and gratitude and praise fill the heart, and joy and gladness swell our songs into rapturous shouts and hosannahs to the Lamb. Where this principle of honor and praise is once fixed, vitally and sensibly in the soul, it will prove a source of defence to the believer against the tricks of artful sophists, the heartless sentimentalism of mere stoics and sectaries, and that bewitching delusion into which many unsanctified and weak believers fall, egotism and pharasaic sufficiency. Be humble, be meek, be perfect, my brethren, and God shall be with you, and your hearts shall daily send up, with adoring reverence, the noble, heaven-born sentiment of St. Paul, "Unto him be glory in the church, by Christ Jesus, throughout all ages, world without end."

VII. We remark that the boundless extent of this glory in the church is here stated in the most explicit terms. It is "throughout all ages, world without end"! Our apostle here embraces, in rich and elegant terms, the whole duration and glory of the church, in few words. This is to us a source of much encouragement. No superstitious materialism nor ostentatious display are here held out to the admirers of the cross, to lure them to love and obedience. The real grandeur and beauty of the church consist not in dubious forms and ceremonies. Christ is the glory of his church. Temples of magnificence, and altars adorned and beautified by art and skill, pulpits hung with gorgeous drapery, pews occupied by wealth and fashion, and pulpits graced with the flippant slang of oratory, may glitter, but when Christ is not there in power to sanctify and adorn the whole, the light becomes darkness and the glory fades. No pomp and circumstance can supply his place. A church, therefore, without Christ in vital experience and practical faith, must ever be shrouded in gross ignorance and darkness, and the devotions at its altar cannot be otherwise than "to the unknown God"! Unless, then, the divine Shechina dwell upon the altar, and the brightness of his presence fill the temple, there is no glory there. Hence, a church destitute of Christ, revealed in vital power and love, may, we concede, glitter, but cannot shine—may, to the carnal mind, appear attractive and beautiful without, but will surely have no glory within.

That the true spiritual church will, however, have this vital glory within her perpetually, is a truth founded in this promise: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." This promise renders the prospective of the church both attractive and brilliant, for no power, nor might, nor dominion, shall triumph over her.

The glory of the church is, also, accumulative and distributive. She derives all her power from Christ and distributes her glory to admiring thousands. Neither location nor limit have been assigned her. "The gospel," it is said, "shall be preached to all nations, beginning at Jerusalem." As ages, therefore, pass away, and time, swift time, rolls its unnumbered millions toward

the final judgment of the world, the church enlarges and progresses. As Messiah "travels in the greatness of his strength," and Judah's lawgiver extends the sceptre of the cross, the bow, the hatchet, and all the instruments of torture and cruelty fall harmless, and heathen revelry is turned into songs of praise. The nations shall bow before him: all nations shall call him blessed.

The truth of this progress of the Christian church derives the most ample confirmation from the reports of our missionaries and the frequent visits of the converted heathen to our country and our churches. We are aware, however, that skeptics, and carnal and speculative professors have confidently predicted the downfall of this sublime system and the departure of the church's vital glory. But the vigilance of God's chosen watchmen, the prayers of faith, the love of truth and the spirit of holiness which still exist and operate in the church, combined with the triumph of eighteen hundred years, are obvious proofs that Christ will never leave nor forsake her. Take courage, then, my brethren, and replace your armor, for God will bring you out of this present conflict and persecutions with fresh honors, and with new and more brilliant trophies.

To stimulate our faith and encourage our hope, the apostle has here assured us that the glory of the church shall be of endless duration. It is "throughout all ages." And Christ saith, "Lo I am with you always, even unto the end of the world." Neither the crumbling destinies of ages, nor time, nor pestilence, nor sword, shall extinguish it. Nay verily, this glory shall continue to exist, not only in form, but in spirit; not only in power, but in praise; not only in silent reverence and adoring prayer, but in like manner as when Jesus Christ entered into Jerusalem, in loud acclamations of praise and hosannahs to God and the Lamb. It shall be co-extensive with human population and to the remotest generations of our race. It shall endure in undiminished beauty until

"Earth and all that earthly minds admire  
Is swallowed in eternity's vast round."

This encouraging view should bring out into vigorous action



the faith and hope of the church—should excite her adoring millions to renewed zeal and fidelity—should stimulate all true believers to nobler deeds and enterprizes, for under God the church is approximating to her highest destiny. Hence, my brethren, let no slander nor persecution, no bitter ribaldry nor false prediction, no fallen priest or Levite, no traitor concealed in the Christian garb, nor the mutinous sons of Korah deceive you, for the promises of God are yea and amen in Christ Jesus.

This prospective view is heightened, also, by the relative position of this glory to the visible church. It is “in the church.” This member of the text gives us the most ample assurances that the church shall, in her visible organization, maintain her identity and vitality. The sacraments shall remain in some branch of the true church in their spiritual character, and shall continue to be of vital force with all evangelical believers. True ministers, called of God and moved of the Holy Ghost to the office and work of the ministry, shall continue to represent the apostles of Christ in spirituality, holiness and power. And within her sacred enclosure and amidst her bountiful provisions of manna and love, shall be found a people bold to proclaim the glory of her triumphs.

Finally, my brethren, we have a strong intimation given us in the text that in spiritual character God’s glorious church is the same on earth and in heaven. Her glory is declared to be not only “throughout all ages,” but “world without end.” Hence the virtues of heart, the graces of character, and the tempers of mind which constitute the excellency of her members here, are but the reflected images of heaven’s diviner beauty. Our present being is but a state of trial, and our faith and “the earnest of the Spirit” are the pledges of our transfer. Those, therefore, of evangelical character who have borne the cross with meekness and fidelity, vindicated the honor of the church and her worthy ministers, endured with becoming patience the jibes and sneers of misguided zealots and malignant sectaries, and borne with Christian fortitude the scorn and spleen of polluted prejudice, shall be transferred from the church militant to the church triumphant, and from the confusion of earth’s Babel to the bliss

and immortality of heaven. Here the altar of the true church is surrounded with the unction of God's presence and the true worshippers are quickened by an unseen power, but there the ark of the covenant shall be displayed in visible beauty, "and over it the cherubim of glory overshadowing the mercy-seat." Here we live by faith and adore him whom we have not seen, but there we shall see the King in his beauty displayed—his beauty of holiest love, before whom adoring millions pour forth their ascriptions of praise and hallelujahs of salvation. Here,

We sing his praise in hymns below,  
But they in hymns above.

Here we know in part, but there we shall know even as also we are known. In the church below we have a foretaste, but in the church above we shall have a full fruition of God and heaven. Now we linger in the outer courts, but then we shall enter into the holiest, and see God as he is, admire his perfections and worship him without a sigh and without a tear. In the present state of being we must pass through the shadows and wilderness which belong to time, but there we shall dwell in light and love forevermore. Let your faith and hope, then, my brethren, through these divine promises and encouragements, look steadfastly to the church's final triumph, and the completion of the grand temple in heaven, when the top-stone shall be borne aloft amidst thronging multitudes and the gaze of angels, and laid with shoutings of "grace, grace unto it"! "Even so: Amen: come Lord Jesus, and come quickly"!

## CONFERENCES.

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**LOUISIANA CONFERENCE.**—We have seen no account of the proceedings of this Conference at its late session except the appointments. W. E. Doty, Samuel W. Spear, R. Randle and John N. Hamill, were elected Delegates to the next General Conference. Reserved Delegate, John Powell.

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**THE ALABAMA CONFERENCE** was held at Columbus, Mi., beginning Jan. 16, and ending Jan. 24. In the absence of Bishop Capers, the Rev. E. Hearn presided during the first day. After that Bishop Capers presided, and Bishop Paine was present during a part of the session. Twelve preachers were admitted on trial. The Conference adopted a new plan of finance, which includes the co-operation of lay members. Resolutions were passed against the establishment of a great central publishing house and against the multiplication of local papers. The next Conference is to be held at Auburn. Delegates to the General Conference—T. O. Summers, Wm. M. Murrah, J. Hamilton, A. H. Mitchell, T. W. Dorman, E. Callaway, G. Garrett, J. T. Heard. Reserves—E. Hearn, G. Shaeffer.

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**THE FLORIDA CONFERENCE.**—The sixth session of this interesting and growing Conference commenced on the 6th of February and closed on the 10th. Illness in the family of Bp. Andrew prevented his attendance. The Rev. Ira L. Potter presided, and the Rev. P. P. Smith was Secretary. From a letter received



from Bro. Smith we make the following extract: "The business of the Conference was despatched with much peace and harmony. We had Dr. Wightman with us, whose counsels and pulpit services were duly appreciated. The increase of membership is about 700. [From the S. C Advocate we learn that there was an increase of 643 whites, but a decrease of 55 colored Bro. S's. statement is of course general and given from impression without a particular inspection of the statistics.] The Missionary collections, \$1218; much better than formerly. [\$400 more than last year.] There has been an improvement also in the Sunday School department. We have a full supply of preachers. The cause of education was properly considered, and sundry promises made to sustain especially our beloved Fletcher Institute. The Rev. Reuben H. Luckey, a man of known ability, is Principal. The Institution opened on Wednesday, 13th Feb., with near 100 students and many more promised. P. P. Smith, E. L. T. Blake and S. P. Richardson were elected Delegates to the General Conference; W. W. Griffin, Reserve." We are happy to learn that the brethren in the Florida Conference approve the Pulpit and intend to do something handsome to extend its circulation. The next session is to be held at Thomasville, Ga. This completes the series of Conference sessions for this year. The Lord has blessed the labors of His ministering servants. He is always doing great and good things for us, whereof we desire to be glad!

## LITERARY NOTICES.

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(1.) When the New Yorkers were making fools of themselves over Charles Dickens, they gave him an entertainment at which Washington Irving was present, and to flatter our literary countryman, Dickens spoke in very rapturous terms of the Sketch-Book, said how he loved it, and how he put it beneath his pillow at night. This remark was brought to our recollection by finding one morning "The Whale and his Captors," by Cheever, wrapped up in the bed-clothes of our young larks, and it was only by abstracting the book thus unimproved by the kicking of two restless youngsters who had no doubt been harpooning whales all night, and by hiding it for a few days, that we secured the opportunity of ascertaining that it is a very interesting account of a whaling voyage, accompanied by much valuable information concerning whale fisheries. It is a decidedly good book, abounding in lively sketches and pervaded by a very proper moral tone. If any boys read this journal, we would as privately as possible give them a hint to make their mothers make their fathers send for it. The Harpers publish it. It is a book for men, but *they* will have very little chance at it where boys are about.

(2.) The Harpers have sent us "The History of Alexander the Great, by Jacob Abbott." It is written in a flowing, easy style; the story is well told, being particularly adapted to the young, the illuminated title-page and the maps and views adding greatly to the interest. The views are given as it were from an elevation. A country appears as we suppose it would if modelled on a small scale and looked down upon. This is quite an improvement. The History of Alexander is one of a series which the Harpers are bringing out. We should be pleased to see the others.

(3.) *Audi alteram partem.* John Wiley has published "The Other side ; or Notes for the History of the War between Mexico and the United States." This book is rather a curiosity. It was originally written in the Spanish language, by several Mexican gentlemen and officers. It is the first Mexican historical production which has been deemed worthy of a translation into English. It has many mistakes, but not more we believe than the books written upon our side of the question. Considering its source, the circumstances under which it was written, and the amount of information which it contains, it is a very interesting and valuable contribution to historical literature. It has a number of maps and portraits.

(4.) M. W. Dodd, Brick Church Chapel, New York, publishes two capital works on Baptism. I. *Sprinkling, the Only Mode of Baptism made known in the Scriptures ; and the Scripture Warrant for Infant Baptism.* By Absalom Peters, D. D." We have found time to read the first part of this book with care—the argument for sprinkling. We regard it as one of the very best statements of the argument we have ever seen. Free from scholastic technicalities the book examines every text, we believe, which is usually drawn into this discussion, and in a clear and neat and forcible manner shows that they *all* look towards sprinkling, and *none* towards immersion. Our ministers ought to circulate this book wherever people are troubled about "much water." It is written for the masses and not for the learned only. II. "Facts and Evidences on the Subjects and Mode of Christian Baptism. By C. Taylor, Editor of Calmet's Dictionary of the Bible." We consider this *the* work upon the subject of Baptism. The author brought to his task a clear and disciplined mind and a very large amount of biblical learning. This work first appeared in letters and at intervals, about thirty years ago, and ever since it has been challenging an answer. So far as we know no Baptist writer has *dared to touch it*. It is always avoided by Immersionists. It deals not with Greek words but with *facts* and *evidences*. Of these it is a perfect store-house. It has a series of *thirteen engravings* bearing upon the subject.



Lately we have endeavored to induce all our ministerial friends to secure it; and, to increase its circulation we have made such an arrangement with the publisher that we can offer it as a premium to our agents, and send it in paper covers by mail. It can thus be readily obtained. For \$3 we will send *two copies of the Pulpit for one year and two copies of the "Facts and Evidences."* It is a 12mo. vol. of 236 pages, and retails in New York, we believe, at 75 cents, or 87½ cents.

(5.) Mark H. Newman & Co., New York, publish the Fifth Edition, stereotyped, of *Jahn's Biblical Archæology*, translated from the Latin, with additions and corrections, by Prof. Upham, of Bowdoin College. Our readers who are interested in such matters know the high character and great value of this book. The present edition is printed with clearness and neatness, and rendered more useful as a manual by the addition of a very complete Textual Index.

(6.) Messrs. Lane and Scott, New York, have sent us "Hymns for the Use of the Methodist Episcopal Church. Revised Edition." Our copy is 18mo. The typographical execution is excellent and the binding very superior. In this latter item the books lately issued from Mulberry street show a decided improvement. The binding of our copy is elegant to the eye, and is such that it may be bent in almost any direction without being injured. It is just the copy for use. We should like to say something of the sort for the binding of our Southern Hymn-Book. So far as the literary execution is concerned, the examination which we have given it satisfies us that this is a decided improvement upon the old Hymn-Book, of which collection we are surprised to find the Northern Bishops say, "The Hymn-Book heretofore in use among us was, in our opinion, unsurpassed." Surely they never could have given any attention to the Presbyterian Hymn-Book, and had never examined ten pages of the Southern. The committee have certainly furnished their Church with a better book than that in former use; yet at the same time we cannot in candor say that we think it equals the Southern. We pre-

sume that the committee themselves do not think so. They were gleaners. This was their misfortune. Unless they had copied ours they could not have produced so good a book. Our committee had reaped the field, and a richer gathering, take it all in all, is not we believe, in the language. For the sake of the taste of our common Methodism we are pleased to see this new Hymn-Book from the North. Perhaps our opinion would not be much valued in the source whence the book proceeds, but we cannot forbear suggesting to the publishers the propriety of omitting in future impressions the resolution of the Editors and Book Committee appended to the address of the Bishops. They may be assured that it is in bad taste, and does injury to Dr. Floy and Mr. West, while it probably does injustice to the other members of the committee who prepared this Revised Edition.

(7.) *Littell's Living Age* continues to be one of the very best periodicals of the country. The same tact, taste and sagacity, continue to mark its weekly issues. It embodies the spirit of current English and American literature. Unlike any other weekly with which we are acquainted, it is an addition to the library, its bound volumes being of permanent value. It is published by E. Littell & Co., Boston, at \$6 a year, a low price when the style, size and contents, are considered.

(8.) While Littell gives us the cream of literature, L. Scott & Co. re-publish the English and Scotch Reviews at so low a price as to put them into the hands of all who are disposed to avail themselves of these collections of the most elegant and powerful essays upon all the subjects of modern thought and investigation. The London Quarterly, the Edinburgh, the North British, the Westminster, and Blackwood, are all furnished for \$10; any single Review for \$3, any two for \$5, any three for \$7, all four for \$8; Blackwood and three Reviews for \$9. We give these particulars because we have not often space to notice the republications as we would. There are no omissions in this edition, and Blackwood is a *fac-simile* of the original. The January No. of the Edinburgh, now before us, is filled with valuable papers. We should presume that the character of these works is familiar to our readers, and that we need only assure them that these republications are excellently printed. The address of the publishers is 79 Fulton st., New York.

DEAR SIR:—

Your subscription to the Pulpit terminates with the June number. It is very desirable to maintain the *cash* system in so cheap a publication. Indeed, we have doubted from the first whether it could be sustained on any other principle. But we are very loth to lose our old subscribers. May we not hope that the work has thus far met your expectations, and that you will continue your subscription? If so, you will favor us by remitting your name *before the first of July*. Endeavor also to encourage us by sending the names of your neighbors and remitting the whole amount in your letter. You may remit through your preacher, or the postmaster will frank for you. It will help us to determine how many copies to have printed.

Very respectfully yours,

C. F. DEEMS.





REV. JOSEPH CROSS, A. M.

## S E R M O N  X I.

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### THE PLENARY INSPIRATION OF THE CHRISTIAN SCRIPTURES.

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BY THE REV. HARTWELL J. PERRY,

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at their request.]

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"All scripture is given by inspiration of God."—2 *Tim.* iii: 16.

The word *Theopneustos*, used by the apostle in the text, comes from two Greek words, *Theos*, God; and *Pneo*, to breathe, and expresses that mysterious power and influence exerted by the Holy Ghost upon the writers of the Old and New Testament scriptures, by which they wrote them just as the church has received them.

Inspiration is the conveying of extraordinary and supernatural thoughts and ideas to the mind; the imparting of such a degree of divine light, influence and guidance, as enabled the writers of the several books of scripture to communicate religious knowledge to others, without the possibility of error or mistake.

By the phrase Plenary Inspiration is meant a full, complete and entire inspiration: that every chapter and verse of the sacred writings is of God. Not only the thoughts and ideas revealed are of divine inspiration, but the language conveying them was selected by those holy men, as they were moved there-to by the Divinity that worked within them. Acting as the

amanuenses of God, they wrote and spoke as moved by the Holy Ghost. The language of scripture, a finely wrought casket containing gems of thought and truth designed to enrich and adorn the character of men, is of divine workmanship. These holy writings were by men, yet every thought and word are of God, dictated and suggested by the Divine Spirit.

The inspiration of the Christian scriptures is one of those great truths which lies at the foundation of the Christian faith; therefore, it deserves our most serious and prayerful consideration. And as a doctrine of the book itself, it becomes the faith both of Catholics and Protestants.

The necessity of revelation, such as we have, is found in the fallen and sin-injured state of man's moral nature—his spiritual stupor and blindness. The first view of man, as seen in the light of revelation, presents him happily situated, amid the beauties and sweets of Eden's flowery walks, reflecting the image and walking forth in the light of the knowledge of the glory of God, his mysterious author.

Man's origin is revealed, which could not have been known by any other means. He was the result of the deliberate counsel of the Holy Trinity, and was evidently designed to occupy a distinguished place, and to act an important part in the grand drama of life and being. When sin entered the garden of God, this noble piece of divine mechanism and skill fell before its blighting touch, marred and defaced; the divine likeness was lost, and the pristine beauty and excellency of this mystic temple, once the habitation of an in-dwelling Divinity, were spoiled; and the temple itself tumbled into ruins. The scene threw the observing intelligences of heaven into consternation and dismay; for a while all seemed to be lost; the eye of the universe was turned to God, and all in silent awe waited the result. At this eventful crisis there was new development of the infinite resources of divine benevolence and love; the plan of salvation was revealed, and man rescued from the fangs and fury of the enemy; and other circumstances thrown around him, affording him the opportunity of scaling the heights of immortality upon principles of mercy and grace. To the accomplishment of the



divine purpose, it was necessary that a revelation of those gracious designs should be made to man, in such a way as would bring it in direct contact with his moral and intellectual powers. Such a communication to man should fully develop the plan of salvation, and should come to him bearing evident and indubitable marks of its high authority. We have just such a revelation in the Christian scriptures, full and complete, and fully attested.

From the developments of human character in the history of the past, there seems to have been planted in the constitution of man such principles as constitute him, emphatically, a religious being; for such are the promptings of his nature, that he will prostrate himself before some object in humble adoration and worship. It is upon this hypothesis that we may account for the introduction of idolatry, and its rapid diffusion among the nations of the earth before the giving of the holy scriptures.

For wise and sufficient reasons, known only to the divine mind, the volume of revelation was withheld from the world for many ages. During that dreary period men wandered over this sin-scathed and tempest-tost globe, without the light of inspired truth to guide their doubtful steps. The dim light of nature shone but feebly, and the lamp of tradition was flickering in the distance, its radiance fast wasting away, while the clouds of darkness and the shadow of death were thickening and over-spreading the entire moral heavens; vice and false principles were spreading rapidly and extensively, sweeping like a mighty flood athwart the earth. The faint idea of the being of God, which was received by tradition and lingered in the minds of men, was so feeble after the lapse of a few centuries, that it was the occasion of leading them into the fearful and destructive bogs of idolatry. Having no clear conception of spirit distinct from matter, they conjectured that God might be visible; and the sun being the most brilliant and magnificent object within the range of the senses, they considered it the best emblem of the supreme Divinity within their knowledge, if not God himself; therefore they erected altars to the sun and thousands bowed with fervor and devotion at his shrine. The Persian rushed from his couch

to greet and adore that rising luminary as his early beams broke over the surrounding hill tops, and countless millions fell with equal fervor and devotion, in the milder radiance of the moon and planets. Plants, beasts, reptiles, and almost every thing in nature, have been adored by him, who was created the lord of the lower world. Wood, clay, stone and metal have been wrought by the art and skill of men into gods, before whom millions of our benighted race have prostrated themselves in acts of idolatrous worship, while their altars have smoked with the warm blood of countless thousands of human victims which were slaughtered upon them. Such was the sad condition of the world before man received the light of inspired truth, and such is now the condition of the millions of men who have not the book of inspiration. These circumstances rendered a revelation from heaven necessary. If God would save man, and be worshiped by him, a revelation was necessary to light up his pathway, and to direct his faltering steps to the shrine of the living God, who alone is worthy to receive the praises and adorations of the human heart.

Darkness and clouds covered the earth, and settled down like the shadow of death upon the people, when the first beams of revelation began to dawn upon the world. Then, it did not break forth suddenly, but like the eclipsed sun gradually gliding from behind the body that has intercepted his rays, and for a time hid his shining disk, so this moral and intellectual luminary gradually beamed forth, till the full-orbed splendors of revelation, revealing the goodness and benevolence of God to man, shone upon the world, and "the brightness of the Father's glory and the express image of his person" appeared in his Son. As the early solar rays light up the eastern skies before the rising sun, so those divine communications and hope-inspiring promises made to the ancient patriarchs, were the first gleamings of the forth-coming volume of revelation. But the first rays of heaven's revealing light that were collected and brought to bear upon the world, by the lens of a written language, was the decalogue.

The circumstances attending this revealment of the divine will were terribly sublime.

A description of the whole scene we have from the pen of the sacred historian, in Exodus xix : 16—20. “And it came to pass on the third day in the morning, that there were thunderings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ; so that the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God : and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire : and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount ; and the Lord called Moses up to the top of the mount, and Moses went up.”

The moral grandeur of the scene was greatly heightened by Moses, the man of God, while the fearful trumpet-note sounded long, and waxed louder and louder ; advancing in the van, leading the trembling hosts of Israel to the foot of the quaking mountain, and speaking to God and God to him in the hearing of the people ; and in ascending the smoking heights of Sinai, amid the lightning’s vivid flash, the roar of deafening thunders, and the convulsive throes of the quaking mountain, to meet and commune with the mighty God of Jacob. The whole scene is so finely presented to the mind of the reader by the inspired historian, that by faith we behold the great legislator of Israel, as he is parted from his people, and with solemn step scaling the rocks and climbing those rugged heights, till embosomed in the cloud and lost amid the glories of Israel’s King. There and then he received the first records of this imperishable volume, written by the finger of God upon two tables of stone. Those thrilling and tremendous circumstances attending the giving of the decalogue, were designed to impress Israel and the world with its high authority.

This wonderful event occurred in the wilderness of Sinai, in the year of the world 2513, and 1491 years before the incarnation of the Son of God.



The Old Testament scriptures were written by twenty-five persons, who lived at different periods during 1094 years. Those holy men wrote and spoke as moved by the Holy Ghost. Their minds were made the medium of conveying divine truth to the world, while their hands were employed in recording those truths in "words which the Holy Ghost teacheth."

The New Testament scriptures were written by eight persons. St. Matthew wrote a Hebrew gospel, for the benefit of the Hebrew Christians, about the year 37 of the Christian era, and about the year 61 he wrote a Greek gospel, which is the copy now extant. The Apocalypse, the last book in the sacred volume, was written by the apostle St. John, during his exile on the rocky cliffs of Patmos, and published after his return to the city of Ephesus in the year 96 or 97. Thirty-three men were employed by the Divine Spirit in recording the words of the Lord, and fifteen hundred and eighty-seven years elapsed from the time that Moses recorded the first pages of revelation to its completion by St. John.

The great end to be accomplished by the miraculous and wonderful operations of the Holy Ghost upon those men, was the revelation of the will of God to man.

They were the chosen and honored instruments by whom the rich treasures of heavenly wisdom and truth have been given to a perishing world. They were not the object of inspiration, for they were soon to pass away; like other men, lie down in death; nor did they claim the faith and confidence of the world upon their simple declaration as men; but appealed to God, who confirmed their word with signs and wonders. That which they propose "as the object of our faith, is the inspiration of their word; the divinity of their books"—which they wrote in the light of eternity, that shone so brightly upon them that the scenes of the past and of the future came up so vividly before their imaginations, that they were enabled to record them with unerring certainty and precision.

When they have spoken of the sublime mysteries and counsels of the Supreme Divinity, anterior to the birth of time; or have pronounced what shall be in the unsounded depths of the

future, posterior to the second coming of the Son of God ; or whether they have given utterance to the spirit-stirring emotions of their own hearts ; or have recorded their recollections of the past ; or contemporaneous events ; or whether they have spoken of the secrets of the heart, discovering the hidden springs of human action and character ; or whether they have discoursed upon the deep things of the eternal mind, revealing the will and purposes of God to men, their words were inspired, dictated by the Holy Ghost.

In the volume of revelation the Holy Spirit has spoken to us by those heaven-approved men, in whose hearts he dwelt, and upon whose tongues were the words of truth and life. The result of inspiration is the incomparable volume of revelation ; a book claiming God as its author, man as its object, and the praise and glory of the one, the present and future happiness of the other, as its ulterior end. Though these words were penned by men, yet they are of God.. The historic facts, narratives, doctrines and precepts published in the sacred writings, were given, "not in the words man's wisdom teacheth, but which the Holy Ghost teacheth." The awful God of eternity has acknowledged the authorship of all the astounding facts, sacred ordinances and sublime truths revealed and given to the church and the world, that men may learn of God the lessons of salvation, and "be thoroughly furnished to every good word and work."

How the work of inspiration was effected in the sacred writers we cannot fully understand. It may have been somewhat analogous to those gracious and powerful influences of the Holy Spirit by which the heart is illuminated and regenerated, and restored to the moral image of its great author ; which, though common, are mysterious. Although we cannot have any just or adequate conception of the mode of the divine operation in effecting this great and glorious work, yet we should rejoice to know that the infinite Jehovah has been pleased to make known to the human race, in an imperishable form, the immutable principles of divine philosophy and moral law, designed and well calculated to regulate the internal feelings and emotions of the soul, and to

control and bring the practical character of men into sweet subjection and conformity to the will of heaven.

How wondrous the fact that the eternal Spirit did dictate to priests, kings, warriors, shepherds, tax-gatherers, fishermen, scribes and tent-makers, and that, at different times, during a period of nearly sixteen centuries, the sublime teachings of this holy volume in such perfect harmony and coincidence. The peculiar talents, genius and education, and the varied circumstances of those men, were made subservient to the interests of inspiration in the construction of every sentence, argument and discourse recorded ; hence the variety of style, and the obvious individuality of the inspired writers, so indelibly impressed upon their respective books. In this is displayed the wisdom and goodness of God ; for while we perceive the impress of divinity upon all the parts of this book, we at the same time recognize the genius and power of the human intellect, giving a peculiar mould to every sentence.

When perusing these heavenly pages we are impressed with the variety of style. Here are the strong and nervous style of Moses, with occasional touches of the truly sublime—the flowing strains of poetry—the lofty eloquence of Isaiah—the acute and powerful reasoning of St. Paul—and the soft, glowing and melting eloquence of the holy John. The peculiar modes of thought and of expression of each of the inspired writers, by whom God spake in times past unto the fathers, and the unearthly style of the Son of God and of his disciples, by whom the New Testament scriptures were pronounced and recorded, have been brought to bear with unequalled beauty and sublimity upon each inspired page. The differences of conception and manner of expression which each writer presents, betrays the concurrence of their peculiar genius and personal action in the composition of the scriptures. As we pass from book to book, we recognize the respective writers, and feel the emotions excited by their peculiarities of style. The individuality of the writers, so deeply imprinted on their respective writings, has been the occasion of an objection to their plenary inspiration. But instead of this being just ground for an objection, we regard it as a strong commanding



evidence of the divine origin of the sacred volume. The "living, real, dramatic human character infused" so charmingly into these writings, both strengthen the evidence of their plenary inspiration, and display the infinite wisdom and goodness of their glorious Author; for while we recognize the style of each of the writers, we cannot fail to see the unity of purpose running through the entire chain of the sacred canon. Whether the historian, or the prophet, the great legislator of Israel or an apostle, be the writer, or whether the lofty strains of Hebrew poetry be read, the theme is the same. In this immense variety, it is always the same glorious truth; always man lost, and God the Saviour. God and man, life and death, heaven and hell, salvation or eternal destruction are the leading topics of each and all of those writers.

We recognize the same authorship on every page of this wondrous book. Whichever of the writers held the pen, whether king or shepherd, scribe or fisherman, priest or publican, and though a thousand years had elapsed, the same Eternal Spirit dictated in all and to all. In every age and place, whether in the wilderness of Sinai, in the age of the Pharaohs, or in the dungeon of the capital in the days of the Cæsars; or whether in Jerusalem, in Babylon, at Horeb, in polite Athens, in imperial Rome, or on the rugged cliffs of Patmos, the same God is revealed—the same men, fallen and condemned, impotent and blind—the same angels and cherubims—the same future and the same heaven, are described. The same gracious designs of the ineffable "God, who blots out iniquity, transgression and sin, and who will, yet, by no means clear the guilty," are fully declared upon each page of every book. Is it possible that a book at once so sublime and so simple, so infinite in thought and vast in its illustrations, and yet legible to the meanest capacity, can be the work only of man? Impossible. Uninspired men could as easily create a world as produce the bible.

Having made these general remarks upon the subject, we proceed with the arguments by which the inspiration of the scriptures is established, in defiance of skepticism and infidelity.

I. The inspiration and divine authenticity of the Hebrew and Christian scriptures may be inferred from their marked and wonderful preservation.

The convulsions and mighty throes of political strife, which have rocked the globe and lashed the stream of time into fury, and have wasted the mightiest productions of human wisdom and ingenuity, depopulating cities and kingdoms, sweeping off as with a flood nations and empires, leaving scarcely a wreck or trace of their former greatness to tell the story of their fate; but these contortions have not wasted or mutilated one jot or tittle of this holy volume. It has floated in calm security upon the mountain-wave of the troubled ocean, guarded by the watchful eye and omnific arm of its glorious Author. Wars have been projected and armies marshaled against the people to whom the keeping of the oracles of the living God had been committed, the grand object of which was the destruction of those sacred writings and of that system of religion inculcated in them. Antiochus Epiphanes, a Syrian monarch, marched at the head of a strong army against the Jews, took Jerusalem, and slew forty thousand persons and made as many captives. He had conceived the nefarious purpose of abolishing the Jewish religion and the divine scriptures from the face of the earth. He issued an edict positively inhibiting the reading of the law on the Sabbath day, and condemning every copy that could be found to be destroyed. That he might offend and outrage the feelings of the Jews, and desecrate the holy altar of God, he sacrificed a sow, an unclean beast, upon it. But though the God of the bible suffered his people to be wasted for a time, yet he rescued his own word of truth from the wasting and pillaging hand of the ruthless barbarian. This monument of divine wisdom and benevolence has not only witnessed that monarchy in its zenith, but it has seen its dying struggle; and this holy volume has been rescued from its smouldering ruins, to point the heart of the sorrow-stricken Jew and the Christian pilgrim to their home in the skies.

The Lord has miraculously watched over his revealed word, not only in its wonderful preservation, but has carefully prevented

its mutilation and corruption. Who can trace the history of these writings, the care and unremitting attention given by the copyist in numbering every word and letter that no error should occur in transcribing them, and not see the guarding hand of Providence in the whole matter. The same is true in reference to the great vigilance and care of good men in translating the scripture from the original text, into the various languages in which it is read at the present day.

We claim not inspiration for the copyists or translators of the sacred book; but we do believe that a special superintending Providence watched over them.

The divine thought, will and purposes, having already become incarnate in the language of the original text, the object of the translators was not to give a body to the divine word, but to change the form of the dress or medium of its revealment, so as to enable the English, French, German, and all bible readers to perceive the same glorious truths couched in their own vernacular tongue, as they are expressed in the Hebrew and Greek.

We may very safely conclude, from the great care that has been taken by copyists and translators of the books of the Old and New Testaments, comparing manuscript with manuscript, and copy with copy, that the thoughts and facts stated in the translation are the same that are revealed in the original languages, and that we have the word of God, both of the Old and the New Testaments, as pure and sublime as it was when first clothed in articulate language.

II. The inspiration and divine authenticity of the Christian scriptures may be very reasonably inferred from the sublime subjects upon which they treat, and the moral tendency of their doctrines and precepts, and the good effects upon the lives and characters of all men who carefully study and cordially believe them.

Upon the sublimity of the subjects of divine revelation, and the moral tendency of the bible, its advocates may take the highest ground, without trepidation or any misgivings as to the results of the most critical investigation.

The truths revealed in the bible are of the most thrilling and



deeply interesting character, and to man of the utmost importance.

The "unknown God," unknown to the learned philosophers, statesmen and poets of polite Athens, is declared and made known to us in all his ineffable majesty and glory. The mighty energies of the Deity are displayed in the scenes of creation. At his command, suns with their retinue of worlds started into being and shined upon the vast fields of space, displaying his eternal power and Godhead. The origin of man; the introduction of moral evil; the ruined condition of man's nature, and the consequent danger to which he is so imminently exposed, are the great subjects made known and revealed in this holy volume. In it the kindness and love of God our Saviour, hath appeared. Here the great and only propitiation for sin is disclosed, and the gates of mercy and salvation are thrown open to a world of perishing sinners.

"Here the Redeemer's welcome voice,  
Spreads heavenly peace around;  
And life, and everlasting joys,  
Attend the blissful sound."

Here the Comforter, the Holy Ghost, is promised, by whose powerful agency and influence the humble seeker of salvation is renewed, sanctified and reinstated in the divine favor and likeness. In this transcriptive exhibition of the nature and perfections of the great Jehovah, we are indulged with a map of a portion of God's eternity, in which we are permitted to trace the rise and onward flowing of the stream of time. At times its course is obscured, tossed by tempests and darkened by lowering skies; but still we may track it onward till it settles into peace, brightens under the lustre of a cloudless heaven, and with calm and deep and solemn grandeur falls into the "unfathomed depths of eternity." On the bosom of the stream, generations after generations are seen drifting by, hurried into the presence of the awful Judge of quick and dead, to receive their final destiny.

Again. Its inspired prophecies lifting the curtains of the future, darting their rays beyond the limits of time, irradiate the eternal hills and the vast plains of immortality. The bright

abodes of the blest, the home of the angels, the city of the living God, are brought within the field of the Christian's faith and contemplation. The biblical student is not only permitted to contemplate, in the light of revelation, the city and residence of the Most High God and his holy angels; but here the dark caverns of endless woe, are uncovered and displayed before his spiritual vision. Now in fancy he listens to the sweet melodies of the redeemed, and the anthems of praise pouring forth from the shining ranks of the one, and the numberless choirs of the other, falling in sweetest symphony from those glorious heights; then, the deep sepulchral groans and bitter lamentations of the lost and the outcast damned, come up from the eternal pit, commingling with the ascending smoke of their torment forever and ever. Here, too, each inhabitant of earth may read his eternal doom, fixed in laws as immutably as the throne of the great Eternal, and thus briefly but fully expressed: "He that doeth righteousness shall save his soul alive;" but "the soul that sinneth, it shall die."

The doctrines and the many precious promises of the bible, combined with such sublime and fearful descriptions of the God of eternity, cannot fail to exert a moral influence upon the characters of those with whom they are permitted to come in contact. They greatly affect and improve the social, political, literary and moral character of society. Whatever may be the complexion or language of the people, if the bible is brought to bear upon them, its light made to shine upon their understandings, they cannot fail to be enlightened and elevated in the scale of moral excellency and intellectual greatness. The profane and dissipated, the vain and profligate, have been arrested, and the tide of their moral nature changed through the power and influence of biblical truth. The man who takes heed to his ways according to the words of this book, will be exalted in time and eternity.

The developments of character, not only of individuals, but of whole families, communities and nations, have been reformed and benefitted every way by the influence of the bible.

That we may the better perceive and appreciate the beneficial

and moral tendency of the scriptures and of biblical literature upon mankind, let us contrast the condition of the inhabitants of an American city with the condition of those of an African city.

The inhabitants of the American city are not only clothed tastefully and comfortably, but they are richly adorned with the productions of the united efforts of genius and art collected from every land. The citizens of the African city, of all ages and sexes, throng the streets in a state of nudity, and equally destitute of moral and intellectual culture. The buildings of this city are distinguished for their elegance and convenience, and the comforts and luxuries with which they are furnished; but how meagre and unsightly are the mud-built huts of that of Africa; and they are as destitute of every comfort as they are unsightly. In this, we see the neat and stately edifice, erected and dedicated to the worship of the living God, to which the citizens throng at the call of the church-bell. Here we see the minister of the cross in the sacred desk, and the altars crowded with devout worshippers, from whom the voice of supplication and the spirit-stirring songs of praise go up to the immortal King of glory. In that, we see thousands of human beings, in physical and moral destitution, grouped around a frightful image, engaged in acts of disgraceful and disgusting idolatry, shrouded in spiritual darkness and death. In this, the inhabitants are being elevated to the true dignity of their nature. In that, they are sinking deeper and deeper still in the depths of ignorance, pollution and degradation, till the awful wave of endless death rolls over them. In this, the children, neatly dressed and with buoyant spirits, are seen hastening to the Sabbath school to learn the lessons of love and truth. In that, thousands of boys and girls roam about from day to day, not knowing any Sabbaths, having no knowledge of God nor salvation, and without hope of future good. What is the cause of so great a contrast between the citizens of the two cities? The answer is, the citizens of the one, have the book of God's inspiration, but those of the other have it not. The citizens of one are walking in the light of revelation; the citizens of the other follow the dictates of beclouded and murky imaginations, guided by the propensities of a depraved nature.



And such would be the condition of the whole world if the bible were not in it.

Could all men be influenced to receive, and sincerely to believe and obey this holy volume, the most delightful and happy consequences would be the result ; earth would soon become an Eden of delights.

III. The wonderful harmony and intimate connection existing between all parts of the scriptures, may be introduced as further proof of their divine authority and origin.

The most of the inspired writers lived in different parts of the world, and at different times during the lapse of nearly sixteen centuries, so that a confederacy or collusion by them for the purpose of imposition would have been impossible. Notwithstanding the utter impossibility of such a confederacy, yet there are the utmost harmony and unity of design in their books, clearly indicating the same authorship. The same agreement in the doctrines and precepts and in the practical results, not only in the several books separately considered, but through the whole volume, constituting one great system of truth and righteousness, obviously emanating from one great source. Such harmony and perfect consistency could not possibly have taken place in the writings of such a variety of writers, living and acting under so great a variety of circumstances as did the writers of the different parts of this book of books, had not the whole been under the dictation and inspiration of the Holy Ghost."

IV. "The miracles recorded in the Old and New Testaments are proofs that the scriptures were given by inspiration of God."

Mr. Horne has given the following lucid definition of a miracle : "A miracle is an effect or event, contrary to the established constitution or course of things ; or a sensible suspension or controlment of, or deviation from the known laws of nature, wrought either by the immediate act, or by the assistance, or by the permission of God, and accompanied with a previous notice or declaration that it is performed according to the purpose and power of God, for the proof or evidence of some particular doctrine, or in attestation of the authority or divine mission of some particular person."

The vast assemblage of all created beings and things existing in any possible form is called nature. The great principles which pervade the whole, by which certain results are uniformly produced in all the departments of this great system, we call the laws or course of nature. By these invariable laws God governs the universe. He established, and He alone can suspend or divert them from their ordinary course. The effects consequent upon the regular operation of these laws, and are conformable to the known "course of events, are said to be natural." However mysterious and incomprehensible the events may be in themselves, we are not surprised, because they are the ordinary developments of nature. Any palpable deviation from the constitutional order or course of events in any department of this system, is a miracle, and would excite the emotions of wonder and amazement in us. We shall offer but few reflections upon the evidence arising from miracles, in favor of the divine inspiration of the scriptures. In the uniform course of nature, the most common events are beyond our comprehension; but as they are of daily occurrence and observation, they make but little impression upon us. The varied phenomena of nature, the growth and maturity of the human species and other animals—the budding, blooming, and the yielding of the fruits of the trees after their kind, are events to us past finding out; but we are not surprised at them, because they are of daily observation and are in accordance with the ordinary course of nature. But were we to see a sick man made whole, or a dead man restored to life, by a word or a touch, we would be greatly astonished, though the phenomenon would not be more incomprehensible than many which are of daily observation. In the one class of events, we recognize the wonder-working providence of the Sovereign Ruler of all things, operating and producing according to known and established principles; in the other, we recognize the same Almighty hand suspending and reversing those laws, for no other power is adequate to produce such effects.

The design and great purpose of God in producing miracles, were to prove and establish upon the immutable basis of divine authority, not the great doctrines and duties of natural religion,

but of revealed religion, the doctrines and precepts of heavenly teaching, which could not be discovered by the light of nature or by human reason.

An event deserving to be called a miracle should most clearly bear the marks of the interposition of the Divinity. Moses and the Hebrew prophets, Christ and his apostles, all acknowledged the hand of God in the miracles wrought by them, and appealed to them as proof of their divine mission and the divinity of their words. If the events recorded as miraculous in the scriptures did take place, as affirmed by the sacred writers, then the bible is of God, and our holy Christianity is of heavenly origin. Such were the nature and circumstances of the scripture miracles, that they "would bear the strictest examination; and they had all those criteria which could possibly distinguish them from the delusions of enthusiasm and the artifices of imposture."

The scripture miracles were wrought for merciful and benevolent purposes; they had an end in view worthy of their great Author. They were events that took place instantaneously, publicly, and before competent and credible witnesses.

The scripture miracles were such that they could be clearly and fully tested and judged of by the sense, and certainly were, by the many thousands that observed them. Had those startling events been the result of second causes, or had any cheat or chicanery been attempted by the men by whom they were effected, such fraud would have been detected and the whole matter exposed. There was a manifest inadequacy upon the part of the instrumentality used, in every instance, to produce the effect called a miracle. And such were the circumstances that it must have been obvious to every impartial beholder, that nothing less than the immediate energies and powers of the God of nature could have accomplished the effects produced. In this they could not have been deceived, for it would be very unreasonable to suppose that so many persons could have been deceived, at the same time and in the same way, so as to be influenced, as with one simultaneous voice, to have testified to the same events as true, which had no real existence. It is equally unreasonable also to suppose that so many persons, living in different countries and



ages of the world, could have been accomplices in a fraud so vast in design and so wonderful in its plans, as would be the imposition of the bible upon the world as an inspired book, if it be what infidelity has affirmed it to be, "a lie and a cheat." The miracles of the scriptures, which they affirm to have been wrought by Moses and the prophets, Christ and his disciples, were admitted by friends and enemies. The enemies of Christ, it is true, feigned to attribute the miracles he and his followers did to Beelzebub the prince of devils; but they were frequently confounded and silenced by the force of evidence appealing to their senses, while the disciples continued to affirm the miraculous character of those events, and the divinity of their sacred writings, and the teachings of their Master. The testimony of the disciples of Christ, given in view of death in its most frightful forms, have come down to us as pure and convincing as when first deposed by them. We have, thus saith the Lord, for our fath.

In confirmation of their words, monumental ordinances and outward actions were established at the time when many of those events occurred, and have been regularly observed from that time to the present, in commemoration of the great and leading doctrines and events of the bible.

If such be the facts connected with those miraculous events, effected by Moses and the Hebrew prophets, they must have been good men, and wrote and spoke as moved by the Holy Ghost; and their writings, to which the text particularly refers, were "given by inspiration of God."

Christ appealed to his wonderful works, the many stupendous miracles which he had performed, in confirmation of his doctrine. Some of his miracles were wrought in the presence of assembled thousands, among whom were some of the most learned of the Jews, Greeks and Romans, who would have rejoiced to have detected the humble and despised Nazarene in an attempt to deceive the people. They, doubtless, tested his miracles by all possible criteria that wit, learning, envy and malice, could contrive; but after having wasted their mightiest energies, and given full sway to their most malignant and fiendish passions, they were

forced to bear testimony to the purity of his life, the power and sublimity of his words, for he "spake as one having authority and not as the scribes," as they admitted. To the character of his miracles they bore the following testimony: "This man doeth many miracles. If we let him alone, all men will believe on him."

Our blessed Lord appealed to his miracles and works "as proof of his power; and so he appealed to the inherent worth and purity of the doctrines they were intended to establish, as proof that the power was of God." In this we discover that the external and internal evidence of the divinity of the holy scriptures, beautifully harmonize and "give and receive mutual confirmation and mutual lustre."

That the evidence of miracles might have the strongest force they could possibly acquire, the Son of God imparted this power and extraordinary gift to his disciples as the seal of their mission to preach the gospel, while he was with them. After his resurrection, he enlarged the charter and field of their ministerial operations; but instructed them to tarry in Jerusalem till they should be endowed with power from on high. After his ascension, they received the fullness of the dispensation of the Holy Ghost, the full and stupendous powers of their great commission.

Sensible of the validity and resistless power of the evidence arising from miracles, the apostles, with the same artless simplicity, and the same boldness of conscious integrity, which distinguished their great Master, constantly appealed to and insisted upon the miracles they wrought in the name of Jesus, as strong and undeniable evidence of the truth and divine origin of their doctrines. So powerful was the effect of one of the miracles wrought by the apostles upon the populace, that the enemies of the cross, in conference assembled, said, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all that dwell in Jerusalem, and we cannot deny it." So clear and convincing were the miracles of Christ and his disciples, that many believed on the Saviour, and embraced the offers of salvation immediately after witnessing them. The miracles of Moses and the prophets, of Christ and his apos.

bles, not only prove that their individual missions were of God, but they fully establish the high claims of their sacred books, that they were "given by inspiration of God."

V. The last argument we shall now introduce in the maintenance of the great doctrine we are now advocating, is founded upon the truth and infallible certainty of scripture prophecy.

Prophecy is truly a miracle of knowledge; it is a declaration and description of something future, and beyond the power of human penetration and sagacity to discover, and is the highest evidence that could have been given of a divine and supernatural communication from heaven, and of a communion with the Supreme Divinity.

Prophecy is one of the most stately pillars that supports the temple of inspiration, and one of the first objects that attracts the attention of the biblical student in entering this glorious temple of truth and righteousness.

Like the celebrated obelisks of Egypt, it is covered with hieroglyphics, which the lights of science cannot reveal, nor the wisdom of men decipher. This imperishable column is of divine workmanship; the inscriptions upon it, though they were traced by human hands which have long since mouldered into dust, were of heavenly dictation and can only be rightly interpreted by the developments of time. For a season clouds and mystery enveloped this monument of divine wisdom, and still the higher and more remote portions remain undiscovered; but the clouds have been dispelled from the base, and the inscriptions upon the lower portions of it have become legible to the student of divinity, and as the clouds ascend the higher portions of the column are revealed; the unerring hand of time is retracing and elucidating the discovered figures, giving a clear exposition of them to passing generations.

This revealing and elucidating process will be continued till every line and figure upon this God-built monument shall be distinctly known and read by an intelligent universe. The period allotted to the existence of this world will be too short for its consummation; eternity alone can reveal all its sublime and glorious mysteries. By a diligent comparison of the historical com-



ment with the original, we may clearly perceive the force of the evidence that prophecy affords in favor of the truth and divine inspiration of the sacred writings.

Scripture prophecy, penetrating the darkness of the future, points with unerring certainty to events that are to take place, that could only be known and revealed by the Infinite Being. Many of those prophecies have been elucidated by subsequent events, which have so clearly corresponded with the prophecies as to have fixed with infallible certainty their application to the objects foreseen and foretold by the prophets. Many prophecies, however, both of the Old and New Testaments, remain to be fulfilled; but this cannot invalidate the evidence arising from this source, as enough have been fulfilled to demonstrate the fact that God did speak by the prophets and by his Son and his holy apostles. We must patiently wait the further developments of time, to point out their unfolding mysteries, and to determine the objects to which they refer. The plan of redemption, (the theme of the bible,) revealed to us by inspiration, is a glorious development of the benevolence and kindness of God to man. The outlines of this great system as drawn by the inspired prophets, stretches through the whole course of time, and spans the ocean of the boundless future, and consequently can only be filled up by the unfolding purposes and ways of the unsearchable God, during the ages of time and eternity.

We will close the argument, though it would be interesting, and would greatly strengthen it, to quote some of the prophecies and trace their fulfillment, for each succeeding day increases the light and strengthens the evidence in favor of the divine inspiration of the scriptures; but trusting that enough has been said to establish this doctrine most clearly, we can most confidently recommend this holy volume as the Word of God, and as the only rule all-sufficient for the faith and practice of the church of God; and most devoutly say,

“O, may these heavenly pages be  
My ever dear delight;  
And still new beauties may I see,  
And still increasing light.”

## PEN AND INK SKETCH, No. VII.

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 REV. JOSEPH CROSS, A. M.
 

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Prof. Cross is a native of England, whence his parents emigrated when he was quite young. He joined the church at the age of twelve, and preached his first sermon on his fifteenth birthday. At twenty-one he was received into the Oneida Conference; and six years afterward transferred to the Genesee. In 1846 he adhered South, and was appointed to the charge of Poydras Street Church in New Orleans. Here he labored faithfully during the dreadful epidemic of 1847, which at length bereaved him of his family. In September of that year he was called to the chair of English Literature in Transylvania University, and transferred to the Kentucky Conference. Last autumn he resigned his place and returned to the pastoral work.

Mr. Cross is a man endowed by nature with a strong and vigorous intellect, possessing in a high degree what we understand by genius. Deprived of the early advantages which attend most young men in this country, his mind did not wait for the slow culturing hand of others, but pushed its way up, like an Alpine plant, through frost and snow. In his boyhood he frequently conned his lessons only by the light of the fire; and no doubt he often laid down his book, weary enough—the light of science shining upon him as dimly and confusedly as the light that glimmered from the hearth. But the enthusiastic boy toiled on until the mists were dispersed and he stood in the broad sunshine, joyous and free.

He seems to have been born under Jupiter, the planet of ac-

tion. Every effort of his mind appears to give new impulse to succeeding exertion. He acquires and transmits knowledge with wonderful facility. His taste is highly cultivated, and he has what no cultivation can give, a quick perception and appreciation of the beautiful.

As a poet, as an occasional contributor to our periodical literature, as the author of the "Memoir and Portraiture of Christmas Evans," and translator of the peculiar sermons of that wonderful man of God, he has furnished the world with some admirable specimens of chaste and finished composition, and made the church his debtor.

His person is slight and delicate; his countenance indicative of his mind, being full of vivacity and animation, and at times absolutely irradiated with thought and feeling. His manners are those of a gentleman, easy and unaffected. He never utters soliloquies, or makes orations in conversation, but talks readily and without an effort; perhaps, as is the case with most public speakers, he makes too little effort in conversation.

His sermons are very peculiar and very perfect. They stand before you like a finished piece of statuary; but like the statuary of Pygmalion, breathing and glowing with life and ardor. He thinks himself, and his hearer must think, if there is any thing in his bosom that can be aroused by the electric spark. His thoughts are arranged with method, his reasoning logical, his arguments convincing. His powers of description are very great. By the wand of his eloquence he touches the most sterile and herbless ground, and lo! a world of beauty opens before you! The fruits are gems, the flowers shed forth a light like stars, the odors of Arabia fill the air, and the waters with their voices sing to you a tune.

Perhaps it would be difficult to give a truer description of the man than is furnished by the following sketch, extracted from an article published in the New Orleans "Delta," while Mr. C. was resident in that city. To one statement, however, the writer feels bound to demur; that which represents Mr. C. as a declamatory rather than an argumentative preacher. I have heard him often, and most of his sermons to which I have listened have



been more argumentative than declamatory; some of them admirable specimens of a clear and forcible logic.

"Such is the harmony of Mr. C.'s mental powers that it is difficult to say which is the master faculty, and therefore not very easy to account for the peculiar charm of his oratory; which, perhaps, is not to be attributed to any one particular trait of his mind, but rather to the nice blending and balance of the whole. I think he excels in description, especially description of character; and some of his discourses exhibit a remarkable analysis of the human heart. The writer heard him once, when he held the covetous man writhing before his audience, like the reptile in the sunlight which it hates, till the picture was absolutely painful to the beholder, and must have made the subject of it abhor his own portrait. Not long since he preached a sermon on the "Forgiveness of Injuries," in which he probed and dissected the heart, and exposed the various pretexts of malice and revenge, with a power equal to that of Massilon or Wesley, and with less diffuseness than the former, and greater finish and beauty than the latter.

"Although Mr. C. occasionally reasons with considerable force and ability, most of his discourses are rather declamatory than argumentative; but his declamation is always methodical—logical; never of that vague, desultory, rhapsodical character which, producing no distinct impression upon the hearer, leaves the mind and the heart alike unprofited. His style possesses all the neatness and classic elegance of Dr. Hawks, but it is less elaborate, and therefore better adapted to immediate effect. He has a very fruitful imagination, producing numerous apt illustrations and striking figures of speech, which seem to spring spontaneously, like wild flowers, from the train of thought which he is pursuing. His discourses are all highly original, both in matter and construction. His thoughts are never without arrangement, but the arrangement is peculiar. In method he has no model—at least, none with whom I am acquainted, either living or dead; and this I regard as one of the first indications of genius, which spurns at all models.

“Perhaps the power of his eloquence is, after all, rather moral than intellectual. He is evidently a man of prayer. He comes into the pulpit with the breath of Divinity on his lips; and while he speaks, the hearer feels that he is listening to a messenger from God. His conclusion is generally an earnest appeal, which seldom fails to reach the heart, and often thrills you with intense emotion. His public prayers are equal to his sermons—brief, appropriate, remarkably fervent, and chastened with a sweet spirit of evangelical humility.

“After what I have said of his mental qualities, it would be scarcely necessary to speak of Mr. C.’s elocution, did not this constitute a very important qualification of the preacher, and especially so in the present instance. His person is very slender; his features expressive of great vivacity and energy of character; his voice, one of extraordinary compass, and at times, exceedingly beautiful; his enunciation, when much animated, very rapid, but always remarkably clear and correct; his action, generally graceful and appropriate, sometimes very significant and forcible, but often inclining to exuberance.

“In the Methodist pulpit I have observed two prominent faults of delivery—vociferation and monotony. Mr. C. is seldom guilty of the former; of the latter, never. Sometimes he rises into a lofty key for a moment, but it is only when the sentiment requires it; and then, he knows how to descend again, and does so with admirable grace. Very few public speakers are capable of varying their manner to the same extent; now assuming the colloquial tone and accent, now rising into the strain of earnest reasoning or persuasion, and anon pouring forth the rapt and burning soul in a current of declamation which captivates the ear and heart of all who hear him.”

## EDITORIAL MISCELLANY.

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We call the attention of our subscribers to the fact that the *third volume* of the Pulpit will commence with the July number. An examination of the style in which the work is printed, and of the engravings which accompany it, must convince every one that it is very cheap for \$1. We are not sure that we could sustain the work through two more volumes if any other than the cash system were maintained. Our custom is to throw away the old mail-book and open a new one with a new volume. Several of our correspondents have requested to be considered *permanent* subscribers. We cannot recollect always who they are. We do not like to lose our old subscribers. The better plan is for each to be sure to forward his subscription money before the first day of July. We shall then know how many copies to have printed. Let each strive also to send us the name and dollar of his neighbor. Our sphere of usefulness will be thus enlarged. We expect the next volume to be quite equal to the present. Our brethren in the ministry will favor us by looking up the subscribers on their stations and circuits and securing a renewal of their subscriptions. We allow our preachers one-sixth of all they collect for us. We have received a great many compliments during the year from the press and in private letters; but our printer asks for *money*. Brethren, help us promptly!



## LITERARY NOTICES.

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(1.) Messrs. Lane and Scott, New York, have brought out a new edition of the Pastoral and Familiar Letters of John Fletcher, a series extending from his conversion to within a few days of his death. They are characterized by the same elegance, sweetness and spirituality which appear in other portions of Mr. Fletcher's works. This volume is ornamented by a representation of the author's saintly countenance.

(2.) To the indefatigable and talented editor of the Sunday School books, the Rev. D. S. Kidder, we are indebted for sundry Reports connected with his department and for the following books, published at the Northern Methodist Book Room:—"Athens; Its Grandeur and Decay;" "Sunday School Tracts;" "Reminiscences of the West India Islands, by a Methodist Preacher;" "Dwellers on the Holy Hill;" "The Minister's Study, and Scenes connected with it;" "Cortes, or the Discovery and Conquest of Mexico;" "The Springs, or Letters from Saratoga;" "Lessons of a Disciple, or Chapters in the Life of a Young Lady;" and, "Our English Bible." We have had time barely to look into these, but they appear to be books calculated to enrich current Sunday School literature. We can trust the taste of Brother Kidder, and believe that he does not intend to suffer any other kind of publications to receive his sanction as editor.

(3.) John Ball, of Philadelphia, has brought out the *Complete Works of John Bunyan*, Prose and Verse, in an 8vo. of 750 pages, with pictorial illustrations. Although the Prince of

Dreamers wrote nothing else equal to the world-famed *Pilgrim's Progress*, yet his other productions suffer only by comparison with that, and they are all interesting, instructive and valuable. It is really a favor to have the several works in so convenient a volume. Every Christian man who has any library in addition to his bible, ought to have this book in it. We have placed it in our list of premiums to the subscribers, and agents of the Pulpit. The retail price is \$3. For \$2 we will send it to any person already a subscriber to our periodical; for \$3 a copy of the Pulpit for one year and a copy of Bunyan; or a copy of Bunyan to any person sending us the names of ten subscribers to either the 2d or 3d vol. of the Pulpit; or, to any one sending us *five* subscribers and *six* dollars. The copy of Bunyan which we send is, of course, in paper covers; it will be strongly wrapped and sent by mail.

(4.) *The Scripture Text Book. The Scripture Treasury.* Two valuable books in one 12mo. vol., published by Lewis Colby, New York. The first contains texts arranged according to subjects; the second affords a General View of the Manners, Customs, and History of the Jews, and of other nations mentioned in Scripture, and of the Geography, Natural History, and Arts of the Ancients, &c. The whole work affords great assistance to ministers in the preparation of their sermons, in pastoral visits, and in the discharge of other ministerial duties; to the authors of religious works; and, to Sunday School teachers. It is accompanied by three maps—1. The Voyage and Travels of St. Paul; 2. The World as known to the ancients; 3. Palestine. This is another of our premiums. It is sent by mail as a premium for *five* subscribers; for \$3, two copies of the Pulpit for one year and two copies of the Text Book and Treasury.

(5.) *Historical Geography of the Bible.* By the Rev. Lyman Coleman. A new edition, with additions. Phila: E. H. Butler & Co., 12mo., 514 pp. In the Universities of Europe it has long been the custom, and in the schools of America it is now beginning to be introduced, to study history and geography in connection. This is certainly the philosophic method. The

work before us is a very successful "attempt to put in requisition the principle of association, to give interest to the study of the bible, and to employ this great law of our nature in the study of sacred geography, by connecting it with that of sacred history." The learned author has laid under contribution the results of modern observation and thought, and has produced a work which must have an extensive circulation and do much to aid the young as well as advanced students, in the comprehension of the sacred records. It is accompanied by six accurate and richly colored maps, a full and well arranged chronological table, and an index of texts. In our effort to extend the circulation of truly valuable books we have made arrangements to add this to our premiums. It will be sent to those who send us *six* subscribers. (The retail price is \$1.) For \$5 we will send three copies of the Pulpit and three of the Historical Geography. To any person already a subscriber to the Pulpit we will send three copies of the Geography for \$2. We hope that Sunday School teachers generally will exert themselves to assist us in placing several copies in each school. We have been to some trouble and expense to make these arrangements and we shall look for an early response.

(6.) *John Howard, and the Prison-World of Europe. From Original and Authentic Documents. By Hepworth Dixon.* With an Introductory Essay by R. W. Dickinson, D. D. New York: Robert Carter and Brothers. We commenced this book with interest, read it with care, and closed it in tears. It is the only satisfactory account of Howard we have ever seen, and all who take an interest in human improvement should give themselves the pleasure and profit of studying the great life of this good man. There is one lesson sadly taught in this book, which Dr. Dickinson would have done well to draw out. The son of Howard, his only child, became a raving maniac. His loss of mind is clearly traceable to the indulgence of vice, and those habits he was suffered to contract by the want of a father's oversight. While Howard was in dungeons, hospitals, lazarettoes, plague-struck cities and ships, carrying light and comfort



and relief, to the poor, the suffering, and the prisoner, his own child was overlooked and suffered to go to ruin. We would not detract the tithe of a hair from the splendid reputation of the great and the good. We do not believe that Howard would have been prevented from doing as much good to the world as he did, if he had taken his own son into his plans of beneficence. Duties never clash. Even ministers of the gospel are not called to neglect their own children. Whatever station involves this must be abandoned, for no number of human beings can have as much claim upon a man as any one of his own children.

(7.) The Harpers are issuing "The Life and Correspondence of Robert Southey. Edited by his son," to be completed in six parts. The first has been sent us. Fifty-eight pages of this are occupied by an autobiography of the poet, which is brought down to the termination of his school-boy days. It is one of the most entertaining, queer, quaint and pleasant rigmarole of reminiscences we have read in many a day. Then commence the letters. We may be able to speak more of the work when we shall have received all the numbers.

(8.) From W. A. Leary & Co., Philadelphia, we have received "The Sermons of Christmas Evans. A new Translation from the Welsh, with a Memoir and Portraiture of the Author, by the Rev. Joseph Cross." The Memoir and Portraiture are satisfactory and interesting, and the Sermons are remarkable specimens, even of their class. A number of extracts already given to the public must have made this apparent. The Sermon on the "Triumph of Calvary" is wonderfully sublime, and there are passages throughout the book, like that surpassing allegory in "the Fall and Recovery of Man," any single one of which is worth the price of the volume. No wonder there are "Welsh jumpers" under Welsh preaching. We have hardly been able to keep ourself in our chair while reading some portions of these discourses. The copy sent us is most substantially bound, and is embellished by a portrait of Evans and a picture of a Welsh congregation with Evans in the pulpit. We should think this book destined to command an extensive circulation.

(9.) *The Early Conflicts of Christianity.* By Wm. Ingraham Kip, D. D. New York: the Appletons. Why has not this subject been as fully handled before? It is a magnificent theme. Dr. Kip considers it in five views: 1, the conflict with Judaism; 2, with Grecian Philosophy; 3, with the Licentious Spirit of the Age; 4, with Barbarism; and 5, with the Pagan Mythology. At this present writing we have had time to read only the first part, and if the others equal that, this may be pronounced a very eloquent book. The views of the author are presented with force and the pictures are striking and beautiful.

(10.) The Catalogue of the Presbyterian Board of Publication would afford a great assistance to Methodists who are endeavoring to make for themselves valuable Christian libraries. Of course, a large number of the books from that press are strongly Calvinistic, but a large number also are of practical value to Christians generally. Of this latter character is a work they have just sent us: "The Christian's Daily Walk in Security and Peace. By Henry Scudder. Recommended by Dr. Owen and Mr. Baxter." He that follows this walk daily must have peace. We are pleased to see in any man or in any family a growing taste for books like this.

(11.) The American Tract Society has brought out an abridged edition of the life of the dear, good, old Dr. Milnor, whose memory will ever be precious to those who knew him and love Christ. The Episcopal Church should put it among her thanksgivings that such a man has been of her clergy. The Memoir is a book of very great interest to general readers.

(12.) Preachers and teachers may gather many very useful hints from a very pleasant little book published by L. Colby & Co., New York, entitled "The Power of Illustration, an Element of Success in Preaching and Teaching, by John Dowling, D. D." We see it has reached its second edition.

(13.) To the readers of magazines and literary newspapers, few names are more familiar than that of T. S. Arthur. He has ad-

ministered to the pleasure and perhaps we may say profit of thousands. He is a pleasant and truthful sketcher of character and society ; and so far as we have examined his productions they are characterized by good taste and sound morality. J. W. Bradley, 48 N. Fourth St., Phila., has collected his sketches into a handsome 8vo. of upwards of 400 pages, embellished with 16 engravings and a portrait of the author. "The Methodist Preacher," the first of the series is a picture of some of the hardships of practical itinerancy. This sketch, and that of "The Donation Visit," will perhaps interest clerical readers more than any other portion of the volume.

(14.) Most women find time and spirit only to gallop through the latest paper-covered novels ; others can gather from the field of literature what makes them no less ladies and greater women ; while a still smaller number make contributions to current literature, and extremely few become at all versed in science. We would have our mother, our wife, our daughter, and our friend, of the second class. We can nevertheless appreciate the intellect and industry of such a woman as Mary Somerville, whose "Connection of the Physical Sciences," "Mechanism of the Heavens," and "Physical Geography," show that philosophy can exist without beard. The second American edition of the last mentioned of her works, with Additions and a Glossary, is published by Lea & Blanchard of Phila. It is a truly valuable book.

(15.) The Presbyterian Board of Publication issue a timely work entitled "Thoughts on Family Worship," by Dr. James W. Alexander, of New York. The style is plain and the spirit earnest. We have for some time been so convinced of the vast importance and extensive neglect of this duty, that we have employed what time we could command from other engagements in the preparation of a small work upon this subject. There is hardly any likelihood of too many calls being made upon members of the church to the discharge of a duty, the strict observance of which is so intimately connected with the growth of vital piety.



## SERMON XII.

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### THE INSEPARABLE CONNECTION BETWEEN THIS LIFE AND THAT WHICH IS TO COME.

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BY THE REV. P. P. SMITH,

OF THE FLORIDA CONFERENCE.

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“Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap.”—*Galatians* vi: 7.

In this passage of holy writ we have set forth the momentous doctrine of human responsibility, and the inseparable connection which this life holds with our existence beyond the grave. These great doctrines are taught by the apostle by way of warning to the ungodly, as well as matter of comfort and consolation to the righteous. “For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting;” than which truths none are more awful, more solemn or sublime.

I. Our first proposition, then, is this: Our actions in this life will have some relation to or influence upon our character in the world to come; which we proceed to establish—

1. By analogy. Duration is the essence of both time and eternity. Time is duration limited; eternity is duration without end. Death is the portal from one to the other. Those that now live on the earth must die; those that have died are now living in the unseen world. We shall exist after our dissolution. As time and eternity are of one nature, so our existence is one

and indivisible. Having commenced to be, we shall never cease to be; existence is one, in time and eternity.

If we consider the character of any man among us, we shall find that his past actions affect his present character; and analogy teaches, that, as a man's past conduct fixes his present moral character, so, his present conduct, pursued, will fix his character in the future; the future, continued, will result in making up that character beyond the grave. If this position be not true, where will this state of things be suspended. Facts demonstrated before our eyes show that it follows up to the gate of death, and analogy teaches that it will flow beyond.

2. By reason this position may be established.

There is nothing in the act of dying which can change the moral face of human nature. Death dissolves the body, but touches not the soul, the moral part. To suppose that death could produce any change upon the soul, is to suppose that soul changed by the gate through which it passes, which thing reason could not justify. Reason reveals no power, possessed by death, that can change the moral character of man. Death cannot arrest the law, which determines through life the formation of human character.

The polluted and guilty have felt the necessity of power somewhere, to change and refine the moral character, and have in some cases vested it in penal fires. These fires, however, have burned only in man's vain imagination without support or authority in analogy, reason, or revelation. In fact, there is nothing in the nature of punishment, properly understood, to refine or reform moral character. Penal fires may torment, but nothing short of the blood of Jesus Christ can cleanse a soul from sin, or purify man's moral corrupted nature. To allow otherwise would be to subvert the foundations of reason, and bring in some other means of a soul's purification than that allowed in the Bible, and the praises of a redeemed spirit would be more appropriately given to penal fires than to the "blood of the Lamb."

To suppose that our actions in this life will affect our character in the world to come, is the only safe rule that can be applied to human conduct. This principle is the only one which can be

successfully employed in opposition to vice, and for the promotion of virtue. And if, with all the restraining power of this principle, the vices of the wicked be scarcely suppressed, reason would teach us that to let it go would be to turn loose upon society whole herds of vicious men, unrestrained by bit and bridle, without let or hindrance, bringing in their train devastation and death wherever they moved. What father would have his son feel and believe that his present conduct had no bearing upon his future existence? What mother would have her daughter espouse such monstrous doctrine? Reason declares with her warning voice, that a principle so unsafe in practice must be unsound in theory, and ruinous in its effects upon the human family.

3. The position may be established by revelation.

And why should we attempt to walk by the starlight of analogy, or the moonbeams of reason, when the brilliant sun of revelation shines in midday strength upon the subject.

The principle laid down, and the position assumed, for which I contend, is clearly taught by our Saviour in the case of the rich man and Lazarus, Luke xvi: 19—31. These persons are described by our Lord as having existed on earth, but the most important scenes connected with their history are represented as existing in the future world. The principle is also taught in the parable of the sheep and the goats, as well as in the lesson of the wedding garment. It is also found in that awful, unqualified and comprehensive declaration—"Without holiness of heart no man shall see the Lord." It is found in the living and divinely authorized sentences, near the close of the canon of the New Testament: "He that is unjust, let him be unjust still; he that is filthy, let him be filthy still; he that is righteous, let him be righteous still; he that is holy, let him be holy still." And what can be more plain or impressive, touching this awful doctrine, than the solemn words of my text—"whatsoever a man soweth that shall he also reap."

Under the similitude of seed time and harvest, the apostle teaches the doctrine I advocate; and having, I trust, established the position assumed, I proceed to show—

II. The ultimate result of the operations of this principle upon



human character. In the figure used by the apostle we learn three important facts :

1. Our future character will resemble our present, as the harvest resembles the seed. This is natural. We could reasonably look for nothing else. Justice also would say that we should reap according to the kind of seed we sow. Reason and justice therefore combine to impress this fearful truth upon us, that, in kind, "whatsoever a man soweth, that shall he also reap."

2. Our future wickedness and woe will as far exceed our present, as the harvest exceeds the seed sown. A measure only is sown, but a garner full is gathered. A few short years of example and precepts are spent, but an eternity of results will be realized. And, oh ! how fearfully solemn and awful is this truth ! Are you a parent, teaching unholy precepts and exhibiting ungodly examples in the family circle ? Will not these precepts and examples have their influence upon your children and servants ? Will not their minds be moulded after the fashion of your life ? and will they not thus be made sinners ? and their utter ruin will probably be the result. Thus the seed sown by you must increase ; and, charged as you are with the care of these souls, you may not escape gathering a large crop of iniquity in the day to come. The train is laid by you in time, the explosion will take place in eternity. Within the limits of this life, we cannot see the end of human actions ; our conduct here will not only influence our children and stamp their character with moral turpitude, but through them tell with fearful increase upon our grand-children, and upon the generations to come after us. Thus the seed shall be constantly increasing until the reapers of the world shall come to gather the entire harvest. Then must every man meet the whole of life and its influences in solemn judgment, and as the result of a few years of mirth and folly, he shall realize a whole eternity of wretchedness and woe—in kind the same, in quantity a tremendous increase.

3. The law of human actions turns back the tide upon the author. And what truth is more startling, more solemn and awful ! The ball once put in motion will roll on, and on, forever. The "rich man" in hell desired that his brethren might

not "come to this place of torment;" perhaps his precepts and examples had been such as to exert a deleterious influence upon his brethren, and now he felt the tide coming back upon him. "God shall bring every work into judgment, with every secret thing," and the doctrine is no less solemn than true, that every man possesses a degree of influence, whatever his station or circumstances in life may be, that must and will be felt by those around him; and however secretly he may perpetuate deeds of darkness, the "all-seeing eye" of the "Great I Am" is ever upon him, and He will bring to light "the hidden things of dishonesty, and cause every man to bear his own burden." Every chord a man strikes on earth will vibrate in eternity; every wire we touch will report at the throne of God, and the record in God's book of remembrance will fully and impartially make known all the "deeds done in the body;" and how fearful will the revelation be in reference to all those who have all life long been "sowing to the flesh!" Then must the tide of God's wrath turn back in vindictive justice upon the soul of the offender, and in merciless storms beat upon that soul, while eternal ages shall roll on. "God will not be mocked;" but shall see and know how far the actions of the wicked have influenced others in the way to ruin. Companions, children, servants, friends and associates in vice, will cling around him whose example and precepts scattered broadcast the seeds of evil, which found lodgment in depraved hearts, and now the harvest has come, and he that "sowed to the flesh" shall receive his just reward, and learn, when too late to repent, "that whatsoever a man soweth that shall he also reap." This law, governing human actions, turned back in its influences upon the author of those actions, shall never cease; and in the dark abode of the damned, its tide of vengeance must continue to pursue the offender with unmitigated fury, while justice belongs to the throne of God. As true as that the "wages of sin is death," so true it is that God must pay those wages to the full amount.

The principle involved in the text, and presented in this short discourse, takes in the whole of man's existence; it regards him as an inhabitant of two worlds. This life is seed-time—eternity

will be the harvest. Then "Be not deceived: God is not mocked: whatsoever a man soweth, that shall he also reap."

From what has been said, two inferences may be drawn, by way of warning to sinners, and encouragement and comfort to the righteous.

1. If a man shall "sow to the flesh," the evil influences waked up by him, and set in motion in this life, shall follow him during probation, and at every step shall mark his character as evil, and stamp his spirit with the reproach of sin. These influences, like so many ghosts or frightful spectres, shall stand around him in the dying hour, haunt him in the valley of death, torment the spirit until the day of judgment, wake up afresh with the body in the resurrection morning, and appear in evidence against him at the bar of God, witness the sentence of condemnation, and then as a convoy escort soul and body to their eternal home in deepest hell. But, oh! is this the end? no, no, my friends, the end of these influences shall never come; while the word of God remains, he that sowed to the flesh "shall reap corruption;" and the words of my text shall be seen in living characters of fire, ever flaming before the face of him who set at nought the word of God, and would not have the man Christ Jesus to reign over him. Then let every sinner be warned against "sowing to the flesh," for most surely "whatsoever a man soweth, that shall he also reap."

2. To the Christian there is much of comfort and encouragement in the doctrine of the text. He reads with pleasure such passages as the following: "Cast thy bread upon the waters: for thou shalt find it after many days"—"In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good"—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him"—"For as much as ye know that your labor is not in vain in the Lord." These, with many other portions of holy writ, encourage the Christian in his work and labor of love. The moral influences put in motion by him on earth, shall fix upon him here the blessing of "a good



name," worth more to him than "great riches." These influences, like pleasant companions, shall follow him to the grave, and there, like angels shall hover around him, to give comfort when soul and body part. They shall not die with the body; nay, they shall stand forth in the day of judgment, in the living epistles, "known and read of all men"—and through the gates into the eternal city, shall they enter to abide forever. Like stars in his crown shall they outshine the sun; and the welcome word from the lips of God shall fall upon his ear, with heavenly sounds, "Thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." Then shall that faithful servant reap a "full reward," and when those who have been saved through his instrumentality shall strike their harps of praise, he shall begin to realize that "whatsoever a man soweth, that shall he also reap." Having done good on earth, he now shall reap good in heaven; and the poor saint, who only had been able to "give a cup of cold water," shall not miss a reward. The "widow's two mites," given in the presence of Jesus on earth, shall now be acknowledged "before His Father and the holy angels."

From these considerations, and a thousand more, we are encouraged to go forth and scatter the good seed broadcast over the earth, knowing "that in due time we shall reap, if we faint not." Let all Christians, then, be found casting a mite into the treasury of the Lord. In the social circle begin with the young—follow them to the Sunday School—teach them the importance of Bible, Tract and Missionary Societies; here "sow your seed in the morning, and withhold not your hand in the evening," for verily, "whatsoever a man soweth, that shall he also reap;" and the principle involved will hold good in the case of the righteous man also; and blessing from God, more than we can possibly imagine, shall crown the good man's head; and with the pleasing recollection that on earth he "sowed to the Spirit," he shall "reap life everlasting."

## LITERARY NOTICES.

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(1.) From the American Tract Society, we have received a "Memoir of Charles H. Porter, a Student in 'Theology,'" whose short career was one of much spirituality and usefulness. We commend this little volume to young men, especially to those who have thoughts of entering the ministry.

(2.) We commend to young women "The Missionary's Daughter, a Memoir of Lucy G. Thurston," who was born at Honolulu on one of the Sandwich Islands, and passed nearly all her life at a missionary station. At the age of 17 she landed in this country, and three weeks after her arrival her purified spirit was taken to the city above. This book is an interesting exhibition of the attainment of a high degree of mental cultivation and sincere piety by a young person apparently under very unfavorable circumstances. It also contains much that is interesting concerning the Sandwich Islands and missionary labors.

(3.) From L. Colby & Co., New York, we have received "A Scriptural Defence of the Doctrine of the Trinity, or a check to Modern Arianism as taught by Unitarians, Campbellites, Hicksites, New Lights, Universalists and Mormons; and especially by a sect calling themselves 'Christians.' By Rev. H. Mattison. Third Edition." This is an important subject, and this book, though small, seems to be thorough in the examination of a very insidious error.

(4.) The Appletons publish Ollendorff's New Method of learning to Read, Write and Speak the French Language; or First Lessons in French, by G. W. Green, Instructor in Modern Languages, Brown University.

(5.) Prof. Boise, of Brown University, has prepared a practical and useful school-book, entitled "Exercises in Greek Prose Composition, adapted to the First Book of Xenophon's Anabasis." The First Book of Anabasis is given according to Kruger's text. The Appletons publish it.

(6.) We have been very much interested, and we trust somewhat profited by the perusal of "The African Preacher, an authentic narrative, by the Rev. W. S. White, of Virginia," issued by the Presbyterian Board of Publication. It is the record of the life and labors of a very pious and useful colored man residing in Nottoway Co., Va. This little book should have extensive circulation, at least at the South. Christians of all classes will find many useful lessons in its pages.

(7.) The Appletons re-publish "The Living Authors of England," by Thomas Powell. We find in it some anecdotes of literary men, with which we were not familiar, and do not know whether to believe. It is a poor trash of criticisms, which are ungenerous, and therefore unjust. We should hardly be willing to pronounce this book worth the paper upon which it is printed.

(8.) "James Montjoy, or I've Been Thinking," by A. S. Roe, is an exhibition in narrative form of what one thinking boy may do for a whole community. It is a well told and interesting story, intended for the benefit of the middle and lower classes of society. If any works of fiction do good we should pronounce this among the profitable class. It is a 12mo. vol. of upwards of 300 pages, published by the Appletons.

(9.) Colby & Co. publish a little manual whose uses may be gathered from its title-page: "Pastor's Hand-Book, comprising Selections of Scripture, arranged for Various Occasions of Official Duty. Together with Select Formulas for Marriage, etc., and Rules of Order for Churches, Ecclesiastical and other Assemblies. By W. W. Everts. From the fact that the book has reached its third edition we should gather that it is found a convenience to the clergy, for whose especial benefit it was prepared.



(10.) Dr. Hamilton, of London, one of the most pleasant, and occasionally one of the most terse and powerful of English writers, has added to the stock of religious biographies a very well executed memorial of Lady Colquhoun, an eminent Scotch Christian, the writer of several religious books. The Carters have re-published it. To the ladies who read this portion of our journal we beg leave to recommend this memoir in very warm terms. They must be profited by a prayerful perusal of its pages. O, why are there not more Lady Colquhouns?

(11.) *Modern Literature and Literary Men ; being a Second Gallery of Literary Portraits. By George Gilfillan. In Two Parts.* New York: Appleton & Co. The first gallery of portraits made Mr. Gilfillan's name widely known. In this second much more pains have been taken. Of course there will be a variety of opinions as to the fidelity of the likenesses, and where there is such a range for opinion and taste the author must expect many to differ from him. While we see divers things in these books from which we dissent, we are pleased to see that they are written with great vigor and are among the most readable of recent publications. All literary men will want to see these books, and the general reader will be very much interested in them. Gilfillan is no such miserable dabster in criticism as that man Powell.

(12.) *Notes on the Miracles of our Lord. By R. C. Trench, M. A., Professor of Divinity, King's College, London.* 1 vol. 8vo. Appleton, New York. This is the modest title of the very best work upon the miracles in our language, so far as we are acquainted. Mr. Trench appears to be profound in patristic learning, which he brings to his aid in a very skillful manner. There seems to be very little that is original in the whole volume except the skill with which the materials are put together, and the fine discrimination with which the materials have been selected. The very best things said by the fathers on the several topics may be found here, not jumbled, but woven together consistently. The book is rendered more valuable by the full quotations in the

margin of the passages to which allusion is made in the body of the text. To our clerical readers who desire to add a *book* to their libraries we commend with confidence this work of Prof. Trench.

(13.) There is, we fear, more real infidelity in the land than is ordinarily supposed. We are glad, therefore, whenever we see a new book which appears calculated to arrest the attention of the community, and which treats the subject in a judicious manner. The Tract Society publishes a good book by Nelson which has been read by thousands, but "The Common Maxims of Infidelity," by Henry A. Rowland, published by the Carters, New York, takes the subject more at its roots, and handles it in a manner which commends the volume to the thinking classes of society. Our ministers ought to endeavor to put this book into the hands of the young men of their congregation. It is impossible to tell which of them may be skeptical, and how far. And those who are not have a better opportunity of presenting the antidote to their young companions than is afforded to the minister.

(14.) We have been reading Carlyle's writings ever since a good while before we had the least notion that we comprehended his "whither" or his "what." Of late years we do believe we understand him. We have been shut up in a dark room, which at first was thick, impenetrable blackness. By long continuance therein we begin to see where the table, chairs, and tongs, are. We write this last with some misgiving: we may after all be mistaken, he may be one of those lofty spirits who, when any man mistakes them, never dream that it may be because they are unintelligible, but assert with a sneer that it is because the reader is too earth-born to apprehend them. The last of our readings in Carlyle is the last thing he has published, "Latter-Day Pamphlets. No. 1—The Present Time,"—which is re-published by the Messrs. Harper. It gives a very ugly picture of the present state of affairs all the world over. It is not a subject to be amused with, but he discourses on it so *funnily*—a diminutive word, but there is nothing else which expresses our idea—that the man

who can read it and keep from laughing we should consider a dunce. The picture to our fancy while reading the pamphlet was this: Jupiter, with the biggest sort of spectacles on, very round-eyed, with his elbows on his knees, and his chin supported by his hand, looking down upon the floor at a kitten which is inexplicably entangled in a skein of twine, and on which he, Jupiter, is soliloquizing in a very Olympic strain;—or, a solemn mule discoursing solemnly and sometimes mischievously upon the solemn agonies of a dying ass. There appears to be only one thing at which the author drives; ballot-boxes will not do. “The elected” are not sufficient to rule, but the *noblest*. The misfortune is that our author does not tell how the truly noble are to be discovered and brought to rule. This is the objection to Carlyle. He pulls down but does not build up. He sees the evil but can tell of no remedy. Our opinion, not worth much we know, of all his writings, we have expressed algebraically upon the margin of the last page of this pamphlet;  $x = -o$ .

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## SERMON V.

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### THE HOUSE OF THE LORD IN THE TOP OF THE MOUNTAINS.

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“ But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills ; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for the law shall go forth of Zion, and the word of the Lord from Jerusalem.”

*Micah iv : 1, 2.*

These are words of prophecy They speak of the moral elevation and permanent establishment of the Christian Church ; the zeal and prosperity of the people of God ; the union and harmony which shall distinguish their movements, and of the extension and triumph of the word of Jehovah, when Zion shall be restored to evangelical order and beauty, and the nations of the earth shall be gathered within her sacred enclosures.

That the text refers to the Church under the reign of Messiah, is clear from the period of time when the great events of which it speaks were to occur. “In the last days it shall come to pass.” This phrase has been determined by inspired authority to refer to the age of the Gospel ; and it is used to denote the last dispensation of revealed religion, under which the purposes and

plans of God with respect to our world are to be consummated. There is no intimation in the Scriptures, however, that this age shall not be longer than the patriarchal or the legal. It may indeed be longer than all the previous periods of time put together. Nevertheless, it is the last economy, and under it the Church is to be built in all its vast extent, and all the nations of the earth are to flow into it.

The time when this prophecy was uttered was marked by the cruelty of princes, the oppression of magistrates, and the apostacy and idolatry of the priests and people. Surrounded by crime and rebellion, the prophet surveyed the degradation of his countrymen, and portrayed the fearful visitations of wrath that should come upon them. He saw, in prophetic vision, the calamities of Samaria, the captivities of Israel and Judah, and the destruction of Jerusalem; he heard the descending footsteps of an angry God, and witnessed the invasion of merciless armies, until he was caused to wail and howl, and to strip himself of his garments in token of his humiliation and grief. To deepen his sorrow, he was caused to see the wretched form of a disconsolate mourner, moving, like a dim and troubled spectre, through the gloom which overshadowed the nation, and uttering doleful lamentations over the desolation of the land. But in the midst of these painful circumstances, the splendid scenes described in the text arose upon his vision; his mind was borne forward to the far distant future, and his weeping eye brightened into rapture, as his broken spirit found repose in the contemplation of a purer and happier period, and his sorrowing soul triumphed amid the dawning glories of the kingdom of Messiah.

The figures employed in the text are taken from the institutions of the Levitical economy. The temple, with its priests and ritual, was a type of the Church of Christ. It was so regarded by the prophets. Hence they frequently spoke of the Church under the appellation of Mount Zion. That was the place of spiritual worship and acceptable sacrifice. It was "the throne of majesty"—"the mountain of holiness"—"the special residence of God." In allusion to this, the apostle Paul, in speaking of the distinguishing privileges of believers under the Gospel economy,



says, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." Under this figure, then, the prophet sets forth, in the passage before us, the permanent and prosperous state of the Church under the dispensation of the Gospel. He saw the Church elevated and made conspicuous to the whole earth; the true religion extending to all people, and the blessings of universal peace and security become the heritage of the world.

Among the blessed scenes which so enraptured the prophet, and which, in the language of the text, he calls us to consider, we notice,

*I. The Spiritual Elevation and Permanent Establishment of the Church under the Reign of Messiah.* "The mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills."

The last scene which had passed in vision before the eye of the prophet, previous to the utterance of these words, was the destruction of Jerusalem by Titus. He beheld the city laid in ruins; the magnificent temple destroyed, and the mountain on which it stood so much neglected, that it resembled the wild, unfrequented hills of the forest. And to represent the final and irreparable ruin that was to fall on "the joy of the whole earth," he saw the plough of the conqueror drawn along the site of its ancient walls, and over all the courts of the Lord's house. Thus the type was laid in ruins to be rebuilt and adorned no more.

But the anti-type, the true spiritual Zion, was to be built upon a more permanent and enduring basis. It was to be so constructed that no heathen conqueror could invade its recesses or demolish its walls. Its foundations were to be in the tops of the mountains, and its glittering spires were to tower far above the heights of the loftiest hills. It was to be rendered conspicuous to all nations, and its glorious dome was to be visible from the remotest parts of the earth. A false philosophy was to find no place in her creeds. Idolatry was to bring no votary to her shrines. Superstition and error were to hang no gloomy clouds around her portals. No dismal ruins were to overspread the mountain of her holiness; nor would the ever rolling and swell-

ing tide of earthly revolutions be able to displace the beautiful stones of her solid and lofty architecture. Her limits were to be greatly extended; her Sovereign acknowledged, her laws obeyed, and her ordinances attended. Persecutions were no longer to chase her faithful children from one land to another; the arm of human power was to cease its dire oppressions, and a pure and cloudless heaven was to spread its canopy over all her towers, reflecting the splendor of her domes, and symbolizing the purity of her sons and daughters. In a word, the Church was to be elevated to the occupancy of that high and commanding ground, where she might exercise the greatest amount of spiritual influence, and secure the most abundant success in her efforts for the salvation of the world. These blessed scenes have as yet, however, been but partially realized. Their fullness and perfection still lie in the bosom of the future.

To the complete accomplishment of this prophecy, it is necessary that the Church, among other blessed achievements, shall be brought *to estimate more correctly the wretchedness of the world's condition.*

For ages past she has been an inhabitant of the vales. She has not attained to the mountain top, where her eye might range at will over the vast and blackened fields of guilt and death that deform the face of the earth. Dwelling in the shadows of the hills, the interposing heights have shut out from her view, the far receding plains which lie in the distance, along whose bleak benighted paths uncounted millions of the human race have for ages past been hurrying onward to the gulf of perdition. Here and there, it is true, from among the hosts of the Lord, a lone sentinel has placed his feet on some bright eminence, and thrown his glance over the wide spreading territories that lie in the region and shadow of death. He has seen a world before him—its islands and continents rolling round under the eye of God, and crowded with millions of immortal souls under the domination of Satan. He has tracked, among the wilds of America, the children of a thousand savage tribes, in paths of blood and carnage, to the vast and crowded sepulchre of the murdered and the damned; he has heard their infernal yells ringing through the

depths of their gloomy solitudes, and has sent back, on the winds that come from their peopled forests, his prayers and lamentations for the thronging multitudes going down unwarned to perdition. He has looked upon Europe, the theatre of the greatest events that have transpired in the annals of the world—the home of the arts and the mother of the sciences; and has seen one half of its chequered and crowded continent veiled in the smoke of the bottomless pit, ruled with an iron rod by “the man of sin,” and crushed in mind and heart by the fell, unfeeling tyrant, who has assumed the name and livery of heaven, to reign, a demon on the earth; while the other half, a solitary kingdom excepted, he has seen discarding the simplicity of the true faith for the damning tenets of a baptised infidelity. His eyes have wandered over Africa—a vast and lurid waste—a continent of robbers and murderers; and he has witnessed her multitudes, naked and famishing, bowing with deadly incantations, at the shrines of devils; he has seen them moving in moral gloom, as “imperious as that which once veiled her own Egypt, on that prolonged and fearful night, when no man knew his brother;” and he has heard the unavailing lamentations of that plundered quarter of the globe, as, sitting in the dust, and mantled with a pall of deepest gloom, she has wept for her children and refused to be comforted because they were not. His penetrating glance has reached far into “the dim and ancient East—the hoary cradle of the world”—and Asia has presented him a scene which no tongue, human or angelic, can describe. Scattered over that vast region, he has seen two thirds of the human race in the thralldom of Paganism; there he has witnessed the demons of the Brahmin exulting in libations of blood—countless millions bowing before the thrones of devils—avarice, sensuality and revenge, deified and adored—temples filled with human bones, and altars stained with human blood. He has ranged the shores and islands of every ocean, and has found no virgin soil where guilt and death do not revel in the orgies of hell—no land untrod by “the great arch enemy,” whose feasts are murdered souls—no portion of the globe unravaged by destructive vices, or free of the fearful domination of crime. Everywhere he has seen ra-



pine and violence rife in the earth, idolatry enthroned and ruling over millions, and passion and imposture blighting the greenest fields of the globe. Here Romanism waves her infernal banners upon the very verge of Zion; there Paganism weaves the warp and woof of hell to enshroud the myriads of her votaries, and yonder Mahomedanism lifts its foul crescent, and draws its bloody sword, beside the streams, and amid the hills and vales, which were consecrated by the foot prints of the world's Redeemer.

Such is the scene of complicated misery and crime upon which the Saviour looks whenever he casts his eye upon our world, and which has been surveyed by a few faithful ones who have felt for the wants and the woes of our race. But this fearful spectacle has yet to fall under the eye of the Church. She has yet to ascend the heights of the mountains, from which these wide-wasting fields of ruin shall arrest her gaze. Leaving the shadows of the vales, where, too long, she has been engrossed with "the shifting panorama of earth's empty illusions," the Church has yet to lay her firm foundations in massive grandeur on the "Mount of Vision," that from the height of her glorious dome she may survey the vast territory whose countless tribes she is to attract to her portals. She will then see, as she ought to see, the wretched and ruined condition of more than six hundred millions of human souls, without hope and without God, in the world—with no altars but the shrines of fiends—with no priests but impostors and murderers—with no religious emotions but lust and avarice, rage and revenge; and all moving under an "angry cloud, stored with the materials of judicial wrath," and throwing its lurid flashes over the rugged tracks they are crowding onward to everlasting destruction.

Such a view as this will prepare the Church *to appreciate more fully the remedy of the world's misery.*

It is painful to reflect that the Church, instead of pondering the great conservative truth of the atonement, and applying it in the unity and simplicity of the faith to the accomplishment of her grand design, has wasted her strength in the conflicts of internal strife, and blunted the edge of her spiritual weapons amid the rage of sectarian battles. Feuds and controversies, instead of

prayers and supplications, have too often engaged her mightiest minds; the defence of a creed, instead of the salvation of souls, has exhausted her busiest energies, and the interests of a party, instead of the glory of Christ's kingdom, have occupied her most ardent affections. She has too frequently disfigured the simplicity of her doctrines by human admixtures, and thought to add lustre to the Star of Bethlehem, by blending with its beams the lights of philosophy and reason. The cross of the Saviour has well nigh been forgotten amid the floods of her endless heresies, and the pleadings of the Spirit have scarcely been heard amid the din of her raging strifes.

The text, however, directs our minds to a brighter and a happier period—to a day when the Church shall emerge from the obscurity of the vale, into the light which gleams over the mountain top, and when these intestine feuds and jarring interests shall divide her energies and distract her members no more. That day is beginning to dawn. The heights of Zion are beginning to glow in its golden radiance, and myriads of eyes are anxiously awaiting to behold its cloudless orb ascend the zenith. Then shall the means of renovating the world be clearly seen and fully appreciated. Then shall the Church, deeply, spiritually, feel—feel as does the Saviour himself, as far as her capacity will allow—that “the Gospel of Christ is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Gentile.” She shall then appreciate fully the meaning of the prediction of the Son of God, “And I, if I be lifted up from the earth will draw all men unto me.” The cross of Christ shall be acknowledged as the central jewel of her faith, and shall attract her every thought and desire to itself. It shall be fully apprehended as the instrument of human redemption—the “shrine and medium” of all the spiritual influences and blessings vouchsafed to a fallen world. It shall awake to holy ardor, and excite to deeds of love, the heart, the whole heart of the Church; and, with it every pulse of that heart shall beat in deep and vital sympathy. The atoning sacrifice of Christ shall be embraced as “the great conservative truth,” which is to dispel darkness and error from the world; and the devotion of

the Church to this truth shall be such as to make her willing to bring all her powers, resources and agencies into subordination to it ; to embrace other truths only as they shall be seen to be animated and sanctified by it, and to exert no influence that shall not be in perfect unison and harmony with it.

Such an appreciation of the remedy of the world's misery, will lead the Church to *feel more deeply her obligations to advance the cause of the world's salvation.*

She will no longer remain indifferent to the conversion of that world, for which the Saviour left the realms of glory, came to earth and died the accursed death of the cross. She will look upon the unredeemed portion of the human race as assembled around the mouth of hell, and ready to plunge its dismal gulf—upon the cross as the only means of their rescue, and upon herself as solely “constituted and charged” to bear it into their midst. She will feel that the world belongs to Christ, that he has redeemed it with his blood ; and that for her to be indifferent to the universal acknowledgment of his claims, would be to rob him of his glory ; that he claims its provinces as the reward of his atoning agony, and that for her to remain inactive while those provinces are under the domination of Satan, would be to crucify the Son of God afresh and put him to an open shame. Placing her hand upon the cross of Christ, she will feel that in her grasp is an instrument that can move the world, the only one that can move it towards God ;—that to her has been given the power, and that to fail to move it, would be equivalent to letting it drop into hell. She will look upon all her relations, natural and acquired, as so many consecrated channels for the transmission of an ever deepening and widening tide of spiritual power and influence—a tide, exhaustless, rapid, strong, flowing to the ends of the earth. Her gold and silver she will regard as a sacred deposit committed to her keeping, that she may consecrate and offer them up to God for the purpose of extending his kingdom and disseminating his truth in the world. For the miseries of a perishing race, she will feel an ever abiding, an ever increasing compassion ; her benevolence, ever kindling and burning with seraphic ardor, will excite her to unresting activity, and her cease-



less self-denial, cheerfully endured, will increase in her hands the means of her aggression upon the kingdom of darkness. She will feel that while there is a soul involved in guilt to cry for mercy, or a tract of earth, however small, unreclaimed from the empire of Satan, there can occur no moment in which she may be permitted to pause in her work of restoring the world to God. And that she may be the better prepared to fulfill her high commission, she will continually thirst for clearer and more perfect views of divine truth, for the attainment of a far higher standard of christian principle, a greater depth of personal holiness, and a more intimate dependence upon God. She will appreciate more fully the spiritual nature of her work; she will kindle into a brighter flame the holy fires of her energy and zeal, and she will attract, by the grandeur and universality of her plans of christian effort, the wonder of men and the admiration of angels. Her agencies and instruments of aggression will be rendered invincible by union and co-operation; prayer and supplication, offered up with "holy hands, without wrath and doubting," shall invest her with the might of Omnipotence; and the entire consecration to God of all her resources, material and spiritual, will insure her ultimate and glorious success in the enterprise of the world's conversion.

Such is the high moral ground to which the Church is called by her Great Founder, and in the occupancy of which she was, in the ages past, foreseen by the eye of the prophet as among the blessed visions of the future. O that she had already attained to this glorious height. Then would she indeed be the wonder and the blessing of the world. How like the voice of God would be every word uttered from her lips! How signal as the stroke of Omnipotence would be every exertion of her moral power! How refulgent the tides of glory she would pour all around her! Let her but attain this elevated point, and then will the day of universal redemption dawn upon the world, and fill and flood the entire globe with the brightness and splendor of its light.

The text calls us to consider,

*II. The Influence which the Church, thus Elevated and Established, shall exert upon the Nations of the Earth, in turning them to the Knowledge and Worship of the True God.* There shall be a prevailing disposition among all people to approach the heights of Zion and to enter into the courts of the Lord's House. "People shall flow unto it; and many nations shall come and say, come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths."

This language implies that so great shall become the spiritual influence of the Christian Church, that it shall produce a universal desire among all the kindreds and tongues of the earth, to turn and seek the true God, and to embrace the true religion. An illustration of the fulfillment of this prophecy has been afforded in modern times, by the African chief, who left the dark and remote interior of his country, and went and offered his herds for a christian teacher; by some of the Polynesian tribes who threw their idols to the winds, and remained with no gods to worship and adore—with no religion to employ their minds, as if in waiting for the advent of the true Divinity; and by numbers in various pagan lands, who have turned from their temples and altars, and gone from great distances to missionary stations to seek for the Bible and to be instructed from its pages. These instances are but the type of thousands of heathen princes who shall come from distant lands, and bear away to their people the message of life and salvation; they are but the pledge that "many nations" shall discard their long established systems of idolatry, and hasten to welcome the yoke and the burden of Christ, and the prelude to a universal flow of people to the mountain of the Lord, to the house of the God of Jacob.

The picture here presented is not that of a few individuals, scattered here and there through the towns and villages of christendom, resolving on a pilgrimage to Zion; but it is that of nations, even of many nations, coming up to the spiritual building of God, that they may be taught the ways of the Lord, and that they may walk in his paths. It is not that of a few shal-

low streams, winding hither and thither, now broken into foam and eddying among rocks, now scarcely visible amid the gloom of forests, and now sinking under ground to rise again at some distant point, and thus, through difficulty and danger, making their way to the chrystal pools within the precincts of the temple; but it is that of rivers deep, broad, and rapid, sweeping aside all intervening obstacles—wearing themselves channels through rocks and mountains—traversing islands and continents, overleaping the boundaries of empire, and pouring, like resistless floods, into the reservoirs of light that lave the inner walls and foundations of the holy city. Thus the Church is to exert an all-controlling influence in causing the inhabitants of this globe, by kindreds and tongues and nations, to press within her portals and to mingle with her worshiping throngs. As the material building on Mount Zion, the most splendid and magnificent the world ever saw, shot its spires into the heavens, and by the brightness of its effulgence, arrested the gaze of admiring millions, and attracted them from all parts of the earth to its gorgeous and stately dome; so the Christian Church, soaring upward from her firm foundation on the Rock of Ages, distinctly visible to all, shall by her massive grandeur, her unearthly splendor, and harmonious proportions, arranged and assigned by her angel architect with his golden measuring reed from glory, attract the admiration and wonder of the world, and win the ingathering nations to the solemnity of her shrines and the devotion of her altars.

Although nothing has occurred in the history of the past, which can be regarded as a complete accomplishment of this prophecy, yet the Church, from her first organization, has been enlarged—though sometimes at long intervals—by the accession of kingdoms and nations. Within comparatively a brief period, the primitive christians had diffused the gospel, and planted churches, through the whole of Palestine and the better portions of Asia Minor, through Macedonia and Greece, in the islands of the Egean sea, and along the coasts of Africa, in Rome itself, and in every known nation from cape Comorin to Britain, from Scythia to the Pillars of Hercules. And in every intermediate



century down to the present time, the Church has, to a greater or less extent, been diffusing her influence among the nations of the earth. Thus the history of the past, although it presents many a page of gloom to which the eye of the pious should turn only to weep, is yet bright with many a passage which records the triumphs of Messiah's reign.

The present, however, is more encouraging than the past. Prophecy begins now to ripen into fulfillment. A spirit of religious enquiry is abroad in the earth. Ancient forms of error are fast falling into disrepute. A secret but most mighty influence from God, is stirring and moving the masses of the heathen world, the result of which will doubtless be to produce a universal desire for the true religion, and to cause the barriers between them and the Christian Church to crumble into atoms. The Koran of Mahomet is losing its authority. The Shasters of the Brahmin are failing in their influence; and the throne of the Papacy is tottering on its base. A deep presentiment of a radical and universal transformation has taken hold upon the mind of the world; and like Judea and other eastern lands about the time of the incarnation of the Son of God, it is eagerly expecting the advent of some mighty principle, which is to change the destinies of the race. On many parts of the globe, that principle, the principle of the gospel of Christ, has already descended and is rapidly operating its intended functions of light and truth, and diffusing its benign and heavenly influence among the children of men. In what nation indeed has the gospel not already been preached? Upon what dark corner of the earth has not the Star of Bethlehem thrown, though dimly it may be, its celestial beams? From what benighted vale may not the lofty dome of our spiritual Zion be seen gleaming in the smile of God, and inviting the wanderer home to his rest?

Jehovah is evidently preparing the world for the universal dissemination of the Gospel. The withering of crowns, the crumbling of thrones, and the ruin of empires, which have of late marked the history of earth, are but the tokens of his power and the forerunners of his glory; and from the midst of these commotions, his kingdom shall rise in majesty and grandeur, and

awe the world into reverence and obedience before him. Floods and tempests may lave and lash the base of the everlasting mountains; but from their cloudless summits the temple of the living God shall lift its glittering dome into the clear, blue depths of heaven; and over the swelling surge the on-flowing nations shall rush to its portals, while from lip to lip, from land to land, the joyful proclamation "Come ye and let us go," shall peal like the thunder of ocean or the shout of an army.

Of all the great principles affecting the destiny of the world, that of the gospel is the most powerful and aggressive. Look at the revolutions it has produced! Behold what wonders it has wrought in the earth. See the triumphs that attend it wherever it goes! Joy and freedom spring up in its path. Provinces and kingdoms are added to the dominions of the Saviour. The savage is roused from the slumber of centuries; nations are shaken from the holds of idolatry, and superstition and error are dispelled from the minds of millions.

Thus confident of the power and influence of the gospel, we know that it shall universally triumph, that the complete fulfillment of the text shall be ultimately realized. Standing erect on the "Mount of Vision," and looking down through the vista of coming years, we rejoice in the scenes of victory and gladness that attend it in the future. Each rising sun, as it gilds the heavens with splendor, shines down on some new tract transferred from the dominion of Satan to the sovereignty of Christ. The moral gloom which has for ages mantled the world, is rolling back upon itself and passing away from a thousand lands. A day of serene and cloudless beauty is dawning over the earth; the voice of joy is heard to swell from the valleys and echo from the hills, and the dews of heaven, resting upon the wilderness, cause the solitary place to be glad, and the deserts to rejoice and blossom as the rose. The songs of new born nations mingle with the eastern breeze, and the praises of rejoicing islands float on the western gale. Listen, and you will hear the rustling of seraphic pinions—the flight of the angel through the midst of heaven, "having the everlasting gospel to preach to every nation and kindred and tongue and people." Look—from the hill of Zion,

from the top of Calvary, look ; and you will see the tide of nations, so long flowing from God, turning and flowing into the Church. On whatever height of earth's myriad mountains we take our stand, we behold visions of glory unrolling before us. The promised triumphs of the Church multiply through every land. The monuments of christian zeal and charity rise in beauty and splendor beneath every sky ; and light and liberty, joy and love, make glad the hearts of millions redeemed from the thralldom of sin. Ascending the Alps, we behold the beams of light peering through the night of ages, and the dense, deep folds of spiritual darkness rising up and passing away from the Papal world. From the heights of the Andes, we see the blushes of a brighter day dawning over South America, and the loveliness of a Sabbath-time falling, like a robe of divinity, over the islands of the Pacific. If we ascend the mountains of Thibet, we shall see the altars of China veiled in incense offered to the christian's God, and hear the pagodas of Hindostan echoing with the praises of redeemed and holy worshipers. Thus to the eye of faith the future is all radiant and bright. Our hopes are animated and cheered as we reflect upon the mighty movements in Europe and Asia, in Africa and America, and in the islands of the sea, which indicate the universal flow of nations to the mountain of the Lord, to the house of the God of Jacob.

To justify ourselves in these glorious hopes, we might recount from the scriptures many exceeding great and precious promises respecting the future power and influence of the Church. They assure us that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ ; that his way shall be known upon earth, and his saving health among all nations ;—that his name shall be great among the Gentiles ;—and that the earth shall be filled with the knowledge of his glory, as the waters cover the sea. We know not, indeed, when these promises shall be fully realized. We cannot tell the precise period when the Church, established more than eighteen hundred years ago, and at present embracing less than a fourth part of the human race, shall gather within her enclosures every kindred, and nation, and tongue under heaven. Nevertheless, we know that at the



appointed time, that glorious era shall dawn upon the world ; and we exult in the thought, that this earth, so long the abode of misery and death, shall one day be sown with the seeds of perennial peace and joy, and be made to "bloom like the garden of the Lord." We know that Zion's King shall "make her beautiful through his own comeliness put upon her;" that he shall "cause her righteousness to go forth as brightness, and her salvation as a lamp that burneth." Neither we nor the generation following may be permitted to witness the full development of these blessed scenes ; we shall all doubtless be sleeping in the dust, or rather, if prepared by grace, rejoicing before the throne of God, associated with angels, and expatiating amid brighter glories ; yet will we bless the Lord that though we die, yet in due time he will visit his people, and cause them to realize his precious promises, and to rejoice amid the unfolding of the glories which, in the last days, are to brighten over all the earth. We have the confidence, founded upon the authority of the Eternal Word, that the messengers of Zion shall speed their flight into every land ;—that the gates of her sanctuary shall be open to the world ;—that the Spirit of God shall be poured out upon all flesh, and that "all the ends of the earth shall see the salvation of God."

Yes, brethren, that day shall come. And what wonderful revolutions shall it bring along with it ! The Mosque of the Moslem shall be transformed into a christian temple ; the Kraal of the Caffre shall smile in the light of the christian sabbath ; the jungle of the Hindoo shall be fragrant with the fruits and flowers of Eden, and the pavilion of the Persian shall become the abode of holiness and peace. Then shall the thrilling sound be heard echoing round the globe—it shall be borne from continent to continent—it shall circle every ocean and make vocal every island—"Come ye and let us go up to the mountain of the Lord and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." Perfect union and co-operation shall then mark every religious movement of the world ; a deep desire for the knowledge, and a cheerful obedience to all the commandments of God, shall characterize individual and so-

cial man, and a growing activity in the cause of the Saviour shall pervade the ranks of the pious. The swelling tide of people shall be seen flowing into the Church ; and every kindred and tongue shall become tributary to the rising Amazon of nations, as it shall flow majestically onward to the mountain of the Lord. It shall deepen and widen, and continue to increase, until the last polluted tribe of Adam's race, regenerated and saved, shall be wafted into Zion, and the earth be filled with the glory of the Lord.

From these interesting views of the power and influence of the people of God, in turning the nations of the earth from darkness, superstition and error, to the only true worship, when they shall have attained to the moral elevation of which we have been speaking, let us turn and consider,

III. The Multiplication and Diffusion of the Means to be Employed by the Church in the Cause of the World's Conversion. "The law shall go forth of Zion and the word of the Lord from Jerusalem." Thus, for the glorious results we have attempted to describe, an adequate cause is here assigned. The law and word of Jehovah, proceeding from Zion and extending to all nations, shall be the means of illuminating the world, and of determining the people of every land to the Mountain of the Lord, to the house of the God of Jacob.

The truth inculcated by the closing words of the text, is, that the Church is the source, the shrine and medium, of religious light and influence to the world ; and that by her agency, and through the instrumentality of the divinely inspired record, the world is to be brought to a knowledge of the true God, and of the plan of salvation, as revealed in the scriptures.

Zion of old was the centre from which religious light and knowledge were diffused abroad among the nations. It was so during the continuance of the Jewish church ; and that it was so in the beginning of the gospel economy, appears from the command of the Messiah to his disciples to "tarry at Jerusalem until they should be endued with power from on high ;" and also from his declaration that "repentance and remission of sins should be preached among all nations, beginning at Jerusalem."

Without the light which emanated from Zion, the ancient world could have no correct notions of the character of God, or of any of the doctrines of revealed religion, a knowledge of which is so essential to the happiness and well being of the human race. Even the correct religious views of ancient Greece, which indeed were few, and which were obtained by intercourse with the sages of other lands, were traceable to this source; and the truths taught in Zion, radiating from land to land and from mind to mind, were the means of preventing the clouds of error from veiling the entire world in night. To what extent those truths were diffused abroad; how many millions they loosed, from the holds of idolatry; or from how many pagan altars and temples they dispelled the gloom of superstition and error, we have not the means of determining. Of one thing, however, we are certain. We know that persecution could not banish them from the earth. They continued to blaze up amid the winds and waves of opposition, and to diffuse their rays over the land of Judea, penetrating the darkness that covered the nations, and giving promise of a day when their benign and hollowing influences should bathe the entire globe in heavenly light.

The world is still dependent upon the Church for religious light and knowledge. There is no opinion of any value whatever, upon moral subjects, to be found among men, which is not traceable to Zion. There is no desirable view of God, of immortality, or of any peculiar doctrine of the true religion, which has originated from a system of worldly philosophy; nor is there in all the uninspired volumes of men, a single tenet of faith which can satisfy the immortal mind, without aid and corroboration from the teachings of the bible. The unaided thoughts of man rise not so high as to grasp the boundlessness and splendor of the truths developed only in the book of God. No pagan soil has ever produced a system capable of giving elastic energy to the mind, or of imparting a recuperative power to remould it into the image and likeness of its Maker. The tendency of thought and feeling in the heathen world, where the light of the gospel has never gone, is ever downward—the darkness becomes deeper and denser—and the masses are driven farther and farther from



hope and from God. The lapse of centuries has tended only to weave a thicker entanglement of error around the nations, and to render more debasing their moral sentiments, and more beastly and groveling their idols of worship. There is no system of heathen philosophy at present believed in the world, which can at all compare with the refined and cultivated views of the sages of antiquity ; there is not a pagan idol on earth equal to the statue of Minerva, nor is there a temple of modern mythology which possesses any thing like the grandeur and eloquence of the Partheon in ancient Greece. The millions of heathen lands, where the gospel exerts no influence, are ever traveling into regions darker and more distant from the light of truth ; and instead of building more splendid and refined systems upon the ruins of those which have perished with the roll of centuries, we behold rising from the dark memorials of their ancient errors, only the grosser and more gloomy monuments of their present deepening ignorance and increasing degradation. Thus we see that the power and principle of reformation are foreign to pagan lands. They belong not to the thrones and temples of idolatry ;—they are not to be evolved from systems of worldly philosophy ;—they are the property and prerogative of the gospel alone. And if heavenly light is to spread over the earth, and cover all her vales, and mountains, and oceans with glory, it can only be when the law shall go forth from Zion and the word of the Lord from Jerusalem.

This alone—the law and word of Jehovah—is adapted to the wants and the woes of the world. There is no stage of human society to whose exigences the gospel is not adapted with all the precision of a special bestowment. To the Arab, the Tartar and the Turk ;—to man wherever found and however degraded, it is the most effectual means of intellectual and moral culture. However dissimilar in habit and religion the pagan and savage nations of the earth may be ; and however impossible to bring them to exchange their religious systems one with another, and to adopt each other's forms and modes of idolatrous worship ; yet are they all pervious to the truth of God, and may find in the bible the very scheme of intellectual and moral elevation which

their ignorant and degraded condition demands. The bible indeed was given for man as he is ; it is the book of the world—the voice of God to the entire race, without distinction of habit, of color or of caste. It is adapted with the utmost precision to every order of mind—to the educated and refined—the polished European and accomplished American—the sage and the philosopher, as well as to the rustic and the lowly. The systems of ancient Greece were suited only to a few ; they were designed only for the learned and the refined. They were fraught with influences of a peculiar kind, and adapted to intellects of a particular order, which, had they continued to exist, would have confined them forever within a narrow circle, and prevented them from being studied by the world at large. But here is a system whose truths may be grasped by the humble and the unlettered, as well as by the learned and the wise ; a system towering majestically above the reach of the loftiest intellect, but at the same time unfolding its beauties to the eye of the child, and pouring its riches into the heart of the peasant. The tendency of its influence is to make the wise wiser, the great greater, the good better. The learned are lost amid the sublimity and grandeur of its revelations—the ignorant are instructed and delighted by the simplicity and sweetness of its teachings. The bible is at home as well in the cottage as the palace ; it is alike the companion of the shepherd and the monarch ;—it has a voice for the sailor on the sea and the ploughman on the land ;—it is the boon of humanity—gold in the hand of the poor—peace to the cares of the great—the bright and durable inheritance of all who will believe in its Author and seek for the heaven it reveals. To tell all in a word, it is the great central sun of the intellectual and moral world, and truth is valuable only as it revolves in an orbit illumined by its rays, and shines with a radiance derived from its beams.

And this is the means, the only means, devised in the economy of grace for making known the message of the cross to a dying world. There is not in the universe another agency invested with the lofty function of proclaiming the redemption of Christ. No angel wings it from the pavilion of the skies. No tongue of flame announces it from the starry thrones in heaven.

No breeze of ocean wafts it to the shore. No vision in the clouds reveals it from the thunder's home. No leaping wave of all earth's rolling seas proclaims it. No flower blooms, no streamlet sings, no beam of day descends, to whisper one sweet syllable of the heavenly theme. The pall of night must rest forever on the minds of the heathen world, unless the law of the Lord from Zion dispel the gloom, and the word of Jehovah reveal the mystery of the cross, and proclaim the message of the Saviour's love. This is the Urim and the Thummin in whose flashing rays the tribes of earth are to read the story of redemption. Without the revelation of God, the world were in darkness, deep, dense and fearful. Unaided by the gospel, no soul of earth can find his way to heaven. The Jew, the Pagan, the Mahomedan, must have light from the bible, or grope forever in gloom without a star in the heavens to guide them, or the first faint beams of a coming dawn to encourage and cheer them.

Nor is the duty of disseminating the teachings of this inspired volume, a mere incidental feature in the constitution of the Church. It is the prime office of her existence—the great object of her establishment—the first and leading business of her organization. For this express purpose was she instituted by her glorious Founder. To her is entrusted the "Great Commission" of communicating, without change or modification, to all nations and in all languages, the heavenly tidings contained in the oracles of God. No mystic recesses are to hold in unbroken secrecy the priceless boon from an impoverished race. No hidden shrines are to conceal the sacred page from the world's perusal. The truth of God is deposited with the Church that she may diffuse it abroad; that she may call the attention of every ear to the sound of its heavenly music, and the gaze of every eye to the blaze of its cloudless radiance. Entrusted with the living Word, it is hers to bear it to every shore,—to place it in every hand,—to find a pathway through the waves of every sea, and to visit every clime—to range the whole extent of this benighted globe, diffusing around her wherever she goes, the truth which, pregnant with ethereal energy, can rouse the slumbering conscience, move and melt the heart of stone, and quicken and restore the dead in sins to the lost image of their Maker.



It is gratifying to know that this high commission has, within the last fifty years, more deeply engaged the interest of the Church, than during any former period since the days of the primitive disciples. The bible has been translated, within a half century past, into about one hundred and sixty languages at this hour spoken on the face of the globe, and the process of translation is still going on with increasing rapidity in almost every part of the earth. Copies of the holy scriptures, for the express purpose of supplying the destitute both in heathen and in christian lands, are every year being multiplied by tens and hundreds of thousands both in Europe and America; and the sublime enterprise proposed by the institutions of this and other lands, whose sole object is to promote the circulation of the scriptures, is to supply all the accessible portions of the globe with the word of God as rapidly as the means and facilities shall be afforded them for the accomplishment of the mighty work. In accordance with this resolution, about thirty-five millions of copies of the sacred volume have been put into circulation since the commencement of the present century—nearly twelve times as many within the brief period of fifty years, as were issued from every press on the face of the earth during the entire three centuries which preceded. The seeds of life have thus been scattered upon almost every wind of heaven, and sown in almost every soil of earth. France, the theatre of revolution, the home of confusion, has received within her bosom more than three millions of these copies; and other catholic countries of Europe have been made the recipients of millions more. Even in Italy there are societies for the diffusion of the scriptures. Thousands of copies have recently been published at Rome itself. Pious protestants are traversing the country distributing the bible, without fear of the inquisition, and undaunted by the thunder of the Vatican. The enterprise has been extended to the East. Turkey, Syria, Persia, India, China and other lands, have welcomed the bible to their borders. To the shores of Africa, the kingdoms of South America, and the islands of the Pacific, have gone many thousands of volumes, while millions have been scattered broad cast through every state and territory, and I might say, through every county and village,

of our own extended republic. These millions of bibles have been accompanied by the living ambassadors of Christ, who have gone into almost every nation, and kindred, and tongue under heaven, to unfold the meaning of the inspired oracles of God, to declare his will, and to persuade the scattered tribes of earth to gather around the cross of the Redeemer. The gospel has been preached; the bible has been read; the light of divine truth has penetrated the baleful gloom which has so long been resting on Papal, Mahomedan, and Pagan lands; and thus, in some degree, has been realized the fulfillment of the prophet's words,—“the law shall go forth from Zion and the word of the Lord from Jerusalem.”

But, brethren, let us not suppose, from this practical survey of Christian effort for a few brief years, that our work is done. It is but just commenced. Estimating the number of the world's inhabitants at eight hundred millions, there are more than seven hundred and fifty millions of that number still destitute of the law and word of Jehovah. The disproportion is even greater than existed between the loaves and fishes and the immense multitude they were destined to feed. But, thank God, that same power which multiplied those few provisions, so that they staid the hunger of famishing thousands, is pledged to the allotment of the bread of eternal life to every starving soul of earth, whenever the Church, having received it, blessed and broken, at the hand of her Lord, shall consecrate her entire energies and resources to the handing it round to the dying millions in her reach.

To such a consecration the voice of Providence is loudly calling the Church. Why is it, for instance, that God has suffered India, with its hundred millions of souls, to be brought under the political influence of the greatest christian power on earth, if it be not that the Church may work the abolition of its hateful idolatry, and pour through all its jungles the radiance of eternal truth? Why is it that the political and moral, as well as the material walls of China are giving way, and admitting the herald of the cross into the midst of her three hundred and fifty millions of inhabitants; why is it that her population is bursting forth on every side, and placing themselves in vast multitudes in voluntary

contact with christian lands, if it be not that the "Celestial Empire," long wandering like a rayless planet through the dark and distant regions of space, may be brought to revolve within an orbit circling the Son of Righteousness, and receive upon her countless myriads of minds the full and glowing splendors of his beams? And why is it that Providence has so scattered and situated the savages of every quarter of the globe, amounting in number to nearly a hundred millions, that they can exert no influence on the other great divisions of the human race, but are themselves almost entirely within the controlling influence of christian nations, and are liable to "be assimilated and absorbed by them," if it be not that the people of God may turn them from the worship of devils, and lead them into the solemn temples, and gather them around the beautiful shrines of the christian faith? Such, indeed, is the political and moral aspect of the world; such the judicial dispensations of God among the nations of the earth; such the restlessness and disquietude, the thirst for change, and the increasing imbecility of long established systems in Mahomedan and Pagan lands; such the discoveries of science and the achievements of art, and such the resources, natural and spiritual, of the Church of the present age, that none can mistake the clear indications of Providence that the period has arrived when the children of Zion should thrust in the sickle and reap the ripening harvest of the earth.

Brethren, there is a work for us to do. And the manner in which we perform that work shall tell upon the destiny of immortal spirits through the ceaseless ages of eternity. However humble and obscure may be our place in the Church, yet the eyes of the universe are upon us; and so glorious is the province assigned us, that angels themselves would rejoice in our high commission to diffuse abroad among our fellow men the glad tidings of salvation. The brightest seraph which burns before the throne of God would exult to tune his lyre to strains of earthly melody, and to pour from its chords of fire the intelligence of a Saviour's love upon the eager ears of earth's listening millions. O, if Gabriel sees—and doubtless he does see—the functions of our ministry; if he scans the world-embracing plan of man's redemption,



and has an eye upon the deep tide of guilt and death which rolls its ruinous billows round our blighted globe, how gladly would he speed his flight through the parting heavens, and on exulting pinions make the circuit of the world, proclaiming, as once on Judah's nightly plains, to every kindred, tribe and tongue, "Behold, I bring you glad tidings of great joy, for unto *you* is born a Saviour, which is Christ the Lord." But no angelic ministry is ordained to proclaim the mercy of God to man. It is ours—yes, it is *ours*, to shed reviving light from God upon the ruins of an apostate world—to sound the swelling anthem of a Saviour's love through all the bleak and withered vales of earth, and to sow around us the seeds of heavenly truth, until the lily and the rose shall bloom wherever the tide of guilt hath been, and the earth, fragrant as Eden and beautiful as the garden of the Lord, shall hold in her bosom a race, redeemed and saved, and happy in a Father's smile.

Christian friends! the work assigned me for the present hour is done. I have delivered unto you "a message from God." The line of duty is before you. The enterprise of the world's conversion demands a sacrifice at your hands. Every tear shed, every sigh drawn, in view of the miseries of a perishing race; every prayer offered in behalf of the crowding millions plunging into eternal despair; every desire breathed, and every mite bestowed, to hasten and advance the deliverance of our species, will contribute to disclose that new order of the moral creation, whose purity, light and love shall weave their balmy influences around redeemed humanity; and when the globe on which we live, brightening and glowing in the smiles of heaven, as it rolls along its orbit, "shall seem but a censer revolving in the hand of the Great High Priest, and pouring out at every aperture a cloud, dense and rich, of incense, fragrant and grateful to God." Go, then, and enter with increased faith and zeal upon the great work assigned you, and let every heart breathe into the ear of heaven the devout aspiration,—"*Come Lord Jesus, come quickly; and let the whole earth be filled with thy glory! Amen! and Amen!*"

## S E R M O N VI.

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### BLESSEDNESS OF THE PEOPLE OF GOD.

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BY THE REV. ISAAC M. WILLIAMS,

APPOINTED BY THE EAST TEXAS CONFERENCE.

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"Blessed is the people that know the joyful sound : they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day ; and in thy righteousness shall they be exalted."--*Psalm lxxxix.*, 15, 16.

In the preceding part of this eloquent effusion of inspired song, the Psalmist had been extolling the excellences of the Infinite God. In the words of the text he introduces those whose happiness consist in the true knowledge and love of this Divine Personage. It is generally agreed that in these words the psalmist had reference to the solemn and interesting festivity of the jubilee, as celebrated among the Jews. It was held every fiftieth year, and was proclaimed by the sounding of ram's horns, and blowing of trumpets. The Jews looked forward to this solemnity with feelings of deep interest. On these occasions no servile work was done, the land was left uncultivated, and the spontaneous products of the soil were appropriated to the poor, and destitute. All debts contracted between Hebrews were remitted. Bond servants of the Hebrews were set at liberty, and possessions, which had been alienated, reverted to their original proprietors. For a more full account of this merciful economy, see *Lev. 25th* chapter.

In the use of the above beautiful illustration the psalmist would portray the benefits and blessings of the plan of human redemption, as revealed in the word of God. This is the only medium by which God has been pleased to discover himself to a lost and fallen world, and which, if neglected, will leave us exposed to the consumings of that devouring wrath from which it was sent to point out the way of escape.

Let us, my brethren, look into this perfect law, this economy of light—of mercy—and redemption—that we may be lead to the knowledge of the truth as it is in Christ, and enjoy the fullness of the blessings of this salvation. And that this may be the experience of each one of us, let us enquire,

*I. How we are to “know the joyful sound.”*

The sound of the trumpet by which the festivities of the Jewish church were proclaimed, and the people called together for the offices of devotion, is employed by the psalmist to call our attention to the communications of God’s revealed word.

We take it for granted that we are correct in this application of the words, and, shall therefore proceed to examine and apply them, by showing that we are to *know* this “sound,” or system,

1. Theoretically. A religion having for its foundation only ignorance and superstition, is not religion, but fanaticism. You may succeed in making an enthusiast or a fanatic of an ignorant man, but you cannot make of such an one, a uniform and consistent christian. A knowledge of right principles is essential to a correct practice—a rational creed is necessary to a rational and saving faith. Without this the mind remains in its chaotic state and the heart in its corruption. The light of sacred truth, and the knowledge of the rectitude of Divine precepts, is necessary to bring the mind and moral nature under the sanctifying influences of the grace of God. “How shall they believe in Him of whom they have not heard,” contains a sentiment which at once teaches us the indispensable necessity of this knowledge. How shall we apply doctrines, principles and precepts of which we are in utter ignorance? How shall we avoid dangers of which we are not apprised—embrace promises that have never come to our knowledge—work by a rule, of the strict rectitude of which



we have no conception—aspire for a heaven, of whose glories and joys we have never heard—embrace a system of salvation, of the want of which we are in profound ignorance—in a word, fly to God for pardon—to Christ for life and salvation—to the Holy Spirit, for sanctification and comfort, of the existence and offices of whose glorious personages we know nothing?

The knowledge of the word of God, is therefore essential to the consummation of the plan of human redemption. “Whereas it is life eternal to know the only true God, and Jesus Christ, whom He hath sent,” and to know them in the saving excellences of their natures, is the benevolent design of a Divine revelation, and short of this design we might, with equal advantages, subscribe to the creed of Mahomet, or to the morals of Seneca.

May not the infidelity of the age, the irreligion of the times, the back-slidings of the Church, the irregularities of christians, and the lukewarmness of the professors of religion be traced directly or indirectly to the criminal neglect, if not a total ignorance of the word of God? Here is a system which the Son of its Divine Author challenges you to investigate—to “search.” Nay, the saving excellences of which can never be known, experienced or enjoyed unless investigated. A system, every feature of whose economy stands as imperishable evidences of its Divine authenticity—a system, every doctrine of which, from that of the being and essence of its author—through all its redeeming, sanctifying and glorifying economy, is stamped with the seal of eternal veracity, and overflows with peace to earth and good will to men.

2d. Experimentally. The system of our holy christianity will fall far short of its benevolent design unless it becomes “the power of God to our salvation.” It is this peculiarity of the christian religion which so eminently distinguishes it from all false creeds and systems of religion and morals. It is not only “pure and good,” but it is “holy;” not alone in “word,” but also in “power,” and in the demonstration of the Spirit. It is not a cold and inactive form, a lifeless creed, but it is “righteousness, peace, and joy in the Holy Ghost.”

It regards man, in his fallen and helpless condition, the unfortunate victim of the wiles of the devil. It looks with an eye of pity on his sufferings and woes. The clemency and sympathy of his offended God breathe consolation upon the afflicted heart. They invite him to return to his allegiance, and promise him pardon. They point him to the cross, to the bleeding victim, and offer him salvation. They direct him to the Spirit and offer him sanctification and peace—security from hell and a refuge in heaven.

Of what advantage will it be to you, my brethren, though you could search the “deep things of God,” unless you are lead to admire and adore the excellences of the Divine Personage—avert his wrath and indignation, and propitiate His love and approbation? Of what advantage to know that you are a lost and miserable sinner, unless you fly to lay hold of the hope that is set before you; to know that Jesus laid down his life for you, became poor, that you through his poverty might be made rich—rich in faith, and in good works, having your fruit unto holiness, and the end everlasting life; of what advantage all this knowledge unless by a saving faith you turn unto Him. What will it avail you to know that the Spirit, all-saving and sanctifying, hath come into the world to enlighten thy mind—to make thy conscience tender, and to apply to thy moral nature the saving truths of the gospel, and sanctify thee unto God—unless thou yield to its divine teachings and apply its purifying and comforting influences to thy heart? Of what profit will it be to know there are reserved for the impenitent punishments of an interminable duration, and without mixture of mercy, unless by flying to the embrace of thy Saviour thou seek to avert them? or, to know that there are joys such, as eye hath not seen, ear heard, nor the heart of men conceived, unless by faith and obedience thou seek to enter in through the gates into the city. It was that you might be saved from the one, and enjoy the other, that this plan was arranged and executed. For, “for this purpose the Son of God was manifested, that he might destroy the works of the devil.” This is the crowning excellence of the christian religion, that you may know God in the forgiveness of

your sins, and from a sense of his love shed abroad in thy heart, be able to exclaim "Behold what manner of love the Father hath bestowed upon me, that I," a poor, helpless and vile sinner, "should be called a son of God." A son ! "For we have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry Abba Father." That ye may know Christ, and the power of his resurrection, being made conformable unto his death. That you may put off the old man with his deeds, and put on the new man which, after Christ, is renewed in knowledge, after the image of him who created him." "Him hath God raised from the dead to be a Prince and Saviour, to give repentance unto Israel, and remission of sins. He came that he might shelter us from righteous indignation—save us from the curse of a broken law, deliver us from the bondage of sin, and the pains of an endless death. But from this scheme of heavenly benevolence, we shall derive no spiritual advantages, except we do heartily comply with that feature of its economy which requires us to repent of our sins—forsake them, and turn to God. Do not delude yourself with the idea that you will be saved on any other terms, or by any other means. "For there is no other name under heaven given among men, whereby we can be saved," nor is there salvation through any other than the divinely appointed means, which is Christ. "I," says the blessed Redeemer, "am the way, the truth, and the life;" "no man cometh to the Father except by me." There are no other terms of acceptance. Think not to plead that those upon whom the tower of Siloam fell were sinners above all others, or those whose blood Pilate mingled with the sacrifices; that they were sinners of a darker dye—or, of a more enormous grade; Christ tells you they were not, and admonishes you that except you repent you shall all likewise perish. You may be well informed on the general principles of our holy christianity, you may have an extensive biblical knowledge—you may be able by your sophistries to unsettle the faith of the less skillful, and like Saul "make havoc" among the disciples of the Lord—you may be able to dissect the character of christians, point out their defects and improprieties, hold them up to public scorn, and the "contempt of



the proud," but in the meantime art thou not dallying with thine own damnation, "and hoarding up a treasure of wrath against the day of wrath?" This knowledge is vain, is worse than vain. Like a "sounding brass and a tinkling cymbal" you may have the gift of prophecy and understand all mysteries, and all knowledge, and you may have all faith so you could remove mountains," and have not this qualification, this knowledge of God, it shall profit you nothing—For "without holiness of heart no man shall see the Lord."

3d. Practically. This knowledge engages us to do—to discharge all the active duties of the christian life. The christian religion not only furnishes a system of doctrines to be investigated and principles to be embraced, but also precepts to be obeyed. Our holy religion is not a code of lifeless forms. The blessed change which is wrought on the heart is to be evidenced in the life and conversation of the christian. This is a divine work, and if it has been divinely effected on the great fountain of our moral nature it will manifest itself. For "the fruit of the Spirit is peace, love, joy, gentleness, goodness, faith, meekness, temperance." These are the external evidences of the internal work. And again, says Christ: "If ye love me keep my commandments." It will not suffice that we have had a pious education, that we have been dedicated to God by baptism. It is not sufficient that we have come to Christ, and by faith have been made the partakers of his grace. That faith must be kept in a lively and purifying flame, and we must increase in the "knowledge and love of God." The obligations of discipleship impose upon the christian duties of the most imperious and sacred nature. He is to confess Christ, to "bear about in his body the dying and suffering of the Lord Jesus." Never was an error more dangerous to the christian's spiritual interest, than that conversion exonerates from all care and solicitude as to the final result; against it he should constantly watch. "Watch ye therefore, stand fast in the faith, quit you like men, be strong." But why this vigilance, why this watchfulness? Because, "your adversary the devil walketh about seeking whom he may devour," whose wiles and temptations you are exhorted to "resist

steadfast in the faith." This exercise of the christian graces is certainly of the utmost consequence, else why are we so fervently admonished by Peter that in giving all diligence we should add to our "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." And he gives the following important reason: "For if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things," what things? the above graces most certainly, "is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Although converted to God, and blessed with a home in his church our only security from the many sinful influences which surround us, and to which we are continually exposed, is in a prayerful watchfulness against them—an humble reliance on Almighty God for the constant and seasonable supplies of his grace, and a faithful continuance "in all the things written in the book of the law to do them." The religion of the Son of God is eminently practical; and under all the vicissitudes and changes of this life, its design is to administer support and comfort—to reconcile us to those hardships which we cannot avoid, and support us under those trials we are called to endure, so that we may "glorify God in our bodies and spirits which are his;" and endure as "seeing him that is invisible;" knowing that "in due time we shall reap if we faint not."

*II. We will next proceed to notice the advantages of this knowledge.* The text affirms they are "blessed," or, as it may be properly rendered, happy. This blessedness is expressed in the words, "they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted." These blessings are of

1. A general nature. "Blessed is the people." We presume it is not necessary at this time, that we should introduce a formal argument, to prove that christianity as it is revealed, has been an inestimable blessing to those among whom it has been introduced. It is a fact which the most prejudiced will not deny, and which

the most irreligious have admitted, that in proportion to the influence which the bible is suffered to exert is that people prosperous and happy, and in proportion as people are ignorant of its sacred teachings are they miserable and degraded. In what nations, and among what people are good governments established, wholesome laws sustained and executed—life, person and property the most sacred? where there is a destitution of the word of God? nay, truly, but where it is circulated among the people, where it is taught in its purity, and they are permitted to drink from this fountain—this depository of heaven's own sacred truth. To this source, and to this alone every people under heaven who have ever been distinguished for wisdom, and virtue, are indebted. And not until they have forsaken the fountain of living waters; "and hewn to themselves cisterns, broken cisterns that could hold no water," have they been degraded from that lofty eminence to which the principles of a pure, and holy religion had elevated them. How forcible the truth, "righteousness exalteth a nation." Truly, "blessed is the people whose God is the Lord, and the people whom he hath chosen for his own inheritance."

2d. They are of a special nature. The doctrine of the forgiveness of sins, and the knowledge of that blessed work of grace upon the heart, is clearly taught in the word of God. It is the privilege of all to whom this salvation comes, who hear this "joyful sound," to experience this blessed change. "They shall walk, O Lord, in the light of thy countenance;" words more beautifully expressive of this blessing could not have been used by the psalmist. By the light of the Divine countenance, we are unquestionably to understand the knowledge of the forgiveness of sins, and the joys arising from that comfortable assurance. This is one of the blessings of faith. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have received the atonement." This "peace" of which the apostle speaks, arises from a sense of pardon; for until this is felt, there is a sense of guilt and condemnation. The penalties of the broken law no longer threaten—the accusings of a guilty conscience no longer terrify him, the intolerable load of guilt no more crushes his bleeding heart, the agonies



of a wounded spirit torture him no more. The frowns of his forgiving God have been changed to smiles, and his aversion to complacency and love. "The Spirit itself beareth witness with his spirit that he is a child of God;" and again, "he that is born of God hath the witness in himself." These words do most clearly teach the doctrine, and blessed be God, in thousands of instances has it been gloriously demonstrated, when from a blessed experience they were enabled to sing,

O for this love let rocks and hills,  
 Their lasting silence break;  
 And all harmonious human tongues,  
 Their Saviour's praises speak!

2d. "In thy name shall they rejoice all the day." These words at once express the source and the nature of the true christian's joy.

1. Its source is God—"In thy name." God is the inexhaustible source of their blessedness. They possess all fullness in him, all earthly sources of pleasure are uncertain and polluted. They are transitory, fleeting and evanescent. The friend, who, to day animates us with his smile, may to-morrow wither us with his frown. The treasures of this earth which to-day cluster around us, may on to-morrow take to themselves wings and fly away. The loved ones whom we treasure up in our heart's best affections, to-morrow may be cold and stiff in the icy embraces of death. In the unchangeable God alone is to be found unfading blessedness. With him there is a balm for every wound, a cordial for all our fears. Here we may turn sickened with earth's dazzling phantoms, and feast on heaven's pure joy. Here though the tempest howls, and the fury and wrath of man rage, though events which we cannot control may divest us of every earthly comfort and pleasure, yet in God we rejoice. For "he is our joy, and the lifter up of our head." In him we confide

Though the earth were from its centre toss'd,  
 And mountains in the ocean lost,  
 Torn piece meal by the roaring tide,

2d. Its nature ;—Is spiritual. It is not of a temporal kind. They derive no real gratification from things of an earthly nature, neither their persons, their possessions, or earthly honors can afford them even a substitute for those pure and holy joys which the knowledge of God excites in their souls. They rejoice in that they are made the partakers of the grace of God. Our apostle has beautifully described this most peculiar feature of the christian experience. "And not only so, but we glory in tribulations also, knowing that tribulation worketh patience ; and patience, experience ; and experience, hope ; and hope maketh not ashamed : because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us." Finally, "they rejoice in hope of the glory of God." In the possession of a blessed anticipation, they look forward to the time when their earthly pilgrimage shall end—when the toils and conflicts of the probationary trial shall terminate, when temptations shall no more assail—when they shall no more shrink from the frown, or distrust the smile of a treacherous world, no more sink under the weight of the cross, or recoil from the adversities that chill the heart and damp the joys of the soul. When God shall say, "it is enough," "well done thou good and faithful servant, enter thou into the joys of thy Lord," and all their conflicts shall end, in an eternal rest. What tongue can describe the joy of that child of God, who, having fought the good fight, kept the faith, and finished the christian course, who in the icy embrace of death, and the damps of the sepulchre gathering on his brow, is enabled to exclaim, "the time of my departure is at hand," and on the very verge of the tomb to cry out, O grave ! where is thy victory ? O death ! where is thy sting ? The happy spirit released from its prison of clay, and mounting to the mansions of the blessed, breathes the heavenly strain,

Swift I ascend the heavenly place,  
And hasten to my home ;  
I leap to meet thy kind embrace,  
I come, O Lord, I come.

3d. "And in thy righteousness shall they be exalted." In these words is expressed the consummation of the glorious plan of human redemption. There is no feature of the economy of salvation which more clearly exhibits the infinite benevolence of Almighty God, than that which represents him as bestowing upon a fallen, but penitent sinner, the benefits and blessings of the atonement in the personal sufferings of His own dear Son. "For he hath made him to be sin (i. e. a sin offering) for us, who knew no sin; that we might be made the righteousness of God in him." This passage is not to be so construed as to teach the doctrine of the imputed righteousness of Christ. We conceive the meaning of the apostle to be simply this, viz: that Christ was made a sin-offering for us. For us, who were totally fallen, and unrighteous, who were internally and externally, nothing but sin; sinful in heart, and in life, and who must have been utterly consumed by the Divine displeasure had not this atonement been made for our sins, that we might be constituted righteous before God, and accepted in his sight through faith in His Son, our Saviour, Jesus Christ, through whom alone we receive all the benefits of the atonement. The exaltation of which the text speaks may refer

1. To the christian experience of a sinner in this life. Here he is brought to the knowledge of the truth as it is in Christ. His fallen nature is renewed, his polluted soul is washed and is translated from the kingdom of darkness to the kingdom of God's dear Son. He is "raised from a death of sin to a life of righteousness," raised from the sinks of moral degradation to the fellowship of the heirs of life—the sons of God, wherefore "Christ is not ashamed to call them brethren." Their origin is an heavenly one, and their nature is divine. How strange, therefore that there are those who feign to despise what they pretend is too far beneath their consideration, and enquire "can any good thing come out of Nazareth? How fatal the mistake that the christian religion is either unworthy our attention, or beneath our dignity. It is rather the very principle which constitutes man's real dignity. His true excellence. For "godliness is profitable unto all things," and without the regenerating and sanctifying influence of religion



man, under the most favourable circumstances, falls far, infinitely far below the design of his Creator. How numerous are the instances wherein the excellences and ennobling principles of the christian religion have been developed in the life and character of men in all ages, in all the departments of society, and under all the varied circumstances of life. "Living epistles seen and read of all men." Earthen vessels, but containing a heavenly treasure. All such impressions, therefore, which disincline us to religion, not only evidence the "enmity of the carnal mind," but also evidence a misconception of its true nature and design. Had we just views of our fallen state, did we entertain proper conceptions of the Divine Majesty, and a saving apprehension of the plan of salvation, we should immediately discover the true dignity of the christian character, and with the true spirit of a godly penitent "humble ourselves that we might be exalted."

2d. In that life which is to come. "He that serveth me, him will my Father honour," saith Jesus Christ, "and he that confesseth me before men, him will I confess before my Father and the holy angels." They shall be raised to a place of immortal blessedness, and unwithering honors shall be the portion of their inheritance.

In this life the christian character is undervalued, his name often cast out as evil, he is looked upon as the offscouring of the earth, being destitute, afflicted, tormented; of whom, however, the scriptures declare the world is not worthy. The time is approaching when a true estimate shall be put upon the faithful christian, and when confusion shall overwhelm their adversaries. Of the righteous and the glorious inheritance to which they have been made heirs, hath the Lord spoken good. "Glorious things are spoken of thee, O city of God, and of those entitled to its blessedness it is said they are the "children of God," they are "sons of God," "heirs of God," "kings and priests;" of whom Christ saith, "they are mine, and in that day I will spare them as a father spareth his own son that serveth him." "For all are yours, and ye are Christ's, and Christ is God's, that God may be all, and in all." A more glorious hope, a more animating prospect could not be exhibited to impress you with an idea of the

blessedness of being a child of God, or excite in you a holy desire to enjoy that blessedness. Let me conclude these remarks by enquiring

1. Have you fled to Christ? have you laid hold of the hope set before you? are you walking by faith and not by sight, and living in the faithful discharge of all thy religious obligations? Dost thou constantly replenish thy soul from this fountain of living waters? hast thou now an earnest of the inheritance, and a "joyful hope through grace." Then persevere to the end. "Be thou faithful until death and thou shalt have a crown of life."

2d. Art thou still in thy sins in defiance of all the means of grace and mercies of salvation? art thou still a stranger to God, regardless of all that he has done for thee? How unfortunate thy condition! how gloomy thy prospect! How canst thou meet that God? how can you confront that Jesus? what answer wilt thou make to the accusings of this blessed book, whose offers of life you have rejected? What a fearful, terrible reckoning hast thou to meet, when every instrumentality, human and Divine will appear against thee, and thou be overwhelmed with a sense of thy folly—thy madness in persisting in a course of ruin! Now, then, ere the season of grace is past—irredeemably past, I entreat thee, turn to God, now while thou mayst. For if thou dost frustrate the precious influences appointed to save thee, thy only portion will be a "fearful looking for of that fiery indignation which will consume the adversary," which, may God mercifully avert for Jesus Christ's sake. Amen.

## EDITORIAL MISCELLANY.

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### EXAMINING COMMITTEES.

The peculiar Providence which thrust Methodism upon the world drew into its earlier ministry many men of strong minds, whose education was by no means extensive or profound. They were, however, men who suited the times, and God blessed and honored them; and we revere their memory for the great good which the Church and the world received at their hands. It is not to be supposed, because in the emergencies of the case these men were used by Providence, that it is God's will that just such a class of men, with just such attainments, are always to constitute the ministry of His Church upon earth. Who supposes that Christ intended that the ministry throughout all ages should be of the same style precisely with His original disciples? The times change and the Lord adapts his workmen to the work to be wrought. Thus our fathers reasoned. They saw society in this country improving in intelligence around them, and they had the wisdom to know that the ministry of our Church must be in some degree cultivated. To attain this end as far as practicable with their peculiar views and with the peculiar economy of our Church, it was determined to adopt a course of study to cover four years, and that candidates for deacon's and elder's orders should be examined at each session of the annual conference.

We venture to make a few remarks upon this course of study and the examining committees. We heartily approve the plan of appointing studies to be pursued during the four years in which our preachers travel preparatory to their ordination as elders; but at the same time it may be a question with us whether the course now laid down is the best for the purpose.



Does it not include some branches in which the candidates should make a respectable proficiency before entering upon the labors of the itineracy? We apprehend that this is a great difficulty connected with our present plan. If a young man has "gifts, graces, and usefulness," sufficient to induce a quarterly conference to recommend him, he is taken among us on probation and is assigned to a circuit. He may be totally without culture beyond the capability of making an *imitation* of reading the bible in the vernacular tongue. If this be his case he has the whole work of ministerial education to accomplish, and this is to be done under circumstances most inauspicious. He is away from home. He is among the excitements of new acquaintances and new scenes. All the time he can manage to command must be devoted to the preparation of sermons for immediate use, as in most cases our candidates have been preaching so short a time that they have few discourses on hand wherewith to begin the circuit. The young preacher has very little assistance from his colleague, who is on a distant part of the circuit, and whom he may not meet a dozen times in the whole year. It may so happen that his colleague could be of little assistance to him even if they were much together, as the senior preacher may chance to be among those who became elders before the present plan was adopted, and may also be among those who never grow, who have added nothing to the stock of worn-out sermons which were gathered a score of years ago from some jejune British sketch-book. In addition to these disadvantages the probationer may not know how to study. With respectable talents, with pious zeal, with a desire to learn, he has acquired no discipline of his powers, no capability of turning books to account. This is a sad picture, but it would not be difficult to find hundreds of preachers to testify to its truthfulness. Young men, their superiors in nothing but a previous training, have been able to make respectable acquirements in the snatches of time gathered from travel and company, while all their efforts seem to have resulted in little or no valuable acquisition.

Now, what is to be done in this case? Something surely. It does seem to us that provision ought to be made for examination

of young preachers before they are received on probation ; or, in case of the pretermission of such examination, a certificate from some respectable school teacher should accompany the recommendation of the quarterly conference. That certificate ought to set forth that the applicant has made proficiency in English grammar, geography and arithmetic, if nothing more. Is a young man fit to be sent over the country as the representative of our ministry, who cannot speak the mother tongue with some decent degree of correctness, if not accuracy ? Is it not doing him an irreparable injury to present him before intelligent audiences, blundering at every other sentence ? Can the people have sufficient respect for him as a teacher of religion if their little children express surprise that the preacher should be ignorant of the things they have learned at school ? Is not the whole Church injured when such a brother, whatever may be his zeal and goodness, puts it of record, by the gross blunders he makes in every note he writes to his official members or to other persons, that he is wholly incompetent for public life ? There is this additional difficulty, that careless habits of pronunciation and spelling if not corrected in early life almost invariably become incurable in after life. The editors of the several religious papers of our Church could gather from the communications received at their offices any week in the year, astounding evidences of the distressing deficiencies not only of our younger but of our older ministers in these elementary departments of education.

To enforce this rule of preliminary examination strictly might result in keeping many young men out of the itineracy for several years. But would this be a disadvantage ? We think not. They would enter the regular work at the proper time, prepared to be more extensively useful, and started in the process of intellectual growth, so that if they did nothing during the two or three years given to preparatory study their ministerial labor, taken as a whole, would be much more profitable to the Church of Christ. But must they necessarily be doing nothing ? Certainly not. How few ministers in pastoral charge do as much for the promotion of true piety as James Brainerd Taylor did while he was pursuing his preparatory studies. A young friend of ours, while

passing through the first year of his probation in the itineracy became convinced of his deficiencies and was discontinued at his own request that he might go to school. He has since been studying closely we learn, and preaching in the neighborhoods on Sunday. God has blessed his labors, and very many have been converted through his instrumentality. He would scarcely have done so much good on a circuit. He is remedying the want of an earlier training, and by his decided course has won the respect of his brethren both lay and clerical. Upon his return to the regular work he will at once take a stand in advance of those who have been several years in the conference, but who, like himself, had no early advantages, and who have not been able in the regular work to make up the deficiency. We are fully persuaded of the necessity of requiring a preparatory course of study.

We feel the delicacy of alluding to our present course of study, coming as it has from such a high source; yet it has so often been made the subject of remark in private, that we know of no good reason why we may not say that it is the opinion of some of our ministers that it might be decidedly improved, that there does not appear to be the idea of progression in this course, as there should be in one which covers four years, that some text books now laid down are very good and useful, but might be left to the private or subsequent reading of the candidate. So far as our opinions go we are clear for a course as purely theological and progressive as it can be made. We may allude to this subject again.

But supposing the course to be a good one, we think that there are some defects in our present method of conducting the examinations. We are free to say that while in some conferences this portion of the work is done thoroughly, the standard is high, and the young men are profited by pursuing the course, in others the whole examination is a miserable farce to be compelled to be part and parcel of which a young man of character and sensibility feels to be quite an injury. This may seem to be very strong language, but it is true, and our preachers know it to be true. Take a few examples. The first examination of the kind



at which we were ever present consisted principally, so far as the Discipline was concerned, in the discussion of the very profound and deeply important question, whether a preacher had a right to go into the pastoral charge of another preacher to solemnize matrimony, without the consent of the preacher in whose charge the marriage occurred! The brother who examined upon the Discipline happened to be a very unpopular man and the girls would send for other preachers to marry them. So at conference he kept the whole class an hour and a half, we think, upon that great question. A brother who had been appointed to examine a class in mental philosophy, had not, according to his own statement, actually read ten pages of the text book the week before the conference assembled; yet he reported unfavorably upon the cases of several of the younger brethren! They might have been deficient, but we should judge it very hard to have any report received against us at the hands of such an examiner. On another occasion we knew a leading minister in a conference hand the text book to a very young member of the class to discharge the duty of examining for him. In one of the most extensive conferences in our Church a class appeared for examination. A well known elderly minister, who had the class in charge to examine upon English grammar, turning to one of the members said, "you have been a student at ——— college, haven't you?" "Yes." "Then I have no doubt you know more of English grammar than I do." So the examination ended. The young man had been at the college mentioned and the examiner had not discovered that many a graduate is too deficient in knowledge of English grammar to enter the ministry. These instances are taken from three several conferences. But why multiply such cases? we have no doubt that almost every conference could tell of scenes like these. Now, what is the object of these examinations? To ascertain whether the candidates have been diligent in study, and whether they have obtained a sufficient amount of knowledge to justify their continuance on probation. Is this information gained? We think not. What might satisfy me as an examiner in any particular case might not satisfy my whole conference. It is possible that prejudices

may be excited in the minds of examiners against particular candidates, and that, with every intention to do right, they may unconsciously injure the reputation of very worthy young men.

What effect does a report have upon a candidate's admission? In many instances none at all. If the report represents him as outrageously ignorant and irremediably stupid it is regarded as a serious obstacle to his passage. But, if it represent merely a want of preparation for his examination in any department, and some of the brethren begin to look grave about the matter, some member of the conference will rise up very solemnly and tell us that "gaining knowledge is good but saving souls is better," that the good brother has had an extensive revival on his circuit during the year, or he has been very devoted to pastoral work, visiting the people from house to house,—and here the defender of the delinquent casts a semi-mischievous look at the brethren who spend some time in their studies and not all their time in the houses of the people. It sometimes turns out to be the case that this extensive revival happened in the middle of the year, and that with all proper attention to that, the candidate might have saved time enough for his study; and sometimes this "visiting from house to house" amounts to nothing more nor less than unprofitable lounging about pleasant homes, or a badly regulated wandering through the circuit. We have a few words to say about this frequently quoted phrase, "gaining knowledge is good, saving souls is better." And first of all, no christian doubts it. It is often quoted as though there might be doubts upon the subject, and the authority of a great and good man is brought in to settle it—ah, and to do something more—to do the very thing he would protest against, to cast odium upon the acquisition of sound theological learning. He used it not when speaking of those who neglected, but of those who were devoted to their books, and meant to teach them that they must not let the love of learning draw them from the very work for which a minister acquires all the knowledge he obtains. But when quoted in a speech upon the conference floor, in defence of some delinquent, it is intended to mean that knowledge is of very little importance, or else it means nothing, or is a most unfortunate quotation against the

very person whom it is intended to shield. What is the argument? "Saving souls is so much the best work in the world that we must spend all our time in it, and waste none in the cultivation of our minds." Then, gaining knowledge does not help to save souls, and our Church has prescribed a work to her preachers which is to keep them from their legitimate employment! This proves too much. If this course of reasoning be correct the whole system of study and examination is wrong, and ought to be forthwith abolished. But, if continued, it should be made operative. If gaining knowledge is such an aid in saving souls that the Church thinks it accords with her dignity to take charge of the studies of her younger clergy, then these brethren ought to be expected to come up to a respectable standard.

We have suspected that the conferences did not have implicit confidence in these reports, or else they certainly would let them have some weight. When young men are passed every year who have not pursued the course of study satisfactorily, the conference must believe one of two things, either that the candidates ought not to be compelled to pursue the course, or else that they are better prepared than the report indicates. This latter may be the sentiment. The office of committee-man is really becoming unenviable. If qualified men are upon the committee they are not willing to see their report set aside as nothing, after the pains they have taken. If unqualified men be appointed the whole affair will fall into disrepute.

Can this state of things be remedied? To see defects is one thing, to remove them is another. The former is necessary to the latter. How may we mend this matter? We beg leave humbly to suggest a plan. It is simply this. Let committees be appointed as heretofore, but let the committees conduct the examinations in the presence of the whole conference. This might be done for the classes of the second and fourth years, at least. The first day of the session might be set apart for the examination of candidates for deacon's and the second of candidates for elder's orders. If this course were pursued the committee men would prepare themselves thoroughly and so would the candidates. The bishop and other members of the conference should



be at liberty to ask questions. Interest in theological subjects would be thus increased. The examinations being conducted with open doors, the two days would be very profitable and very interesting to intelligent laymen at the seat of the conference. We should then know each other's qualification. We are satisfied that a decided and rapid advancement would follow the introduction of this plan. The only objection which we think could be reasonably urged against it is that it would consume time. In answer to this we would remind brethren that we now have frequently to lose a part of the first day or two waiting for candidates or committees. But supposing the conference to be protracted a day, would not the gain justify it? Why are we in such a hurry to go away from conference? Are we not profitably engaged for the Church while together? But could not these two examinations be completed in one day, and coming on at the first of the session would it not compel wordy speakers to refrain from talking about less important matters? Is anything more important than the elevation of ministerial character among us? Let us throw overboard some of the questions which do waste time at our sessions, and spend more time in those exercises which will make us wiser and better men. Let our sessions be seasons of love, and of judicious, serious, earnest consultation about things which belong to the advancement of Christ's cause upon earth, and we shall go back to our work refreshed and strengthened in God.

If any brother thinks us rash in thus obtruding our humble views upon the attention of wiser and holier men than ourself, our answer will be, we believe the love of Christ constraineth us.



#### LETTER FROM THE REV. CHARLES TAYLOR.

We have just received the following beautiful and affectionate letter from our dear Taylor. Although a letter of friendship, and containing no news from the far country which has not been seen by our readers, we cannot deny ourselves the pleasure of

presenting it to our friends, hoping that some young ministers may catch the missionary fire with which it glows. It has been six months and one day in reaching us. If our reply be six months more on the return, it will be a long time between. But our heart has gone over to China in a second and is feeling the love and sympathy for our brother which we would fain express in words.

SHANGHAI, CHINA, *February 18, 1850.*

My dear Brother Deems:—Soon after I was designated to this field of labor, and while engaged in duties preparatory to the work, in Camden, S. C., the scene of my last pastoral charge, I received a very affectionate letter from you, expressing the warmest sympathy with me in my prospective toil and soliciting a correspondence, to be continued from this far off land. I was delighted with the freedom and open-heartedness of your letter—the entire absence of all formality and reserve, no less than with the deep interest you expressed in the contemplated mission. I replied to it at an early date, in a strain corresponding to your own, and heartily reciprocated all your good feeling in our behalf, cheerfully acceding to your proposal for a correspondence.

As this is the last I heard of it, I have been thinking that either my letter did not reach you, or that you wrote subsequently and yours failed to find me out. Be this as it may, it has often been in my heart to write to you since our arrival in the central country—all others being designated by the Chinese, outside countries, and all foreigners called *nga kwoh niung*—"outside country people." The reception of a complete file of the Southern Methodist Pulpit has aroused this feeling to action, and observing the sustained interest you manifest in our undertaking, apart from your generous proposition in connection with our mission houses in Shanghai, I have determined to delay this execution of my purpose no longer.

Could you look in upon us this evening you would see nothing indicative of the hardship and privation so commonly associated with ideas of missionary life in Pagan lands, and in reality so often connected with it in other parts of the heathen world, and

even in some places in this empire, but from which, quite contrary to our anticipation we are here nearly exempt. Before a cheerful fire, sits opposite me, the sharer of my joys and what few sorrows fall to my lot, reading while I write—the curtains are drawn over the window and the silence of our little apartment is only interrupted by the scratching of my pen and the heavy breathing of our sleeping boy—sweetly resting after a hard day's frolicking and glee, in his little bed a few feet from us. His infant brother sleeps too, just out in the grave yard yonder, beneath the branches of a pretty green tree. When I prepared his little rudely made coffin with my own hands, and put him in his narrow resting place, my heart was sadder, but I think no less resigned than when I put his surviving brother to bed to night. It endears China to me to think I have such a treasure buried on its shores, and it endears this poor heathen people to me, now that the only near relative I have ever lost is sleeping among their dead. And it is a thought bright with joyful anticipation, that when he shall awake on the morning of the resurrection, some of these now benighted Pagans may arise with him and accompany him to glory. Is it wrong for me to say, I would rather see him having such a convoy than one of angels? Far be it from me to be irreverent, but O my brother, with burning desire do I covet the blessedness of being the means of salvation to some of these degraded idolaters. I recollect in your letter to me three years ago you said "I almost envy your lot," and well you might, for I have said before, and now repeat with increased emphasis, that it is a glorious privilege, of which I feel myself most unworthy, to be permitted to live and labor for this heathen race. So far from desiring the commiseration of my dear christian friends at home for myself, as enduring hardship and suffering and self-denial, I only marvel that more do not envy my happy lot, and that pious young men particularly do not haste to heathen lands as eagerly as gold seekers to California. Right sure am I that to have been instrumental in bringing one soul to the knowledge of the truth, will afford infinitely greater satisfaction in the hour of death, than in the possession of all the gold imbedded in the soil of that attractive country. This has been



verified by actual experience. Rowland Hill records of an eminent ecclesiastic who had attained great exaltation and riches, that he said when he was about to die, he "would willingly forego all his honors, rank, station, learning, wealth, and count them as nothing, could he but be well assured he had been the means of bringing one sinner to repentance." Alas, that through life, men will allow things seen and temporal so to preponderate over things unseen and eternal, when they know that the approach of death will cause them instantly to reverse the scale.

You are doubtless so well advised of matters of general interest concerning our mission through the church papers that I need not introduce them here. Do write me soon—I shall confidently expect a letter from you in six months from this date. What a long time to look forward to for an answer to a letter! But I will try to wait as patiently as possible. I send this with several others in one envelope per overland mail, to my brother, Henry W. Taylor, of New York city, and he will forward it to you.

Direct your communications to me, care of Messrs. Rawle, Drinker & Co., Hong-Kong, and send them under cover to Messrs. Middleton & Co., 19 Beaver street, New York, who are our agents there and will forward every thing sent to them for us. Mrs. T. unites with me in christian love to yourself, sister Deems and your dear little ones. I feel it is almost superfluous to ask you to pray for us and for the success of our work, for I am well persuaded you do so daily. May God bless you, my beloved brother, and all yours. It would be fulsome for me to praise the "Pulpit;" suffice to say, I find it deeply interesting to myself, and shall always welcome it with delight—it will seem almost like a letter from yourself. You have the prayers and affection and esteem of your brother in Christ,

CHARLES TAYLOR.

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### THE NINTH SECTION.

At the last general conference an attempt was made to strike this section from our discipline. The movement was not successful. The editor of this periodical voted against its elision.

He does not suppose it a matter of interest to his readers how he voted on any particular measure, and never dreamed that he should feel himself compelled to allude to the subject in the public prints. He would have supposed himself above suspicion on this subject. He would have presumed that no man would be sent from any southern annual conference to represent its interests in the General Conference, who was not perfectly well known to be sound to the core. The fact that he was a delegate from North Carolina he would have thought sufficient to shield him from any attack on this score. It appears, however, that in this he was vastly mistaken. In common with some Virginia and Kentucky and other delegates, the editor of the *Pulpit* has come in for his share of obloquy from those who arrogate to themselves the right of sitting in judgment upon their brethren, and of saying who are and who are not southern. If being born of southern parents, spending his whole childhood in a slave state, spending all his manhood's energies for the southern Church, being the son of a father who has suffered persecution because of his devotion to the Church, south, being himself a slave holder, give no claim to be considered southern, why, there seems to be no use in attempting to establish one's southernism. In this particular we had supposed ourself "a Hebrew of the Hebrews." But if such men as Dr. Lee, Dr. Winans, Judge Lane, and others of the oldest and most influential of our ministers, men who have battled with Northern fanaticism in every form come under this imputation, so humble an individual as ourself must submit to the same. With such men we were opposed to the removal of the Ninth Section. Not that we have any use for it, not that we are not as much as ever convinced of the folly of its original insertion in the book of Church discipline, not that we would not even be glad to have it out now; but we are not willing to vote for a measure, which, if carried would split our Southern Church. Unless we were deceived by some of the delegates from some of the border conferences this would be the case, and as its retention gives trouble in only one conference, and will not work disaster in that, if the preachers be endued with a respectable share of worldly sense and heavenly grace. We voted against its removal,

but precisely when the section can be removed without doing more harm than good, we shall be willing to vote for its removal, and shall be glad to do so; but we cannot sanction by any vote of ours the ruin of four conferences in order to relieve one, of some trouble. This is our ground. We are perfectly willing to have our vote known. We are with the majority of the delegates of the General Conference of the Southern Church—this is our answer to the imputation of the want of southern principle and southern feeling.

Now, we should not have alluded to any dastardly attacks upon ourself, behind our back, on occasions when we had no possible chance of refuting the slander, if an attempt had not been made to form capital out of our vote, against the interests of the Southern Methodist Pulpit. This journal has been kept free from controversy. It is southern thoroughly. Every word is written by those whom we suppose to be thoroughly southern men. But it is not polemic, and never shall be, so long as we can avoid it. The Pulpit has had marked success—a success which has induced several other attempts in the same line. We wish them all extensive patronage and extensive usefulness, both which at this present time we are enjoying. But the following letter will show the influences brought to bear against a publication hitherto highly esteemed in the quarter whence the letter comes, and which has not changed its character in a single particular.

“——, S. C., *July 1, 1850.*

*Rev. C. F. Deems.*—Dear Sir:— ——, who has been taking the Pulpit at this place, requests me to notify you to discontinue it. I did intend to become a subscriber in her stead, until I learned by your vote in the late General Conference of the M. E. Church South, on the ninth section of our discipline, that you were so northern in your feelings; as it is I do not want it upon any terms.

Yours,                    —— ———.”

Does this good brother really believe that every man who voted against its removal is “Northern in his feelings?” If so he be-

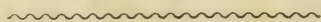


lieves a majority of the picked men at the south are northern. This is simply absurd. We have been informed that Bishop Capers himself, at the Petersburg General Conference was opposed to its removal. Was he northern in his feelings? If so, why did the delegates from his conference labor to make him bishop? No, indeed. Bishop Capers is true to the south, quite as much as we, and we quite as much as he. There are noble souls in South Carolina, who will not persecute a man for his opinion's sake, and they continue to take the Pulpit, and we occasionally receive new subscribers from that state, and we do not believe any of them will ever find any thing in the Pulpit which is not purely southern. We commend the following judicious article from the New Orleans Advocate. We missed the article by a "Layman," to which it alludes, and know nothing of its character except what is stated here.

"Some of our cotemporaries seem greatly chagrined that the section relating to slavery was not stricken from the Discipline, by the late General Conference. And to set themselves and their delegation right before the public, they give the action of the Conference; showing how each member voted. To this, we presume, no one will object; as all, doubtless, voted conscientiously; and had, to them, good reason for their action. Doubtless, too, most of them had had the good fortune so to commend themselves to the approbation of the intelligent and candid, by a long course of consistency and uprightness, as to secure their confidence, and thus prevent any inference being drawn from their vote prejudicial to their soundness or usefulness, even, though no explanation of the grounds upon which it was based, should be given. We presume that there was no one who voted against the removal of said section, who wished it retained a day, for its own sake; as a testimony against slavery, they cared nothing about its doctrine. The question with them was, whether its retention or removal, under the circumstances, would be productive of most evil. And we confess that we have no sympathy with any man, who would march forward to desired results, irrespective of consequences, unless warranted by the express command of God. Had a "Layman," whose article appears in the last

Southern Christian Advocate, understood the facts in the case, he could not have suffered himself to write that which looks so much like (though we question not his intention) an attempt to throw suspicion upon, and excite prejudices against, those who did not vote with the minority.

"The Delegates of the South Carolina Conference, on the one hand, declared that its removal was indispensable to their peace and welfare, if not to their existence. But those of Kentucky, Louisville, St. Louis and Missouri Conferences, on the other, stated that its removal would do them immense mischief; as their enemies, along the border, would lay hold of it as a weapon with which to rend them in pieces. The General Conference believed both parties equally honest and sincere; but here were four Conferences to one, and they were compelled to the conclusion, by the facts before them, that far the greater evil would result from its removal. In confirmation of this opinion, we now are informed, that the *attempt* to remove this section has been seized upon by our eagle-eyed enemies in Missouri, and made the subject of an inflammatory, calumnious pamphlet, in which a vile attack is made upon our Church, and our members appealed to to free themselves from such an alliance! We, ourselves, were informed, by a member of the Church residing in St. Louis, that had the vote been carried, the Church, in that city, would have been ruined. We hope the time will come, and that ere long, when the obnoxious section may be removed, without injury to any party. Until that time arrives, or, at least, a time when its removal would do us less injury than at present, we must try to acquiesce in things as they are."



#### "THE NEW ORLEANS CHRISTIAN ADVOCATE."

The specimen number of a new religious weekly, bearing this title, has been sent to us. It is very handsomely printed. The general style and appearance of the whole sheet comes nearer to our standard of taste than any of the older weeklies. As yet the

Advocate has no editor, but the articles original and selected, are put together with taste, and the whole number is quite interesting. The first number is always expected to be inferior to its successors, as the work is not under weigh yet ; but if the N. O. Advocate will only keep to its start it will be an excellent publication. If there be any town or city in the south in which a Methodist newspaper ought to be published it is New Orleans. Much of the most interesting news to this country now comes through that city. There are great facilities for making it a valuable family paper, apart from its religious character. The Advocates published at our other presses are of importance and interest almost exclusively to the conferences which originate and patronize them, but a New Orleans Advocate will interest our people, and others, from Maine to California. We wish the Advocate great success. The brethren in the Conferences which have commenced it ought to prosecute its claims vigorously, and we feel sure that when once fairly on its career of usefulness its subscription list will be augmented by names from this quarter of the work. If we had felt ambitious of distinguishing ourself in the editorial line we should not have declined the flattering and tempting offer made us to take charge of the Advocate in New Orleans, but we shall have our pleasure in seeing some other brother succeed in that important field. There will be no difficulty in securing an editor, and we hope very soon to be in receipt of the weekly issues of this new auxiliary to Christ's cause.

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We have received from the Rev. J. D. Reagan, Milledgeville, Ga., specimens of two periodicals published by him. "The Day Star of Truth" is a Magazine of Education and Literature for families and schools. It is published monthly, at one dollar a year. "The Youth's Gem," is a small weekly, published at the same price. The object of the editor is to furnish pure and solid food to the minds of the young, and in his praiseworthy efforts we wish him all encouragement and success.

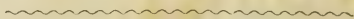


**"METHODIST MONTHLY."**

This is the title of a new periodical, to be published at Frankfort, Ky., and edited by Revs. T. N. Ralston, W. H. Anderson, and G. W. Brush. The prospectus says :

"The following departments will be opened and occupied, from time to time, as circumstances may dictate, viz : Theology, Ecclesiastical History and Polity ; Missions and the Bible Cause ; Sunday Schools and Bible Classes ; Church Finance ; Ministerial Duties ; Domestic Economy and Religious Training of Children ; Religious Culture, Obligation and Discipline ; Female Education ; Notices of Schools and Institutions of Learning ; Brief Reviews of New and Useful Books, and of the Leading Periodical Publications of the Times, and Notices of Current Events and General Intelligence."

The work is to be of the same size of the Pulpit and published at the same price. The editors are all able men, and the bill of fare very good, quite equal to that of the Pulpit if sermons be added. We have had much toil and expense in our efforts to attain our present success, much more than we hope will fall to the lot of our brethren in Kentucky, while at the same time we shall be pleased to learn that their success is equal.

**REPORT OF OUR MISSIONARY SOCIETY.**

We should have noticed this able and interesting document earlier, but that we have been waiting for a copy of the last General Minutes, so that we might be able to make a calculation similar to that which appeared in our pages last year. We believe that a benefit must accrue to a Church as to a merchant in looking into its accounts and in seeing how the figures stand against it. We are all too apt to take things in the gross, to pass over small calculations, to take for granted that the whole machinery is going forward admirably, when cog after cog is

breaking from some small but important wheel, and the whole apparatus is threatened with destruction. Let us make comparisons, not to minister to the vanity of those who have done well, not to discourage those who have fallen behind, but to stir up each other in good works.

In all the conferences, except four, there has been an increase. We give the names and amount of increase in order. 1. Georgia, \$ 5,816. This is noble. The Georgia Conference has more than doubled its contributions during the past year. 2. South Carolina, \$2,417. 3. Virginia, \$ 1,981. 4. Tennessee, \$ 1,750. 5. Mississippi, \$ 992. 6. Louisville, \$ 717. 7. Texas, \$ 634. Texas Conference has more than trebled its contributions this year. 8. Missouri, \$ 434. 9. Florida, \$ 371. 10. Holston, \$ 269. 11. Kentucky, \$ 219. 12. Indian Mission, \$ 198. 13. Louisiana, \$ 125. 14. Arkansas, \$ 93. 15. St. Louis, \$ 84. This is shameful! We have seen the city of St. Louis, and how it is possible that that single city does not contribute more than the \$ 967, which was collected last year throughout the bounds of the whole conference we are at a loss to understand. And with such a growing city and growing state, that there should be upon the small collection of the previous year only \$ 84 increase, is too bad! But there is something worse than that. Four of our conferences have actually had a decrease. 1. Alabama, \$ 1,863! 2. Memphis, \$ 903. 3. East Texas, \$ 295. 4. North Carolina, \$ 107. It is deeply mortifying to us that the Conference to which we belong should be upon the list of those among whom the contributions have fallen off. There is no reputable explanation to be made that we know of. We are able to do more. Until the North Carolina Conference pays at least \$ 20,000 per annum, even with her present membership, she may not be considered as coming up to her proportion.

With this defection upon the part of four conferences, the report however, shows an increase of about \$ 20,500. This is encouraging. It is to be remembered, at the same time, that during the year our Church has had an increase of more than 12,000 white members.

In the subjoined table we see the amount contributed within the bounds of each Conference, and how many cents, on an average, each member has contributed.

|                     |               |   |                         |
|---------------------|---------------|---|-------------------------|
| 1. South Carolina,  | \$ 16,535 66, | - | 48 $\frac{1}{3}$ about. |
| 2. Georgia,         | - 11,141 19,  | - | 25 $\frac{3}{4}$ about. |
| 3. Virginia,        | - 8,593 87,   | - | 27 $\frac{2}{3}$ about. |
| 4. Memphis,         | - 7,347 25,   | - | 26 nearly.              |
| 5. Tennessee,       | - 6,362 05,   | - | 18 $\frac{1}{4}$ about. |
| 6. Alabama,         | - 5,659 65,   | - | 17 $\frac{1}{3}$ about. |
| 7. Mississippi,     | - 4,822 54,   | - | 38 nearly.              |
| 8. Louisville,      | - 3,166 60,   | - | 19 nearly.              |
| 9. Louisiana,       | - 2,868 00,   | - | 67 $\frac{1}{4}$ about. |
| 10. North Carolina, | 2,114 50,     | - | 10                      |
| 11. Kentucky,       | - 2,002 92,   | - | 8 $\frac{1}{2}$         |
| 12. Holston,        | - 1,880 42,   | - | 5 $\frac{1}{3}$         |
| 13. Florida,        | - 1,218 02,   | - | 25 $\frac{3}{4}$ about. |
| 14. Missouri,       | - 1,051 24,   | - | 8 nearly.               |
| 15. St. Louis,      | - 967 90,     | - | 8 about.                |
| 16. Texas,          | - 943 05,     | - | 28 $\frac{1}{3}$ about. |
| 17. Indian Mission, | 834 64,       | - | 24 $\frac{1}{3}$ about. |
| 18. Arkansas,       | - 541 53,     | - | 5 about.                |
| 19. E. Texas,       | - 348 55,     | - | 6 $\frac{1}{2}$ about.  |

The order of the Conferences last year, according to gross contributions, was, 1. South Carolina; 2. Memphis; 3. Alabama; 4. Virginia; 5. Georgia; 6. Tennessee; 7. Mississippi; 8. Louisiana; 9. Louisville; 10. North Carolina; 11. Kentucky; 12. Holston; 13. St. Louis; 14. Florida; 15. Indian Mission; 16. E. Texas; 17. Missouri; 18. Arkansas; 19. Texas.

The order of the Conferences this year, according to white membership, is, 1. Georgia; 2. Tennessee; 3. Holston; 4. South Carolina; 5. Alabama; 6. Virginia; 7. Memphis; 8. Kentucky; 9. North Carolina; 10. Louisville; 11. St. Louis; 12. Mississippi; 13. Missouri; 14. Arkansas; 15. East Texas; 16. Florida; 17. Louisiana; 18. Texas; 19. Indian Mission.

In preparing the table above, showing the average contribution for each white member in each Conference, we have gone upon



the supposition that the colored members and the ministers give nothing, which, as every one knows, is far from being the fact. If from the amounts contributed the donations of the preachers were subtracted, it would make a very different showing from the above, meagre as that is. It will be perceived that in only one Conference in our whole connection, do the members average more than half of a dollar a year, and we hold, as we said last year, that "the Conferences are to be considered as taking rank, not according to the absolute amounts paid, but according to the proportion of average contributions. Even this would be modified by the consideration of the proportionate ability. This however, we have no means of calculating." According to the table above it appears that the Louisiana Conference continues to be the "Banner Conference," in missions, next South Carolina, then Mississippi, then the other Conferences in the following order; Texas, Virginia, Memphis, Georgia, Florida, Indian Mission, Louisville, Tennessee, Alabama, North Carolina, St. Louis, Kentucky, East Texas, Holston and Arkansas. We will add that the greatest improvement in average contribution is in Texas, each member giving  $28\frac{1}{2}$  cents this year, whereas each contributed only about 11 cents last year; and the greatest falling off is in East Texas, which gave  $13\frac{3}{4}$  cents last year, and only  $6\frac{1}{2}$  this. How is this explained?

We have been at some trouble in making out these statements that the several conferences may see how they stand in the great missionary field. If these statistics can be of any avail to any brother in making a missionary speech to his people, we shall be greatly gratified. We earnestly hope that the appointment of our excellent friend, Dr. Schon, to the Missionary Secretaryship will be an advance movement in our operations. It will be, if he does not confine himself to mere letter writing from his home in Louisville. We hope to see him at our conferences, working and talking as he can work and talk, and we predict better things for missions.

The following synopsis presents a condensed view of our operations:

I. In the Destitute Portions of its Regular Work—124 missions ; 117 missionaries ; 19,560 white, and 1,361 colored members ; with 64 churches ; 78 Sabbath Schools, and 2488 scholars.

II. Among the People Colored—116 missions ; 104 missionaries ; 34,192 colored, and 267 white members ; with 41 churches, and 15,977 children under religious instruction.

III. Among the Germans—8 missions ; 8 missionaries ; 285 members ; 4 churches ; 5 Sabbath Schools, and 136 scholars.

IV. Among the Indian Tribes—32 missions ; 39 missionaries ; 4042 church members ; 38 churches ; 25 Sabbath Schools ; and 1367 scholars ; with 8 manual labor schools, and 380 pupils.

V. In China—1 mission, and 2 missionaries.

VI. In California—3 missionaries.

General Aggregate—Missions 282 ; Missionaries 273 ; Churches 147 ; Church Members 59,707 ; Sabbath Schools 108 ; Children under Religious Instruction 20,348 ; with over eight Manual Labor Schools, and 380 Pupils.



## LITERARY INSTITUTIONS.

The Catalogue of the Wesleyan Female College, Macon, Ga., shows 176 pupils to have been in attendance during the year. This is a very handsome number. The College has an excellent faculty, and the usual course of instruction and the ordinary bill of expenses. Rev. W. H. Ellison, D. D., is President.

The Catalogue of the East Tennessee Female Institute has been received. This Institution is located at Knoxville ; the Rev. D. R. McAnally is Principal. The number of pupils during the year has been 119. "The entire expense of board, tuition in the literary department, books and stationery, need not exceed 120 dollars per annum."

## LITERARY NOTICES.

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John Ball, Philadelphia. "Sketches of Irish Character, by Mrs. S. C. Hall. Illustrated Edition." This is a beautiful book, inside and out. These Sketches are widely known, and have been very popular. We have read several with pleasure. The writer has a quick appreciation of character and commands a fascinating style. Here is most pleasant summer reading, and the publisher has presented the work in such clear and beautiful printing, and with such superior illustrations, that they may be considered a beautiful present, appropriate at all seasons.

M. W. Dodd, New York. "The Faithful Steward; or, Systematic Benevolence an Essential of Christian Character. By the Rev. S. D. Clarke." This is one of the essays which were commended by the committee appointed by the American Tract Society to award a premium for the best treatise upon this subject. The other three are published by the Society, and we have spoken of them before. We are glad to see this offered to the public. We should soon see a blessed change throughout all our churches if these books could be put into the hands of every christian family in the land. But after all, the people who most need such works are the very people whom it is most difficult to induce to read them. A rich professor of religion once declined a copy of Mammon, which we offered to present him, because he had lost so much sleep and suffered such lashes of conscience after having read a sermon by Mr. Wesley, upon the same subject. He was wilfully blind. How many forget the legal maxim, "Ignorance excuseth not!"



Lewis Colby, New York. "The Almost Christian Discovered, or, The False Professor Tried and Cast. By the Rev. Matthew Mead, with an Introduction by William R. Williams." Mr. Mead was a man of genius, learning and piety. He flourished in the days of the Protectorate. We have read much of his writings with great interest. This is one of his more practical treatises. It bears the signs of the age in which it was written. It is very searching. Having much that is good and useful, it is nevertheless strongly Calvinistic, and therefore, in our judgment, not the book for a general circulation. There are several of his propositions which appear to us to be repugnant to the scriptures. For instance, on p. 128 he says, "a man may be sanctified, and yet be but almost a christian." No explanation can make this accord with what we conceive to be a reasonable view of New Testament doctrine.

Robert Carter & Brothers, New York. "The Commandment with Promise. By the author of the Last Day of the Week, with Illustrations." The productions of this writer have taken a high stand in religious literature. Her narratives are easy and natural, presenting duty and reward, vice and misery, in a light to make the former attractive and the latter repulsive. The present volume is well known, and has been read by thousands of the young with pleasure and profit. We are pleased to have so excellent an edition as this of Mr. Carter, added to our library.

John Ball, Philadelphia. "Roman Knights, or, The Tomb of the Scipios. By Alexandro Verri. Translated from the Italian, with Notes and Introductory Remarks, by Henry W. Hiliard." This is rather a remarkable book. The author exhibits a great familiarity with historic personages and events. He conducts his story with the attractiveness of a well wrought romance, and revives characters with a life-likeness which will make the book acceptable to classical readers. They may differ from the author in some of his estimates both of men and events, but they will accord to him the power of rendering his views interesting. Young persons who are engaged in classical and historical

studies should give this book a reading. It is far from being ephemeral. As usual with Mr. Ball's publications, it is well "got up."

Harper & Brothers, New York. "Cosmos: A Sketch of a Physical Description of the Universe. By Alexander Von Humboldt. Translated from the German by A. C. Otte." The promise of the title of these two volumes could be fulfilled by no man living so well as by Humboldt. One of the most accurate observers, most safe generalizers, most extensive travellers, the world has ever known, the author brings to the execution of his task the amassed treasure of a long literary life-time. He has looked into the principles of almost every science and art cultivated among men, and in a vigorous and hale old age gives to the world a work which will be consulted, perhaps, as long as there is any literature. It has already found its way to the libraries of a large majority of the scholars of Europe and America. The general reader, whose pursuits prevent him from making himself familiar with science, will find himself amply rewarded for the labor of studying these volumes by the harvest of information he will reap from their pages.

Harper & Brothers, New York. "The History of England, from the Accession of James I. By Thomas Babington Macaulay." It is rather late in the day to speak of these brilliant and fascinating volumes, when the great mass of readers have gone through them. Whatever may be the faults of Macaulay's style he is certainly a writer who will always command the attention of even the most cultivated and fastidious critics. The essays which gave impulse to his reputation seemed to be mere preparatory exercises to this, his greatest work, and many who never believed that he was capable of producing a well sustained historical effort, acknowledge that they under-estimated his powers. The competition among the publishers has so far reduced the price of this book as to put it in the power of all to enjoy the luxury of studying this gallery of rich historical pictures.

Robert Carter & Brothers, New York. "The Golden Psalm. By the Rev. Thomas Dale, A. M." This is a practical, experimental, and prophetic exposition of Psalm xvi; another addition to the libraries of those who are seeking to be humble, wise, bible christians. It is excellently printed. The old disciple will not find his sight taxed in reading it.

Harper & Brothers. "The History of the Decline and Fall of the Roman Empire. By Edward Gibbon, Esqr., with Notes, by the Rev. H. H. Milman. A new edition, to which is added a complete index of the whole work. In six volumes." We have here another work as widely known as English literature. The editor properly remarks that "it has obtained undisputed possession, as rightful occupant, of the vast period which it comprehends. However some subjects, which it embraces, may have undergone more complete investigation, on the general view of the whole period this history is the sole undisputed authority to which all refer, and from which few appeal to the original writers, or to more modern compilers." Perhaps few books have been written in our language upon which more labor has been spent in collecting and arranging the materials and in perfecting the style in which the whole is written. The greatest fault in Gibbon's style is the uniform stateliness. Therein he differs from Macaulay, who is frequently brilliant, sometimes lofty, but more often easy. Gibbon was an infidel. God's hand in history he never sees. His whole work is worldly, and frequently gross injustice is done to christianity. The famous 15th and 16th chapters in the first volume may be cited as a remarkable example of the great influence of a few words upon a whole dissertation. Take away the sarcasm, make some verbal alterations, and they might, as Sir James Mackintosh has remarked, "be safely adopted by a christian writer." But the unbelieving author avoiding the whole question of the divine origin of christianity, brings out only the dark traits of a later and corrupt age, and when he does speak of the earlier and better professors of our religion he has not the right kind of mind to perceive, or not the grace to acknowledge, the purity as well as the power of the principles which sustained



them. The editor has supplied copious corrective notes to this portion. The book itself is altogether of vast value to every christian student and writer, and is now afforded by the Harpers at a mere nominal price. We have received two volumes, and hope to have the others as they appear.

The same Publishers are issuing, and intend to finish in about twenty numbers, "The Pictorial Field Book of the Revolution, or, Illustrations, by Pen and Pencil, of the History, Scenery, Biography, Relics, and Tradition of the War of Independence. By Benson J. Lossing, Esqr., with 600 Engravings on wood, by Lossing and Barritt, chiefly from original Sketches by the author." We give the whole title of this book because we are convinced by our examination of two numbers that it is destined to be a national work. The author unites the power of the pen with the power of the pencil to a degree which we seldom see combined. It is not a heavy historical work which he has prepared. He travels over the ground and relates all he can pick up and describes what his artist-eye sees, so that journal, travel, history, anecdote, description and poetry, unite to make a most attractive production. The print is superior, the paper of the clearest white, the engravings of the first order, presenting things important and trivial, just as they are met, and scattered through the letter press just where one would have them and about as plentifully as one ought reasonably to ask. We may mention that the price is 25 cents a number.

Mark H. Newman & Co., New York. "A Treatise on Physical Geography, comprising Geognosy, Hydrology, Geology, Meteorology, Botany, Zoology and Anthropology. By A. Barrington." A single duodecimo volume, treating of so many ologies could hardly be expected to be complete in the consideration of any one of them. So far as we have examined, however, the book is tolerably accurate, and brings into one view a large amount of interesting and important information. Indeed, we do not at present recollect any book of its size which we could mention as more deserving the hackneyed description of *multum in parvo* than this. The division on Anthropology gives us chap-

ters on religious governments, and public economy, making the whole a valuable book of reference and an excellent text book for the larger classes in schools.

Lewis Colby & Co., New York. "Domestic Slavery Considered as a Scriptural Institution, in a Correspondence between the Rev. Richard Fuller, of Beaufort, S. C., and the Rev. Francis Wayland, of Providence, R. I. Revised and corrected by the authors. Fifth Edition." Perhaps no controversy upon an exciting subject was ever conducted with better spirit than this. It is a very great mistake that all controversies are in themselves injurious. The best of men may differ and may enter into the discussion of their differing views with a good share of excitement and yet harm may not be done. Indeed, sometimes the cause of the truth demands this, and so long as men avoid personalities, so long as facts, propositions, doctrines, are examined, and the parties to the controversy do not allow it to degenerate into a quarrel, no harm will come. There are few subjects so exciting as slavery. It so ramifies through all our interests that as southerners, it is almost impossible that we should discuss the institution without regarding it as a personal matter. The fanaticism of large numbers at the North is so contagious, that few men there, among those whom we have met, can converse upon the subject with any respectable degree of reason, common sense, and good feeling. Drs. Wayland and Fuller represent the extreme sections, and in the production of these able letters, have, by contrast, rendered both northern and southern fanaticism more contemptible than it appeared before. The perusal of this little volume will do much, we think to "modify the views and feelings" of christians both at the north and at the south. It has had an extensive circulation already.

## SERMON XI.

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### THE NATURE AND SOURCE OF THE GOSPEL MINISTRY.

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BY REV. T. W. DORMAN, P. E.,

DĒMOPOLIS DISTRICT, ALABAMA CONFERENCE.

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“ All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation ; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation.”—2 *Cor. v.* 18-19.

Having selected a subject for this hour that addresses itself more particularly to the ministry and members of the association\* whose first anniversary we this day celebrate, I consider that no apology is necessary to the congregation for this seemingly partial disposal of truth. For notwithstanding, our discourse is more especially directed to the ministers—yet every attentive hearer, we think, may be benefitted to some extent, by an exhibition of the word of God, in connection with the duties and fearful responsibilities of those who are called to proclaim it to others.

And to you my brethren,—members of this association, suffer me to say to *you*, that the *time*, the *occasion*, and *circumstances*

\*Preached at Sharon Camp Ground, Gaston Circuit, on the first anniversary of the “ Tombigbee Mutual Improvement Association of Local Preachers,” Sept. 22d, 1850, and published in the Pulpit by the unanimous request of said Association.



with which we are surrounded, are so well calculated to impress our minds, and give such a direction to our meditations, that we are thereby prepared at once to enter upon the contemplation of the prominent particulars of our subject without further preliminary remarks.

The text presents us with the *nature* and *source* of the Gospel ministry ; and these, with a few practical suggestions in reference to some of the qualifications essential to success in this important work, shall form the substance of our present discourse.

I. The nature of the Gospel ministry—"The ministry of reconciliation."

The term "reconciliation," here used to signify the nature of this ministry, in contradistinction to the ministry of the Mosaic system, comprehends the fundamental principle on which the Gospel of our Lord Jesus Christ is based,—that principle or essential element, so necessary to the eternal well-being of mankind, and the ultimate glory of God.

Before we proceed to explain the nature of this ministry, that we may be the better prepared to appreciate its importance, it is expedient that we should dwell a moment in the contemplation of those facts that render such a system so necessary to the parties concerned : for it is evident that such an institution was demanded for the protection of the Divine Government, and manifestation of the true character of God, as well as for the salvation of mankind from the evil in which they were otherwise hopelessly involved. The parties here referred to, and the consequences involved, are matters of the highest and most fearful importance. God, the Creator of all things, and Supreme Ruler of the Universe had been sinned against and insulted. The honor and majesty of His Throne had been assailed by man, who had transgressed his law, notwithstanding every precaution that infinite wisdom and goodness could devise, had been given to guard him against it. The penalty of that law was death, which, if visited without mercy on the offender would have effaced from our world the noblest specimen of the works of uncreated genius, and left the Earth to mourn forever the absence of her Lord ! While

Eternity—so far as man is concerned, would have been but a prison house of despair; and the Throne of God so completely enveloped in clouds and darkness, that no other aspect of the Divine administration would have been revealed but that of inflexible and unmitigated justice. But this could not be. The love and mercy of the Divine Being are equal to his holiness and justice; and these demanded that a system should be devised that would restore the offending subject to the smiles of his Sovereign, and at the same time manifest the purity of his throne and glorify every attribute of his nature. This system is the gospel, the ministry whereof is styled in our text “the ministry of reconciliation.” It is so characterized because it comprehends the medium, and condition of reconciliation between God and man. A glance at each of these particulars will afford us a correct view of the nature, or subject matter of the Gospel ministry. We therefore notice,

1. The medium of reconciliation.

Such was the remoteness of man from God and the infinite disparity between the nature of both that it became necessary that one should be provided, through whom reconciliation might be made, and who would ever thereafter become the medium of peace between earth and Heaven. This was provided in Christ. He was made flesh and dwelt among us, to this end he declared he came into the world, and our text affirms that “God was in Christ reconciling the world to himself.”

To illustrate this truth, we refer you to the fact, that every requirement necessary to constitute him a medium of reconciliation between God and man was met, and every qualification centered in him; so that none need doubt his sufficiency or despair of success, who come to God through him. To qualify him for such an office, and to accomplish such an end, there must be *First*, Intercession for the offender; *Secondly*, Satisfaction to the offended; and *Thirdly*, Security against similar offences. All these have been accomplished in Christ. He has interceded in strong cries and tears for offending man; he has poured out his own blood to meet the demands of the law and satisfy the claims of insulted Justice. He has also guarantied to us a posi-

tion—if we avail ourselves of the advantages thereof, which will secure us forever against the fierce indignation of an offended God,—a position, the advantages of which will enable us to render that obedience that his law demands, and bring us into the most intimate relationship and fellowship with the favorites of Heaven.

Any one that will give the New Testament narrative of the Life, and Passion, and Death of our Lord Jesus Christ, an attentive examination, can but behold with admiration and wonder, the exactest fulfillment of every requisition. What mind can dwell on his miraculous conception—his spotless character and blameless life—his sublime and holy doctrines—his untiring and Godlike efforts to rescue man from ruin; and then contemplate his mysterious agony in the garden, and his more than mysterious death upon the cross, and not consent to this feature of the Gospel—that Christ is the Heaven-appointed and Heaven-honored medium of reconciliation between God and man? How pertinent to this fact are the following scriptures: “He hath poured out his soul unto death, and was numbered with the transgressors; and bare the sins of many, and made intercession for the transgressors.” Again, “Ye,” said the inspired Paul to the Ephesians, “Ye were without Christ, being aliens to the commonwealth of Israel and strangers from the covenant of promise, having no hope and without God in the world: but now in Christ Jesus ye who were sometimes afar off, are made nigh by the blood of Christ, that he might *reconcile* both (Jews and Gentiles) unto God, having slain the enmity thereby and came and preached peace to you which were afar off and to them that are nigh.” And again in another of his Epistles, referring to the same truth he writes, “And you that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprouvable in his sight, if ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel which ye have heard and which is preached to every creature under Heaven, whereof I Paul am made a minister.” Hence it is that the gospel ministry is mani-



festly the ministry of reconciliation, and that Christ is the sole medium thereof. This explains the import of that memorable declaration of his, "I am the life, the truth, and the way, and no man cometh unto the Father but by me." And this accounts too, for the recurrence of the saying of the Apostles—"We preach Christ—Christ crucified—Christ the power of God, the wisdom of God." Thus it is that Christ becomes the theme of the Gospel, and the burden of an Evangelical ministry.

"Happy if with my latest breath  
I may but gasp his name,  
Preach him to all and cry in death,  
Behold, behold the Lamb!"

2. The next particular feature by which this ministry is characterized, that we shall notice, is the terms in which it proposes peace between God and man.

It is well understood by every intelligent and unprejudiced mind, that Christianity suspends all the blessings of the gospel on certain conditions precedent to their bestowal—conditions that are at once in harmony with the government of God and the moral agency of the subjects of that government, and which are within the reach of every living being to whom the gospel is preached. Conditions that are rendered so effectual in the production of moral virtue, so fruitful in those qualities of mind and dispositions of soul which are in unison with the nature of God—that by the observance of these conditions, we are fitted for fellowship with saints and membership with the household of Heaven. These conditions are obedience and faith. Indeed, faith in that extensive and comprehensive sense, in which it is frequently presented in the Bible includes the whole; "Believe on the Lord Jesus Christ and thou shalt be saved." This is the faith on which is suspended our reconciliation to God—that works by love and purifies the soul,—the operative principle that raises our affections from earth to heaven—fixes them on God, and prompts a world-wide charity that feels for every son of Adam,—the principle, at whose touch the fire of hope is enkindled in the bosom of every believer, a hope that will survive the universal wreck of

earth's vast empire, and only cease to burn when every star is extinguished, and our immortal nature will beam with celestial brightness under the mild and genial radiance of an eternal noon. As the blessings contemplated in the gospel are suspended on certain conditions, it is proper before leaving this point that we should add, that a failure to comply with these conditions perpetuates the guilt and danger of our natural position towards God, and finally involves all such in everlasting woe. Although we are called by the very nature of this ministry to unfold this unwelcome truth, it is nevertheless done in reference to the same end for which we present every other feature of the system—to lead mankind by such considerations to seek through the instituted medium, reconciliation with God: so that as ministers of the word of reconciliation we may exclaim with the inspired author of our text—"Knowing the terror of the Lord, we persuade men," and pray them under any and every aspect of the subject, in Christ's stead, to be reconciled to God. This then is the nature and burden of the gospel ministry. To this ministry we are called; to this work we are appointed; and whether we echo the revelations of Sinai, and thunder forth the terrible denunciations of the law, or proclaim the mild and more benignant arguments of the bloody mount—whether we exhibit the broken fragments of the granite tables, or the crucificial engine, reeking with the blood of the Son of God, our object is the same, for ours is the ministry of reconciliation. We preach "Christ crucified," and a door of access is thereby opened to the heart of God for all our ruined race.

From this it will be seen that christianity is not a system of mere morality, combined with ceremonial service, and the observance of certain days, signs and fasts, but a system by which we have peace with God, and are renewed in the inner or spiritual man after the image of God, which is "righteousness and true holiness." To accomplish this, outward rites and ceremonies are of no avail, and are only effectual, as they are spiritual, which quality is derived from God, in answer to certain dispositions of soul in them that come to him. In a word, Christianity is a spiritual system, and the agent in the great work of reconcilia-

tion is the Spirit of God—the third person in the eternal three, who proceeds from both the Father and the Son, and works in us “to will and to do of his good pleasure.” To this end hath he been sent into the world, to reprove the world of sin, righteousness and judgment—to give repentance unto life and lead us to God, that by his power Christ may become the medium of access, and at the same time our “wisdom, sanctification and redemption.” The distinguishing feature and crowning glory of christianity is its spirituality. By this divine influence all its provisions and conditions become available to us. This is the solar center of the moral system, the source of light and living warmth to all that come within its influence. It is this that stamps divinity on all its operations and imparts the life of God to the soul of man. It is this that impresses the divine image on the moral nature of man and fits him for the sublime associations of Heaven. This system is styled by St. Paul, in contradistinction to the Mosaic, the ministration of the Spirit, and on account of which he claims for it peculiar glory; “We all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” How expressive is this of the grandeur and glory of the system, and of its gracious operations on the soul of man! How much do those theories that divest the gospel ministry of this divine accompaniment, lessen the dignity and restrain the operations of the system in the grand work of redemption! Without this, it would be a system of mere lifeless forms and soulless ceremonies—of dead inoperative ordinances, as ineffectual in the moral renovation of man as the obsolete ritual of Judaism, or the unmeaning mumeries of Pantheism, for in the language of its author, “it is not by might, nor by power, but by my Spirit saith the Lord.”

To preserve the spirituality and to secure the end of this ministry, we should never fail to present fully and forcibly, these vital truths of the gospel—that Christ is the sole medium of access to God; that there is “no other name given under heaven among men, whereby sinners may be saved but the name of our Lord Jesus Christ;” and in immediate connection therewith, enforce



the condition, "Believe in the Lord Jesus Christ and thou shalt be saved." These cardinal features of the gospel develope the spirituality of the system and superinduce the "mighty workings of the Holy Ghost." Thus it was, that so many in Jerusalem were aroused from their stupor, and thousands on the same day, and under the same sermon, threw off the yoke of Judaism and embraced as their Saviour, the very being, who, but a few weeks previous they had reviled and crucified. Thus it was, too, that the shores of Attica, and the cities of proud Greece, with her temples of idolatry and superstition, were made to resound with the swelling tide of hosannas that burst from hearts newly alive to God. And thus it was, that the palace of the Cæsars was converted into a christian nursery, and even the imperial city became the center of Apostolic efforts, and the nucleus of christianity to the whole empire of the west. By the preaching of "Christ crucified," Germany and England were emancipated from the iron sceptre of the Romish despot, and the strongholds of the Vatican itself, felt the force of a more enlightened christianity, insomuch that Pope and Prelates, Legates and Cardinals, Priests and Princes trembled for the safety of their dynasty and quailed before the thunder of truth, hurled against it by the few master spirits of the sixteenth century. By the same soul-stirring truths, England, Ireland and Scotland were awakened under the ministry of the Wesleys, Whitfield and others ; and the public mind received an impulse on the subject of Evangelical religion that will be felt till the last wave ceases to lash the shores of the Island that gave them birth. And by this ministry, by the preaching of these self same truths—truths as immutable as the laws of nature—as fixed as the pillars that support the throne of the Eternal, we catch the mantle of our Fathers, and stand in the line of the only "true succession" of Apostolic source, and bear along with us to the court of the King of Glory, the seals of our heaven-accredited calling to this holy work. With what appropriateness then, may every minister of this gospel adopt the sentiment and address of the inspired Paul, "Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God !"

Having thus briefly set before you, my brethren, the nature and subject matter of this ministry, we now proceed to notice,

II. The source of this ministry.

It is, in the language of our text, "of God;" the source from which all things are derived; "of God who hath reconciled us to himself and given to us the ministry of reconciliation." Its origin, perpetuation, and success, are all of God; in support of which we shall offer a few arguments on each particular—and

1. It was divinely originated. Without presenting the evidence deduced from the connection between the gospel ministry and similar institutions under the previous dispensation, we shall rest the proof of this proposition on the facts immediately connected with the institution now under consideration. The system of salvation, or burden of the gospel mission, was devised in Heaven—as all previous revelations corroborate, and issued at such periods as the condition of mankind, and the circumstances under which they lived would warrant. But by the advent of Christ—the teacher sent from God, the whole has been compiled and proclaimed anew in all its spirituality and power, and with all its fearful and blissful import. "He spake as one having authority,"—the Being in whom the offices of Prophet, Priest and King were all concentrated, and whose teachings, sacrifices, and laws were clothed with majesty and bore the seal, the signet, and sanction of Heaven to the wondering myriads that waited on his word.

To secure to the world the benefits of his system, he instituted the ministry and sent forth his Apostles in his own name, as the ambassadors of Heaven, to proclaim the medium and terms of reconciliation to God; "go ye into all the world and preach the gospel to every creature." Thus divinely authorized in the person of Christ, the Apostles opened their ministry, and the Holy Ghost descended upon them as the ambassadors of Jehovah; while Jews and Gentiles with all the prejudices of country, caste, and clime, bowed in assent to their high authority and came in trembling thousands to acknowledge the divinity of their mission and claim the provisions of mercy at their hands. Instead of parchments or written credentials, by which their authority might

be made known, it pleased God to endue his first ministers with a power infinitely more convincing. He placed the elements at their command, and suspended the laws of nature at their bidding. He made diseases, death, and even devils subject to their word: while the mind of the Deity so infused itself into earthen vessels, as to overcome the disabilities of their flesh and intellect, and enable them to look with keen prophetic vision into the distant future and proclaim with death-like certainty, the great political and moral changes in the world to the final overthrow of sin, and the universal dominion of Christ. If superhuman power and wisdom, accompanied with manifestations of divinity, attended with results that none but God could produce, are evidences of the divine authenticity of an institution, then it is fairly proven, and the conclusion follows, from the facts here referred to, that the gospel ministry is a divinely originated institution.

2. It is divinely perpetuated.

Before we proceed to illustrate the truth of this proposition, we beg leave to state in reference to the one just closed, that the miraculous demonstrations of the divine authority of the christian ministry, are not claimed at the present day; they were withdrawn at the close of the sacred canon, and we now rest the divinity of the institution on what is recorded of it, and promised in reference to its perpetuation and success.

In reference to the perpetuation of this ministry we argue that like its origination, it is "of God"—that it is continued and supplied by him,—that the right to call men to this sacred vocation is in him alone; and it has never been delegated to any body of men in lay or clerical counsel, or referred by him to Papal or Prelatical authority, notwithstanding the arrogant assumptions of "infallibility," and pretended virtues of the so-called "succession." Yet we are willing to admit that in this matter there is something of a subordinate nature for the church of Christ under her present organized form to do: for when men profess to be called of God to the ministry of his word, and such profession is recognized by the body of Christ, it becomes the duty of the church, according to ancient usage, to set such persons apart



by prayer and imposition of hands to the sacred vocation, if in her godly judgment they are found worthy. For this we have scriptural warrant. This too is a measure essential to that order and harmony that ought ever to exist in the church of Christ ; and necessary likewise for the conservation of the ministry from such intrusion and corruption to which it would otherwise be exposed. There is no lack of evidence that men have sought a place in the ministry, under the influence of motives the most foul. For notwithstanding this precaution, and the Apostolic injunction to "lay hands suddenly on no man," to our mortification it must be admitted that many a dolt and dastard too, as well as many a drivelling blockhead and designing villain has

" Stolen the livery of the Court of Heaven  
To serve the Devil in."

Thus it is that the ministry, in some ages of the world—if not to some extent at the present time, has become infested with a lethargy of mind, and imbecility of intellect—and withal, a degree of corruption, combined with cant and whining sycophancy sufficient to have sunk it so low, as to have rendered it powerless in effecting the great moral results for which it was designed. And we may here remark—if it were not for that care and constant oversight with which God has ever regarded it, as an institution originated by himself and as the great instrument in human salvation, such would long since have been the case. Who is it that hears me to-day that cannot look back upon the pages of history and call to mind instances in which God has interposed to rescue the church from the blast and mildew of a corrupt ministry by thrusting out such men into his vineyard, as have imparted renewed energies to the pulpit and infused a new spirit into the church ; so that by moral revulsion or spiritual reaction, she has thrown off the fungus that marred her beauty and impaired her strength ?

We have said that the perpetuation of the christian ministry is not a human prerogative—that the power to call men to this work is not invested in any man or set of men, but in God alone,

and therefore the institution is of divine perpetuation. Let us examine this more minutely and a little more at length.

In support of this proposition, suffer us to avail ourselves of a few paragraphs from the work of a modern author,\* who has with great care and perspicuity, collected and condensed the scriptural argument on this subject. "In a general and comprehensive sense, all men have an undoubted right to teach christianity, as they have a right of teaching letters and science as far as their competency may extend. We assume however, that it is the order of Heaven specially to select some men for the definite object in question. Of this we have abundant proof throughout the scriptures. Whether we look to the Levitical, Prophetical, or Christian ministry, heaven seems to have been equally guarded in holding the same language, on the subject of their divine commission—a language, the point and definitiveness of which cannot be misunderstood. Addressing the incumbent, God says, 'I have given the priest's office unto you, as a service gift.' Mark here the distinctive agency in the investment of ministerial right. Not only is the office given but the men are chosen. He separated the tribe of Levi, to bear the Ark of the covenant of Jehovah and to stand before him and to minister unto him. God said of Aaron 'I know that he can speak well, and he shall be my spokesman,' I will take of them for Priests and for Levites.

"Or turning to the Prophetic office, essentially distinct from the Aaronic Institute, and in no way dependent upon it, and withal a more proper type of the christian ministry: 'I have made thee a watchman unto Israel, therefore hear the word at my mouth and give them warning,' I will give you pastors according to mine own heart, and they shall feed you with knowledge and understanding. The Priest's lips should preserve knowledge and the people should ask the law at his mouth, for he is the messenger of the Lord of Hosts. I have set watchmen upon thy walls, O Jerusalem, that shall never hold their peace. I have ordained thee a prophet to the nations.

"All that was local and special belonging to the Levitical In-

\*Dr. Bascom's Sermons, from the Pulpit, pp. 62, 64.

stitute or the Prophetic office, has doubtless passed away and been superceded by agency and instrumentality of a different kind ; but those distinctive principles in both, connecting themselves with the divine purposes in man's recovery, and his relations as a sinful and yet accountable being, must be presumed to remain immutable in all time, and by consequence applicable to the christian ministry.

“Nor do we reach this conclusion by induction only, but the plain and often repeated declarations of revelation to this effect, flash the lightning of their truth upon the mind at every step. Hear the great teacher of the christian dispensation, and those inspired by him. In that immortal example of intercession which closed his ministry on earth, he says, ‘As thou hast sent me, so have I also sent them into the world ;’ observe the speciality of the mission of the true ministry is ‘sent of God,’ I have chosen you, ‘without reference to hereditary claim or the succession of descent.’ ‘I send you out.’ ‘He sent others likewise.’ ‘Go ye out.’ Go ye therefore, that is, as sent. ‘He that receiveth you receiveth me.’ The ministry can only be received representatively, as ‘sent by Christ,’ and not so received they are rejected. ‘How shall they preach except they are sent ? In what way else ? certainly not as they ought to. Let a man (all men,) so account of us, as the ministers of Christ, and stewards of the mysteries of God.’ We then are ‘embassadors for Christ.’ No man taketh to himself (rightfully,) this honor but he that is called of God, ‘as was Aaron ;’ that is specially. The true ministers of Christ have been divinely directed and set apart for the special purpose in question. And it is around such, and such only, the shield of Heaven is thrown and celestial honors shall cluster.”

Upon an analysis of this argument, it will be found that the proof rests upon facts in the history of the Institution, which have been recorded under the immediate direction and supervision of the divine mind, for the edification of the church in all ages of the world ; and in every instance, where any individual—whether King or subject, has dared to intrude himself into the sacred calling, the mark of divine indignation has so signally fallen up-



on him, as to show to the world that God has reserved to himself alone this fearful right. Yet this has not been sufficient to restrain many, who, from a misdirected zeal, from ignorance, or with a sinister design, have dared to enter the sacred vocation unbidden of God !

The conclusion drawn from these Heaven-attested facts, to which we refer, are corroborated by universal experience, for as far back as we can learn on this subject, it has ever been the received opinion of the church—except in the days of her prostitution and disgrace, and the experience of all the truly evangelical servants of Christ that a special call of God is necessary to induction into the holy office. This is recognized in the most ancient formulæ of the church ; all of which go to prove most conclusively that the perpetuation of the ministry is of God alone.

In view of these facts and arguments, and the jealous indignation with which God has guarded and perpetuated this Institution in former times, we are led to enquire, how any man, even under the milder dispensation of the gospel of peace, for mere considerations of ease, preferment, honor or interest, can venture upon a calling so fraught with fearful responsibility ? How can, how dare such appear unbidden before the world as the authorized representative of Heaven ? To do so, evinces a temerity, shocking to the piety and common sense of every well instructed mind ; for only

“ Fools rush in where Angels fear to tread.”

In reference to this ministry we add,

3. It is divinely honored.

A great honor of the christian ministry lies in its success. Although history, both sacred and profane abounds with instances in which the ministers of Jesus Christ have been regarded with contempt, and terms of obloquy and reproach have been heaped upon them by many of the learned and great of this world ; yet all this detracts not from the dignity of their calling, or the honor of their vocation, while they succeed in winning souls to God. If terms indicative of true distinction, the world's abuse to the contrary notwithstanding—are proper badges of honor, then the

christian ministry is preeminently characterized as a Heaven-honored institution. Originated and perpetuated by the immediate action and interposition of God—commissioned and sent forth under the signet and seal of Jehovah, as ministers, ambassadors for Christ, and stewards of the mysteries of God,—clothed with authority from the King of Heaven and accompanied in their labor and sufferings with the Prince of Glory, who hath declared, “Lo ! I am with you always,”—with such marks of divine distinction,—entrusted with such weighty interests, and engaged in such a work, they are of all men most honored. But all these avail them only as they are successful. It is not the ensign of office, nor the livery of the court, that constitutes the essentials of loyalty and honor, but the success with which the functions of office are executed ; whether it be at a diplomatic bureau or on the field of carnage. It is even so in the ministry of the word, as ambassadors for Christ ; but their honor is most secure, for their success is of God.

The honor and dignity peculiar to every association or calling is always awarded for the nature of their employment and the result of their efforts. If we thus estimate the dignity of the christian ministry, how infinitely transcendent in all the essentials of honor it rises above every other vocation on earth or in Heaven ! It is second only to the vicarious offices of the Son of God ; and it is so interwoven with the designs of the great sacrificial work of Christ, that the same glory that beams and burns upon him, will fall with full lustre on every faithful servant of God. It is written, “they that turn many to righteousness shall shine as the stars in the firmament forever ;” thus it is that the successful minister will be honored with a place in the glorious galaxy that will arch the throne of God ; and his magnitude and brilliancy will be in exact proportion to his success in saving souls. Here we see that the honor of the christian ministry does not depend upon the distinction or appendage of office, but on their success. To the truly faithful servants of God their honor is doubly sure. Other enterprizes may fail but this cannot, for God hath declared, “my word shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the

thing whereto I sent it." "We have this treasure in earthen vessels, that the excellency might be of God and not of men," for "it is not by might nor by power, but by my Spirit saith the Lord." Hence it is that the ministry is divinely honored—an Institution that has the smiles of God on earth, through whom it accomplishes the most sublime results, and secures the highest awards of glory that Heaven can confer.

"Gold is but dross, and gems but toys,  
Should gold and gems compare,  
How mean when set against those joys,  
Thy poorest servants share."

Having thus briefly noticed the two prominent points presented in the text, we now pass to consider

III. Some of the requisite qualifications essential to success in the work of the ministry.

It is impossible at this time, for us to give attention to all, or even many of those important qualities, so essential to success in the ministration of the word of God; but as we have rested the claims of the ministry to the peculiar honor that God has promised to bestow upon them, almost exclusively on their success, it becomes us to notice some of the most prominent particulars in the list of qualifications by which we may become efficient in this service of God and his church. This too, I would add, is the design of this association—formed for "mutual improvement," that we may become,—if not able ministers of the New Testament in the highest sense, at least "workmen that need not to be ashamed,"—successful in advancing the interests of the Redeemer's kingdom and promoting the eternal well-being of man. To accomplish these mighty ends, we observe

1. That every minister of the gospel should possess in an eminent degree, the spirit of Christ.

In the passage before us, St. Paul not only sets forth the nature and source of the gospel ministry, but he reminds us that the same divine Being who devised the system and committed the ministry of it to men, did also as a preparatory qualification for the ministration thereof, "reconcile them to himself by Jesus



Christ." Indeed we have no evidence in the history of the church, that God has ever called one to this work that he did not previously lead to an experimental realization, in some degree, of its spirit and power. Without this, and without this in an eminent degree, it must be the veriest drudgery of mind and body that man ever performed! And without this, whatever else may be our qualifications, there can be no delight in the service or success in our efforts. If we would lead men to God we must know the way; we must have trodden the same path, encountered the same difficulties, and have overcome the same obstacles that lie in the way of the sinner's access to Christ. Without this we are false guides, "blind leaders of the blind," who not only stumble themselves, but precipitate those that follow them in depths of darkness, if not in final infamy and woe.

If the church of Christ has suffered more materially from any one source than every other—that source has been a morally disqualified ministry. Men who through selfish or sinister designs—or through the influence of mistaken friends—or by the bungling administration of a soulless Hierarchy, for personal patronage, or party purposes, have been clothed with the robes of office, while in spirit and in practice, they have shown themselves utterly destitute of the first elementary qualification. These we repeat, have been the most fruitful source of infamy and pollution that the church of God has ever encountered. Who that knows any thing of her history, from the days of Constantine, when the adulterous union of Church and State was first formed, to the present time, but has seen the evil faithfully depicted in all its fearful features! Who that has observed and studied the corrupting tendency of such an union, that has not seen the odious offspring of that adulterous connection defiling the church of God at her very fountains! What excited the holy indignation and inflamed the zeal of Martin Luther and his noble coadjutors, but the evils that flowed from such a source! And what but that provoked the Wesleys, Whitfield and others to brave the storm of opposition and bid defiance to the conventional regulations and corrupt sentiment of the public mind? And we here add, without claiming the title, or professing the gift of prophecy,

that as soon as the ministry loses the spirit of holiness—the true savour of God, the same evils are to be encountered and the same conflicts had over again. What! an ambassador from the court of Heaven and yet know nothing of the kingdom he dares to represent! A steward of the mysteries of the kingdom of God and yet not in possession of the first mysterious element of that kingdom! What but confusion, corruption and infamy must follow in the march of such. 'They barter their own souls for the office, and will sell the souls of others to support it.

How apparent it is my brethren, that every minister of Christ, if he would preserve the church from corruption and succeed in his holy calling, should possess in an eminent degree the spirit of holiness, which is the Spirit of Christ. The most successful have not always been the most talented or learned, but have been eminent for the purity of their doctrine and holiness of life. Men of but little piety and fine accomplishments otherwise, may often dazzle and bewilder—and draw many by such an influence into the church; but how evanescent is their work! But the man that breathes the spirit of the gospel, and inhales from day to day the breath of God is the instrument through whom Jehovah delights to labor—the sermons, prayers and exhortations of such, are baptised with the Holy Ghost and leave the seal of their sanctity on those that hear them. Let us then, my brethren, labor to secure this first and greatest qualification for our work. This that enriches and strengthens every other, and without which all others are as “sounding brass and twinkling cymbals.”

In addition to this we observe

2. That every minister of the gospel should acquire a thorough knowledge of the system and principles in which he ministers.

While piety is an indispensable pre-requisite to the work of the ministry, it is not the sole essential quality, or all the pious would thereby become ministers. Though God authorizes none but such as have experienced the spirit of christianity to preach his word, he nevertheless requires of such a thorough knowledge of the letter and principles of the system. To this end St. Paul recommended Timothy to “study”—“to give attention to reading”—“to neglect not the gift that was in him”—“but to show

himself a workman that needeth not to be ashamed." All of which implies a degree of knowledge that can only be acquired by patient thought, and close application to those means by which such an end may be secured.

In the exhibition of the "nature" or subject matter of the gospel ministry here given, we have an outline of what a minister is required to know and teach. Here we learn that he is called to exhibit the principles and present the claims of the moral government of God on all mankind—to set forth in all their distinctive glory the attributes of Jehovah, and to show the connection between them and man's moral relation and destiny. He is called to present, in all its direful and damning tendency, the nature and enormity of sin—the depravity and weakness of man, and to show in all its matchless mystery, the power and attractions of the cross, with the connection between the sacrifice of Christ and the salvation of the sinner. He is called to describe the monitions, the power and offices of the Holy Ghost—their effects and gracious ends; and to bring before his hearers the motives, promises and precepts of the gospel:—to declare the law of God as the only rule of action and governing principle in pure morality; and to set forth the dreadful penalty before the impenitent transgressor. He is called to reprove sin and to rebuke the sinner—to depict and discountenance vice—to lay open the human heart and uncover the profoundest depths of Hell, that men may discover the source, the offspring and the inevitable consequences of sin. He is called to encourage every form of morality and virtue, as subsidiaries to, or sequences of, the germ of inward holiness; to instruct the penitent, comfort the distressed, and point the eye of faith to the glories of the upper world; that the root, the foliage and the fruit of the tree of life may be seen inseparable in all their beauty and grandeur, as so many incentives to holiness and Heaven. Herein lies the knowledge essential to this important calling. Here are government, law and ethics—here are the science of justice and the philosophy of grace beautifully blended in the common work of salvation; which the minister of Christ is called and commissioned to teach. These are all comprehended in the "system and principles" in



which he ministers ; these are the “ things new and old ” we are required to bring forth out of the treasury of the Lord ; the substance of what we are required to be “ apt to teach ; ” therefore they are matters we should thoroughly understand. Without this knowledge in an eminent degree, we become as “ dumb dogs,” and expose ourselves to contempt and ridicule, and incur at the hands of our Lord and Judge, the curse and blighting censure that must inevitably fall upon every one who fails to improve his talent and to render that increase that God requires of all his servants.

Finally, we observe

3. That there are other sources of knowledge to which the minister of Christ should give attention, and which constitutes an important qualification for the more successful prosecution of his work.

The economy of our church in admitting men into the ministry, who have not the advantage of a thorough course of intellectual training, previous to their entrance upon the duties of the sacred office, has long since been demonstrated to be wise, and in accordance with the will of God, who has doubtless called men to this important trust without these previous advantages, as the history of the church abundantly proves. This however, is not held by us as an argument against the utility of these accomplishments ; but as an evidence of the fact, that they are not indispensable pre-requisites to an entrance upon the duties of the office ; and that God can and does work mightily through men who have had but a limited training in letters or science before they began the work of the ministry. But they were men of profound religious experience—clear and correct views of salvation, well versed in the scriptures, prompted by a burning zeal, and endowed with a gift of speech corresponding to the nature of the sacred vocation. These and such as these, are admitted to the ministry amongst us, upon a profession of being moved by the Holy Ghost to this work ; and in many instances under the blessing of God have proved themselves champions in the cause of Christ—successfully contending against the prejudices of the human heart—the subtleties of infidelity and all the powers of

the prince of darkness. But while this demonstrates that God is not dependent upon Seminaries of learning and Theological schools for instruments by which to accomplish the mighty designs of grace, but can, as in former days, call men from their "fishing nets," the "receipt of custom," and the several departments of human employment, yet it argues conclusively the necessity and importance on the part of such, to apply themselves to all the sources of knowledge, principal and collateral, by which they may become able ministers of the New Testament, wise master builders in the great christian temple. Any branch of knowledge that will enhance a minister's facility and success in the work, he should acquire, as far as the providence of God may open his way. If time and opportunity offer, he should become well versed in letters, the sciences and history; for however well he may succeed without them, it is no argument that he will not succeed much better with them. If he is called, or aspires to become a critical expositor of the word of God, to present it in every possible variety or shade of meaning of which the sacred text is susceptible, that he may thereby reflect most perfectly the primary signification of every term or phrase, he must avail himself of all the aid that the science of letters can confer; he must be learned in the languages of the dead as well as the living—he must linger long in the Academic halls of ancient literature, and ascend with firm and steady step those difficult heights of classic grandeur, which but few comparatively have ever gained. But those few, as they really are when compared with the vast number that have attempted it, have done great service to the cause of truth, and thereby conferred a double benefit upon the world. They have left us the result of their toil, of which we may avail ourselves with but little labor; while they have opened the avenue and made the way of access to still greater heights, both possible and easier. Such men, instead of being envied or lightly esteemed, claim our highest admiration and warmest gratitude.

Again, many of the most important truths of revelation may often be most happily illustrated by the principles of philosophy—the science of causes, existing in the world of mind and mat-

ter. Indeed, every department of philosophic science may be made tributary to the great river of salvation, not so much for any contribution they can make to the sweetness of the waters, or to the force of the current, but as media through which we may more fully discern the depth and clearness of the stream and behold more distinctly the foliage and fruit, redolent with the odor of Heaven, that grow in rich profusion on its banks. Hence we conclude that as far as possible, every minister of Christ should give attention to this department of knowledge.

The importance of history to the christian minister, should never be lost sight of. Every one that enters upon this sacred employment, whatever else he may wish to learn in addition to a thorough knowledge of the principles and doctrines of the gospel, as revealed in the scriptures, should make himself acquainted with the history of the world, and that too at as early a period in his ministry as possible. He should endeavor to become well versed in the rise and fall of nations—the events of each particular era—the lives and characters of the leading and distinguished spirits of every age—the relations of the various kingdoms of earth to the religion of Christ, and their ultimate destiny as recorded in the annals of the past. This involves a general knowledge of history, sacred and profane, ancient and modern ; and this may be acquired with more ease than half the same amount of useful information from any other source. Here we have “philosophy teaching by examples”—the fulfillment of prophecy, apart from miracles—corroboration of the authenticity of the scriptures, without the intricacies of logic or subtleties of metaphysics—and evidence too that no man can deny without manifesting at the same time, an inexcusable ignorance, or the profoundest prejudice against revealed religion. Here too we may stand amidst the monuments of remote antiquity, or revel in the fields of ancient poetry and gather specimens of art and genius to combine with the finer and more delicate beauties of modern literature, with which divine truth may be illustrated and enforced.

What one has said of the history of Rome, may with equal propriety, be said of the history of the world :



"When rust shall eat her brass, when time's strong hand  
 Shall traise to dust her marble palaces,  
 Triumphant arches, pillars, obelisks ;  
 When Julius's temple, Claudius's aqueducts,  
 Agrippa's baths and Pompey's theatre ;  
 Nay, *Rome* itself shall not be found at all,  
 Historians' books shall live ;--those strong records,  
 Those deathless monuments alone can show  
 What, and how great the *Roman* empire"—

Or the world has been. And this every minister of Jesus Christ should strive to know, for herein lies the history of the wonderful dealings of God with man—the empire of Providence, the issues of which eternity alone will unfold.

Having enumerated some of the most prominent particulars in the sum of ministerial qualifications, we next proceed to offer a few practical suggestions, with reference to each of these particulars, as means of more enlarged success. And

1. As ministers of Christ we should be men of much prayer. The necessity of this is so well understood, that I may be spared from any elaborate remarks on this point. Argument is here unnecessary. It is well known by every member of the church of Christ, much less every minister, that prayer is necessary to the cultivation of that spirit of holiness, so essential to the sacred calling. We cannot retain our present gracious position, to say nothing of growing in grace, and abounding in all knowledge and wisdom, without prayer, much prayer. Our sermons ought to be conceived, arranged and matured in prayer. The mind of the christian minister, whether in the study or in the pulpit, ought to be baptized with the spirit of prayer. Our want of unction, or loss of power in public ministrations, may often be traced to a lack of this. Without this, the most methodical arrangement—most forcible argument and lucid illustrations—highest wrought imagery and finest turned sentences will often fall powerless upon the ear, and serve more to disgust the sober sense of our hearers and sicken the mind of the spiritual, than to convince and awaken the impenitent, or build up the believer in Christ. I am inclined to the opinion that if there was more prayer in our preparations for the pulpit, there would be less

“flowers” and more “fruit” from our public efforts—fewer tropes and artificial festoons and more sound convictions and clear conversions—more breathings of soul and groanings of spirit, and less of those evanescent emissions, so often mistaken for manifestations of the Spirit of God. What sincere servant of Jesus Christ, panting for the salvation of his hearers, bowing before God in prayer, for argument and motives by which he may arouse them from their deadly stupor, can stoop to become a caterer to the morbid appetite or vitiated taste, engendered by the sickly stuff now flowing from the press, and not unfrequently from the sacred desk? Whatever may be his temptations to this, if he will select, arrange and prepare his sermons in the spirit of prayer, and in view of all the consequences that may follow in eternity, he will be able to resist them and secure more wholesome food for his hearers and the blessings of God upon his labors. Oh how important is prayer! To the minister of Christ it is doubly important, for his own ultimate salvation and his own spiritual comfort are not only dependent in a great degree upon his fidelity in prayer, but the edification, comfort and salvation of his hearers are in a greater or less degree suspended upon his success in this holy exercise.

2. We should be unremitting in our efforts to acquire knowledge. Here I cannot forbear referring you again to the several prominent sources of knowledge we have already brought before you. Besides the word of God—that mine of richest, purest treasure, there are those collateral sources from which much invaluable knowledge may be had, by which, as we have before remarked, you may become able ministers—polished shafts in the quiver of the Almighty. Many of us, I am aware, are ready to apologise for our neglect in this important department of ministerial duty, by a misapplication of a sentence in our excellent book of Discipline—“getting knowledge is a good thing, but saving souls is better”—true, but let it be borne in mind, that as we cease to acquire knowledge because of neglect, we diminish in exact ratio in our success in saving souls. The people look to us for instruction, they expect it of us. They are aware that the Bible makes it the business of its ministers to “teach every

man in all wisdom," and if they are disappointed, they turn from our ministrations disgusted often rather than improved. It has been intimated that "our people are getting in advance of the ministry in this respect," and I partly believe it: and I fear the cause will be found in many instances—I tremble to say it, in our indolence! A lazy minister,—great God what a spectacle! I know of no language of strength sufficient, or comparison of force equivalent to the abhorrence with which the sacred slug-gard ought to be regarded. He is a blank in the world, and a blot in the church of God! Men look coldly and suspiciously upon him, and Angels will behold him with astonishment if hap-ly he may at last through mercy find an entrance among them. A lazy minister!—a man to seek the repose of indolence when the world is perishing—when souls around him are dying for lack of knowledge! It is a thought too preposterous and difficult of belief if it were not for facts that look us in the face and defy contradiction.

As a means of accomplishing this desirable end, the acquisition of knowledge, and at the same time meet the many and various demands upon our attention, I know of no admonition more appropriate or better calculated to secure it, than that given in the same work to which we have just referred—the Discipline. "Never be unemployed, never be triflingly employed;" for it is evident that all employment is not of equal profit or importance, but that every moment of life is of vast, if not of infinite importance. Observe this rule, make it the governing principle in your economy of labor and time—persevere with energy and patient toil, and notwithstanding the many disadvantages under which you entered upon the work, your success under God is certain. "Knowledge is power," and with none more eminently so than with the ministers of Christ. In them it is combined with the power of faith and love, and they thereby become "mighty through God to the pulling down of strongholds." In the hands of such, the "sword of the Spirit" is wielded with skill and effect, and the gospel becomes more eminently the power of God unto salvation. Then my brethren, if you would have "seals to your ministry," "stars in your crown of rejoic-



cing ;" if you would "rejoice in the day of the Lord Jesus Christ, that you have not labored in vain," in addition to every "gift" and every other "grace," gain knowledge, be unremitting in your efforts to acquire it, and you will, you must succeed.

3. Finally, let me add, That we should ever keep in view the weighty responsibility and fearful accountability in which our call to this sacred work involves us. Here is a powerful incentive, one that ought to arouse every latent faculty of the soul to constant and zealous action. What man engaged in this service can look upon this aspect of the subject and remain inactive or indifferent !

Among the various figures and forms of speech, by which the ministers of the word of God are recognised in the scriptures, in connection with the fearful account to which they are held for the faithful discharge of all the functions of the sacred office, none are more significant and full of awful import than that of watchman : "Son of man I have set thee a watchman to the house of Israel." Thus appointed and admonished that a failure to comply with the requisitions of the appointment will involve them in a fearful reckoning with God : "If thou dost not speak to warn the wicked from his way, he shall die in his iniquity ; but his blood will I require at thine hand." This is an alarming thought ; one that should never be lost sight of, but remembered in our private meditations as well as in our pulpit efforts. It should enter into every consideration of time and toil, that we so dispose of every moment and every opportunity as to succeed in warning effectually "every man" of his danger, that we leave them without excuse and acquit our own souls. Oh what a work is ours ! How important and yet how fearful ! Who would dare to enter upon it unbidden of God ; or who, having entered upon it "duty driven," would dare to engage in it without a proper apprehension of its magnitude and fearful importance !

In conclusion my brethren, members of this Association, in view of all the solemn considerations with which we are surrounded, as ministers of the "word of reconciliation," let me commend you to God and the word of his grace ; for although we may of-

ten feel the burden of our mission to such an extent that we may be led to exclaim in anguish of spirit, "who is sufficient for these things," let us not faint nor be discouraged; but remember that the source of our strength is Omnipotence—"our sufficiency is of God!" Let us then be "steadfast" in every holy purpose, "immovable, always abounding in the work of the Lord, for as much we know that our labor is not in vain in the Lord."

## SERMON XII.

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### THE RESURRECTION.

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BY REV. JOHN F. TRUSLOW.

BY THE APPOINTMENT OF THE ARKANSAS CONFERENCE.

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“Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.”—Isaiah xxvi. 19.

Two opinions, among well informed divines and commentators, have been entertained, concerning the literal import of this remarkable text. The conversion of the Jews, and the prosperity of the Christian Church, according to the reflections of some, are subjects of prophetic investigation in this place; while others imagine they see in it an allusion to the general resurrection.

In support of the first notion, Mr. Th. Scott speaks thus: “The conversion of the Jews: the spiritual resurrection elsewhere predicted, and the flourishing of the Church, which had seemed dead, through the corruptions of Popery, the prevalence of infidelity, and various kinds of anti-christianity, seem here especially foretold. We may consider Christ himself as the speaker, and addressing the Church; his resurrection from the dead was the earnest of all the future deliverances which were predicted; and they are the continuation of that power which was then exerted.



Or the church may be considered as addressing God. Her cause is his also: those who have been put to death for his sake, and for righteousness' sake, are 'his dead men,' and shall live: he will recover her, as a dead body laid in the grave is miraculously raised to life again, by fully restoring her prosperity. For the power of his grace, (like the dew or rain, that causes the herbs which seem dead, to revive,) would be effectually to raise her from the lowest state of depression."

While this ingenious annotation brings to its support the concurrent opinions of many names, renowned for their sound learning and general information, the weighty testimonies of a large majority, in the theologic world, employ the passage to illustrate that universal miracle which shall revive a sleeping race of intelligences, when the commissioned archangel shall celebrate the funeral of time. With these—not because they outnumber the advocates of the first theory, but because there is, in our opinion, more of truth and consistency in their views, we heartily coincide. But, whether we be correct or not, in the direction we have given this text, there can be no great impropriety in such a use of it; for, setting aside the literal import of the passage, (on the supposition that we have misconceived the idea of the inspired penman,) we might, in following the example of every writer on religious subjects, accommodate the words of our choice to the subject intended to be discussed. So that, entirely losing sight of that contrariety of thought and expression, which mark the writings of those who have narrowly pried into the meaning of this beautiful and impressive text, we conceive that we are at perfect liberty to make this application of it.

The belief of a general resurrection, that will take place at the end of the second destruction of the world, which awfully sublime transaction will precede the final and eternal adjustment of human affairs, is an article of religion common to Jews and Christians. The doctrine is as certainly, if not as clearly taught, in the Old Testament as it is in the New. Hence, when the benevolent Jesus traveled over Judea, publishing his own everlasting gospel, and performing the most astonishing miracles for the demonstration of his proper divinity, and in proof of the doc-

trines which he taught, the skeptical Sadducees were the only opposers of this sublime and cheering truth, with whom he came in contact. This shows how great an influence the writings of Moses and the prophets, as well as the other parts of the then written Scriptures, had upon the minds and consciences of the great family of the Jews; and how tenaciously, as a body, they adhered to this soul-exhilarating principle of the true religion. Indeed, if we consult the writings of many of the ancient philosophers, who derived their information on religious topics, from the too oft uncertain voice of tradition, we may perceive, here and there, a few bright beams of truth, in which the resurrection of the body, as well as the immortality of the soul, is intelligibly reflected to the mind of the calm investigator.

But notwithstanding this sentiment is entirely congenial with the spontaneous feelings of the human mind, especially when it is directed in its thinkings by the satisfactory light of Revelation, no intelligent person should yield a blind assent to its truth; nor incorporate it with the articles of his religious creed, until the outline and just dimensions of the great principle therein contained, are clearly defined; and that too, not by rational conclusions, logically drawn from well laid premises, but by the unmistakeable and insurmountable testimony of well applied scripture.

Theologians, in order to the greatest possible perspicuity, have carefully arranged the arguments by which the demonstration of a general resurrection is secured, under the following heads:—The resurrection of Christ; the nature of redemption; the certainty of a general judgment; and the explicit testimony of God's word—to which might be easily added a long list of others, if we aimed at an ingenious display rather than the impartation of solid instruction.

Having no disposition, either to controvert or elucidate, the three first evidences of the truth of the doctrine in our text, which are stated in the last paragraph, we shall employ all the time that should be allotted to the settlement of the question—will there be a resurrection of the dead? in briefly commenting on several passages of scripture, which, if they do not reveal the truth, now passing in review before us, evidently contain the

most absurd and misleading, not to say nonsensical, thoughts ever suggested to an intelligent mind. But, to arrive at such a conclusion, would be to reflect discredit upon the word, and dishonor upon the character of God ; which thing we are not prepared for, unless we have already quietly surrendered ourselves to the tyrannic dominion of a maddened skepticism.

Our first text, in proof of the encouraging doctrine of this sermon, is part of an impassioned address, pronounced by Job—a bright example of faith and patience, under circumstances the most perplexing and disheartening.—“O that my words were now written ! O that they were printed in a book ! That they were graven with an iron pen and lead in the rock forever ! For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold, and not another ; though my reins be consumed within me.”

These words are so evangelical in their nature, that a casual reader would suppose the author to have been thoroughly acquainted with the writings of inspired men, for he evidently refers, in his speech, to several truths of the christian religion, among which is the resurrection of the human body : and that too, after decomposition shall have completed its fearful task. But, if we receive the opinions of nearly, if not quite, all the commentators, who have written on the subject, we must conclude that this venerable patriarch flourished before any part of the sacred volume was written. Consequently he must have received his knowledge of these truths from the divine author of the holy scriptures, without resorting to any intermediate channels of communication. But, if the correctness of this conclusion be allowed, and we presume no believer in christianity will have the boldness to question it, the truth of the doctrine of the resurrection must be conceded, unless we are wicked enough to say that the Holy Ghost is the author of error and confusion.

In confirmation of the impassioned exclamations of Job, we present you the plain and forcible language of St. Paul. And there is a marked difference in the testimony of these two wit-



nesses ; though they agree in settling the question, for which we have summoned them to the bar. The difference is this, while the former contents himself with an eloquent and moving statement of the fact, the latter connects with it its true cause ; and by doing so, opens to the mind of the pious another source of gratitude, and a new spring of pleasure. His words are : "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."

The apostle, in this chapter, evidently wrote for the correction of certain errors that had crept into the Church on the subject of a general resurrection. And his arguments, when honestly examined, will be found to be so clear and forcible, and consistent, that no subscriber to the inspiration of the sacred writings, of which St. Paul's epistles form so invaluable a part, can possibly entertain the slightest objection to the truth of the doctrine which he so stoutly maintains.

In the two verses, above quoted, the writer argues that Adam, as the federal head and representative of the entire race of men, by his own voluntary act, caused the existence of death, so far as its ravages among his descendants are considered ; and that Christ, whom he styles the second Adam, through the efficacy of his vicarious atonement, is the cause of the resurrection, in connection with all other blessings, which unquestionably flow to the human family through this medium. He also demonstrates the fact, that the extent of the resurrection will be commensurate with the prevalence of mortality. And the consistency of this view of the subject necessarily arises out of a correct notion of the divine administration : for, to suppose that the great Arbiter of the Universe would revive and reanimate the bodies of any given number of deceased persons, and leave another company of the same species to slumber amid the darkness and corruption of the tomb, would be to disfigure the face of the divine benevolence by impressing on it the hideous feature of a justly censurable partiality. But to pursue such a course of argumentation as this, would positively tend to lower our conceptions of the character of the Supreme Being ; as it is drawn by the vigorous pen of inspira-

tion. We, therefore, unceremoniously dismiss the thought, confidently believing that its further amplification would be an unpardonable insult to those who may be called to review our reflections.

A few remarks on the 26th verse of the same chapter, from which the last quotation was made, shall dismiss this member of the subject. The language is very emphatic; and it will be seen at a glance, that the author, in a highly figurative style, personates death, representing it as a powerful foe on the bloody battle field. He says—"The last enemy that shall be destroyed is death." Now, if death, when considered in reference to the terrible havoc which it has made, and is still making, among the citizens of this world, shall be destroyed by the omnipotence of Jesus Christ, will not the resurrection of the body necessarily take place? Most certainly! unless we can suppose death to be, and not to be, at the same time, which is absurd.

Many more evidences, similar to the foregoing illustrations, might easily be extracted from the Holy Scriptures, if we deemed it at all necessary to produce a rational conviction in the mind of any one, who is anxiously enquiring after the truth. But we forbear, knowing that one or two texts of scripture, if they be well applied to the subject, will as surely establish the genuineness of any principle of christianity, as one or two hundred. Moreover, when we come to speak of the transactions that shall follow in the track of the resurrection of the dead, several passages will be considered, which not only refer to the eternally happy or miserable consequences that shall result from the decisions of the great day of God's wrath; but will, also, serve to strengthen the testimony, by which we humbly conceive we have already established the certainty of a proper resurrection.

The next question, which will demand a more extended investigation, refers to the manner of the resurrection; and the structure and appearance of the body, thus produced. And this is a subject of grave importance, but it is involved in great mysteriousness; for, it is frequently asked now, as it was in the days of St. Paul, "How are the dead raised up? and with what body do they come?"

These questions, which are too frequently propounded in a sneering and impertinent spirit, have occasioned no little controversy, especially, that which relates to the mode by which this stupendous event shall be brought to pass. On this theme curiosity has been wide awake. Contributions have been raised from literature, and science, and art, for the illustration and enforcement of particular theories. The rugged field of metaphysics has been ploughed deep for the discovery of some indestructible germ, which shall survive the decomposition of the atoms, with which it was vitally connected here. And, even the wide wilderness of conjecture has been carefully explored, by wire-drawing and hair-splitting expositors of gospel truth, in search after a more tenable ground of faith than that which has been correctly drawn from the Holy Scriptures, the only source of certain information on this and all other religious topics.

These sentiments, diametrical to each other, have prevailed, and do still prevail, in the theologic world on the subject of the resurrection. The first is, the popular notion ; the second is, a metaphysical abstraction ; and the third is, a run-mad theory.

The supporters of the first opinion contend, that the body, which we see and feel, and which shall die and be laid in the grave, is the same body that shall, at Jehovah's bidding, arise from the tomb ; when, by a mysterious process, it will be made an immortal tenement for the spirit that animated it in this world.

The advocates of the second theory affirm, in the language of Mr. Samuel Drew, "That there must be somewhere lodged within it, [the body,] some portion of immovable matter, from which its general identity is denominated, in all the variations, through which the body passes, in the devious mutations of human life." "By the germ or stamen," continues the same author, "I understand a certain principle of future being, which was lodged in the human body at its primary formation ; which has 'grown with its growth' through all the intermediate stages of life ; which constitutes perpetual sameness ; and which shall form the rudiments of our future bodies. That it shall remain forever as a radical and immovable principle ; and shall either



collect matter around it, which collected matter shall adhere forever, or contain within it all those particles which are necessary to constitute those bodies which we shall perpetually possess."

The learned Professor Bush, the eccentric author of the third sentiment in the foregoing category, retails his peculiar thoughts thus,—“The resurrection body is that part of our present being to which the essential life of the man pertains. We may not be able to see it, to handle it, to analyze it, or to describe it. But we know that it exists, because we know that we ourselves exist. It constitutes the inner essential vitality of our present bodies, and it lives again in another state, because it never dies. It is immortal in its own nature, and it is called a body, a spiritual body, because the poverty of human language, or perhaps the weakness of the human mind, forbids the adoption of any more fitting term by which to express it.” Again: “It would seem then, on the whole, from a collation of all the grounds on which an opinion is to be formed, that the judgment of reason would be, that a spiritual body is developed at death. By spiritual, in this connection, we mean refined, subtil, ethereal, sublimated. By the development of a spiritual body, we mean the disengagement, the extrication of that physical part of our nature with which vital and animal functions are, in the present life, intimately connected.” Again: “We cannot understand the Apostle’s reasoning, [in the 15th of 1 Cor.,] unless he means to affirm that there is something of the nature of a germ which emanates from the defunct body, and forms either the substance or the nucleus of the future resurrection body. But this principle we contend to be what the Apostle calls spiritual, that is, invisible, impalpable, refined, ethereal, something that is essentially connected with vital operations, something that is exhaled with the dying breath, or, in other words, that goes forth from the body before it is consigned to the dust.” Again: “And if our intelligent principle goes with the vital, which depends upon various hidden ethereal agencies constantly operating around us, why shall we not infer that our spiritual mode of being commences at once upon the abandonment of our gross corruptible tenements? The prevailing sense of resurrection, in the New Testament, is simply that of future existence, the future state, or immortality.”

The foregoing theories cannot all be correct. They are as widely distant from each other as the poles. But they are all advocated by great and good men. Hence the propriety, and even the necessity, of investigating their several claims to truth, especially, as they relate to one of the most sublime and consoling articles of the christian religion. And, in this investigation, too much importance should not be given to the deductions of unassisted reason : for, however sound may be the conclusions, which the well disciplined mind draws from properly laid premises, on those subjects that are within the grasp of the human intellect, it is almost, if not quite, impossible to keep it within just bounds, when it comes to investigate truths in religion, without an humble reliance on the positive testimony of God's word. The scriptures, therefore, should form the standard, by which to test our orthodoxy on all points of doctrine, more particularly those, in reference to which there are contradictory opinions.

In the further presentation of our thoughts on this great theme, which has been a source of wonder, and admiration, and delight, in all ages and among all people, we shall briefly consider the above stated theories, commencing with the last. And we make this the starting point, because the absurdity of the reasoning and illustrations, that are employed to establish its claim to truth, almost effects an amalgamation of the Bible (on this particular subject) with downright infidelity itself.

If this theory, which is clearly stated in the above extracts, made from the writings of Prof. Bush, be the embodiment of theologic truth, in so far as it relates to the fact of the resurrection, then has man two bodies. One, composed of gross particles, which shall dissolve in the grave : the other, an assemblage of spiritual atoms, which shall come forth out of the dissolvable portion of the external man at the hour of death. And the spiritual body, thus exhaled at the moment of his dissolution, being inseparably wedded to his immaterial part, at once passes over the line between mortality and immortality, and becomes an inhabitant of the future state.

Apply this unavoidable conclusion, which may be logically drawn from the above referred-to quotations, to the resurrection of

Lazarus; and see what will be the result of such teaching. Lazarus died, was buried, and remained in the grave four days. At the end of this period, Christ commanded him to leave the tomb; and he came forth, with the grave clothes about him, and being disencumbered of them, was presented to his friends, who immediately recognised him to be the same person whom they had interred. But, as Professor Bush would contend, four days ago a spiritual body was exhaled from that mass of gross matter, now lying in the tomb; which has already entered upon a spiritual mode of being. Wherefore, it is absurd to talk about seeing the identical body of flesh, and blood, and bones that Lazarus wore! Which sentiment will you adopt? that of the inspired penman? or that of the curious divine?

Once more: Jesus was crucified, actually died, was laid in Joseph's Sepulchre, left it on the morning of the third day, and, on several occasions thereafter, appeared to his disciples. And, when some of them repaired to the Sepulchre on that bright morning, they found the grave clothes, but not the body of Jesus. Now, if he appeared to his friends in that spiritual body, which was exhaled from the lifeless form, that was taken from the cross to the Sepulchre, what became of the mortal remains of the crucified? How did his human body leave the tomb? The supporter of this theory says—It was stolen away! thereby assuming the ground of the infidel Jews, when they opposed the fact of the Saviour's resurrection. You, therefore, perceive at once the absurdity of this theory; which makes it improper for us to pursue its investigation any farther.

Against the germ system, which has been adopted for the obviating of supposed difficulties, not to say impossibilities, there are many serious objections; a few of which we now present. It contradicts all those passages of scripture, which affirm the fact of the formation of the body out of dusty particles, and that speak of its return to its original source. It asserts that, in the resurrection morn, there will be a creation of new bodies, instead of the re-organization of those which had dissolved: for, if none of the visible particles, of which the body is now composed, shall be reconstructed for the habitation of its present inmate, it must



be confessed that the new body, however we might admire it as the effect of God's wisdom and power, instead of being a proof of the doctrine of the resurrection, would only be the enlargement of an invisible and indestructible germ, situated, during life, in some secret part of the human frame.

The advocates of this metaphysical notion, while they contend for the immovability of this undiscovered germ or stamen, also assert, in the most positive manner, that the human body undergoes a radical change every seven years, so that, in twenty-one years, the same person successively lives in three bodies. To establish the correctness of this view of the subject, they argue from the cutting of the hair; the paring of the nails; the amputation of limbs; and so on to the end of this entire chapter of absurdities. They also argue—that the loss of flesh, under the wasting influence of disease, corroborates the truth of this sentiment. But what has all this hair-splitting process to do with the resurrection of the body? Just nothing at all; unless such reasoners intend to assert, that the Supreme Being cannot take care of the particles of which the human frame is now composed, so as to bring them into the same bodily shape again at the end of the world. In opposition to which notion we must believe, if we have proper conceptions of the divine character, that his power is amply sufficient to take care of all the parts, of which this curiously wrought machine is wonderfully composed; and that this mighty energy, guided by infinite wisdom, will be just as competent to reorganize the bodies of the dead, as it was in the beginning to create the Universe.

But as arguments are sometimes lost when brought forward against objections, clothed in a garb of the most specious sophistry, we shall close our reflections on the germ system in the interrogative form. And we would do well to consider them carefully before either adopting or rejecting it. If there is, somewhere in the human frame, an indestructible germ, and if this germ must, from its very nature, survive the inevitable decay of the perishable part of man, where is this never-dying element situated? Has it ever been discovered? Has it ever been analyzed, and its true nature ascertained? Is it material? If so,

wherein does it differ from all other kinds of matter? Or, does it differ from all species of matter, and partake of the nature of spirit? And if so, where is the statement to be found in the divine record?

The first named theory, and that which commands the general belief of mankind is, that the identical body which now lives, that shall die and be buried in the grave, is the same body that shall come forth at the sound of Gabriel's trump. But to this statement there are several objections—such as: the body is here subject to endlessly progressive mutations, and that the substance of human bodies, which is true of many other things, becomes incorporated with other bodies; so that, in the very nature of the case, it is impossible to separate it from them.

The first of these objections is a mere hypothesis, that never can be demonstrated. And the second so reflects on the wisdom and the power of Deity, that we indignantly reject it. In answer to the first, we quote the language of the learned and acute Mr. Wesley, which is taken from his critical remarks on Mr. Locke's *Essay on the Understanding*. "I deny," says this clear-headed logician and divine, "that the human body changes at all, from the cradle to the grave. By the body I understand that system of vessels which we bring with us into the world, which from that moment is distended more and more in every part, by the adhesion of earthly particles, which circulate through, not only the veins and arteries, but every fibre of its frame. Now this does not, cannot change at all: it neither increases nor diminishes. The blood is in a continual flux; it is not the same for two moments together. But then flesh and blood is not the body; it is only the body's temporary clothing. If this be totally changed every seven years, the body is the same. And, therefore, it is the same man, although he has put on another coat."

This sentiment seems to accord with that of St. Paul who says, "Flesh and blood cannot inherit the kingdom of God." But he roundly asserts, that the body of the good man shall be taken up to Heaven. Hence, Mr. Wesley perfectly agrees with the inspired Apostle, when he declares that "flesh and blood is not the body."

And experience and observation every where corroborate the truth of this sentiment : for a person, in the enjoyment of perfect health, may weigh two hundred and fifty pounds ; while under the strange influence of some wasting disease, he may be worn to a mere skeleton—not drawing more than a hundred weight ; in which case more than half of his material substance would be gone : still he is the same man. He feels conscious of it himself ; and his friends would not admit the correctness of any other conclusion. Whence, we may rationally decide that, though the flesh on our bones and the blood circulating through our entire system, might be taken to satisfy the hunger and the thirst of man or beast, as is sometimes argued for the creation of difficulties, the identity of the human frame would not be at all interfered with : so that the reproduction of the bodies of all men, though they may have reposed in the earth for ages, is not an unreasonable doctrine. And, when we reflect that it is a scriptural truth, the last lingering doubt should be driven from the mind.

But although we are firmly persuaded that the identical bodies, which are mournfully carried to the narrow house, appointed for all the living, shall be raised again from the dust of the earth, we have no hesitancy in admitting that they will undergo a mighty transformation : and, our opinion is, that the change will be conformable to our future character ; and suited to an interminable state of being. But, as it would be utterly impossible to do justice to this curious question in connection with the other parts of this discourse, which are without controversy of more importance, we dismiss the topic altogether, and turn to the consideration of the following questions :—

Under what circumstances shall the dead arise ? and what change shall pass upon the living when the end of time shall come ? These are questions of the utmost importance, of the deepest solemnity : they should, therefore, receive our undivided attention. But, such is the strange infatuation, which has taken full possession of our hearts, that we are foolishly inclined to banish from the mind all thoughts of death, the resurrection, and the stirring scenes of the final judgment. Let us, therefore,



wake up our consciences, and beard our thoughts to the considerations of these grave reflections, with the design and expectation of deriving benefit therefrom.

At that awfully sublime period, when "The King of kings, and Lord of lords" shall decree, "That time shall be no longer," it will be impossible to distinguish from surrounding circumstances, between that time and all past epochs. The affairs of life will be going on as they now progress. The man of business will be laying his plans and executing his purposes, for the enlargement of his earthly possessions; the aspirant after worldly fame will be plotting some scheme of base intrigue for the accomplishment of his ambitious design; the votary of fashion will be eagerly investigating the last reports of the manners and customs of the age, that have but lately arrived from some far-famed metropolis; the lover of pleasure will be indolently bathing in some stream of fancied bliss; the raving sensualist will be actually wallowing in the very mire of iniquity; and the black-hearted, midnight assassin, with murderous blade in hand, will be secretly lying in wait or skulking about under cover of darkness, for the perpetration of some foul crime; in fine, the business affairs, literary pursuits, and religious concerns, with which we are now acquainted, will be progressing as they are at the present moment; when the terrific blast of "the voice of the archangel, and the trump of God" shall penetrate the ears of Death, and reverberate through all the mansions of his subjects, and instantly countless myriads of human beings, starting from their dusty or watery graves, will be seen forming into companies, and marching up to "the great white throne," on which the everlasting Judge is seated: while the living, whom we left a moment ago, immersed in the cares of life, shall be "changed in the twinkling of an eye," as saith an Apostle, which change will be analogous to the resurrection.

These reflections lead us to notice, in the conclusion of this discourse, the astonishing results of this stupendous scene. And as we have no inclination to lengthen argument or elaborate declamation, we shall confine our brief remarks to two passages of Scripture—one, from the Book of Daniel; the other, from the

Gospel of St. John. The former writer says—"And many [i. e. all] of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." The latter writes—"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

From these texts the inference will be easily drawn,—'That, in the resurrection state, mankind shall sustain precisely the same characters, in which they appeared on the theatre of human action here. They also demonstrate the inflexible justice of God, in the punishment of all the unfruitful workers of darkness; while they exemplify his great goodness in the rewards that shall be given to the righteous. But, if any person should feel disposed to controvert the position we have here taken, we shall simply ask him to prove, as a preliminary arrangement, that to "awake to everlasting life, and to shame and everlasting contempt" are synonymous phrases; and that "the resurrection of life, and the resurrection of damnation" are terms, in which the salvation of all men is included. If they decline the invitation we shall then politely request them to subscribe to the pointed declaration of Jesus Christ, at the conclusion of his last public discourse, "These shall go away into everlasting punishment: but the righteous into life eternal."

In conclusion: if we believe in the doctrine of a general resurrection—the immortality of our bodies, as well as the indestructibleness of our souls, in the future state, and the eternal happiness, or endless misery that awaits us hereafter, let us individually pursue that course of conduct, marked by the example of Jesus Christ, and described in the Bible, that we may finally escape the wrath of God, and the pains of perdition; and, in the glorious state of a blissful resurrection, lay hold on those substantial pleasures, provided for all them "who, by patient continuance in well-doing, seek for glory, and honor, and immortality."

## EDITORIAL MISCELLANY.

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### "CHAIN OF SACRED WONDERS."

It will be recollected that a volume with this title was published some time ago in the "Methodist Expositor" and subsequently presented to the public in book form. The author of these interesting sketches, the Rev. Dr. Latta, proposes to re-write the portion which has already appeared and carry the work down to the close of the sacred canon. The Doctor proposes to issue the work quarterly, in numbers of royal octavo form and 96 pages each, making annually a volume of 384 pages. It will be published at \$1 per annum, payable in advance. Any person sending five subscribers with the money will receive the sixth copy gratis. All letters on the subject should be addressed to Rev. Dr. Latta, Cincinnati, Ohio.

It will give us sincere pleasure to know that we can be able by anything said in the Pulpit to incite our preachers and people to go heartily to work to give this publication an extensive circulation. Subscribers will be more than repaid for their dollar. The work will do much good in families in which there are young people. It will interest them in Bible history and narrative. The Doctor wields a vigorous pen, and very frequently writes with great power and eloquence. Besides, the Southern Methodist Church owes him much for the noble position he assumed in defence of our interests on the border. He has sacrificed a large practice in medicine for the good of the Church, and it is right that we now feel an interest in his plans for doing good. Let our brethren send on names and money promptly. The Doctor is well-known as responsible, and no one need hesitate to send in advance. If it be a convenience to any who are making remittance to our office to send money for the "Chain of Sacred Wonders," we will take pleasure in forwarding it to Dr. Latta.



## FIRST PROTESTANT SERMON IN TEXAS.

It appears that the first Protestant Sermon preached in Texas was delivered by the Rev. Henry Stevenson, who preached in Red River county in 1818, and west of the Brazos in 1824. This we learn from the Texas Wesleyan Banner. Mr. John Rabb, of Rutersville, is quoted as the authority.

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## MEMOIR OF BISHOP BASCOM.

All persons having in their possession any letters, papers, or facts not generally known, which would give interest to a Memoir of the late Dr. Bascom are respectfully requested to communicate them to the Rev. Dr. Henkle, Nashville, Tenn.

## CONFERENCES.

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*Tennessee Conference.*—The Tennessee Conference held its recent session at Athens, Ala., commencing on Wednesday, the 23d of October, and adjourning on Wednesday, the 31st; Bishop Capers presiding. The Bishop, however, having been delayed, did not reach the seat of the conference till after the organization of the body, whereupon the Rev. John W. Hanner was elected President, and the Rev. E. H. Hatcher, Secretary, and the Rev. G. W. Martin, Assistant Secretary. We understand that during the session there was a gracious work of God in the congregation, and a number of happy conversions, and the work still progressing when the conference adjourned. The anniversary of the Missionary Society was deeply interesting, and the people of Athens displayed their liberality (for which they are noted) in their contributions, as well as in their hospitality in the entertainment of the members of the conference and numerous visitors.

Eight preachers were admitted on trial and three re-admitted. Two of the brethren have died during the year, namely, Geo. W. Dye and Fielding H. Harris. Dr. Wadsworth's Sermon before the Conference is represented as having been very able. The Rev. E. H. Hatcher is to preach the next Conference Sermon. Rev. Professor Moore was requested to furnish a Sermon for the Southern Methodist Pulpit. We have not yet seen any statistics.

*The North Carolina Conference.*—The late session of this Conference commenced in Warrenton, N. C., on the 13th of November and closed on the 22d. Bishop Paine presided. This was his first visit to the North Carolina Conference, and he stole the hearts of all the brethren. Nine preachers were admitted on trial and three re-admitted. Four of the members located. The amount raised for Missions during the year was \$1,640. There has been an increase of 452 whites, but a decrease of 40 colored

members. The next session is to be held at Salisbury, N. C. The Conference passed a Resolution recommending the Southern Methodist Pulpit to the patronage of our people, and requesting the Rev. Charles P. Jones to prepare a Sermon for its pages. The session was laborious but harmonious. A work of grace was progressing in the Church when the Conference adjourned.



THE SOUTHERN  
METHODIST PULPIT:

EDITED BY

CHARLES F. DEEMS,

OF THE NORTH CAROLINA ANNUAL CONFERENCE, PRESIDENT OF

GREENSBORO' FEMALE COLLEGE.

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## SERMON VI.

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### RELIGIOUS EXCITEMENT.

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*A Sermon delivered before the Memphis Annual Conference, at the commencement of its Session in Trenton, Ten., Nov. 13th, 1850, and published by request of Conference.*

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BY REV. M. J. BLACKWELL.

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“And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking, said, These men are full of new wine.”—Acts, ii., 12-13.

The text brings to view the feelings and language of the multitude, in reference to the disciples of our Lord on the day of Pentecost. Two classes of persons are represented as giving utterance to their sentiments on that occasion. The first class are “*amazed*” at the scenes and circumstances which they witnessed. They appear to have formed no hasty conclusions, but were “*in doubt*,” wishing probably for further developments before they could venture to decide whether the scenes they witnessed were the effects of religion, or fanaticism,—the work of God, or the device of the devil. The second class give no such indications of prudence and discretion, but at once went to mocking. They had probably passed through the graduating process mentioned by David in the 1st Psalm:—from walking in the counsel of the ungodly, and standing in the way of sinners, they had found a seat among the scornful, and were now “wiser than seven men that could

render a reason." The singular scenes exhibited on the day of pentecost presented no difficulty at all to *their* minds; *they* could solve the mystery with the utmost ease—"These men are full of new wine;" in the popular phrase of the day, "They are drunk, the whole of them."

How uniform are the great outlines of human nature in this sin-afflicted world! After eighteen centuries have passed away, we find the same two classes of persons in existence, and the same difference of opinion respecting the true character of the various mental emotions and their corresponding outward manifestations, as witnessed during religious excitement. To reason with those who are ready to mock and to sneer, and *who know all about these things*, would be time lost; but to those who are in doubt, and ready to ask, "What meaneth this?" we may offer some reflections not altogether unworthy their serious attention.

But, first, let us make every candid confession which truth and justice may demand in reference to those improprieties and excesses into which human nature is liable to run. In the great diversity of character, mental and moral, existing in human society, it would be a wonder indeed, if man did not indulge in some extravagancies in times of great religious excitement. Many persons, of amiable dispositions and sound hearts, are imperfect in judgment, and, where a number of such persons are thrown together in religious revivals, it is to be expected that some things would occur which a well balanced mind might condemn and wish could be otherwise; but even in these cases, since the difficulty springs from the defects of human nature, and **not** from criminal intention, it were well for those who would promote the cause of God to reflect seriously if they had not better bear with these improprieties than to strike a sweeping blow at all religious excitement, and thereby so break down the great springs of action in the human mind, as to check the work of God and fall back upon a cold and heartless formality. Still, we should labor to remedy these defects as far as we can. I am far from thinking that there is any impropriety in singing lively spiritual songs during a revival;

they are perfectly proper. The lively and the solemn should be so blended as to suit the different states and dispositions of the mourners present; and yet it must be admitted that we do sing some songs which are very objectionable—songs which have neither good sense nor religion in them. Again, in some of our spiritual songs, which, on the whole are very good, we find here and there an objectionable feature: for instance, a stanza in one of our religious songs closes with the following words: “With angels my kindred, and Jesus my dear.” Now where is the man of sound judgment who can hear the expression, “*Jesus my dear*,” without deep regret? However proper such endearing familiarity may be in social intercourse, it becomes highly improper when applied to that adorable Saviour who is “over all, God blessed forever.” Far more appropriate would it be for the holiest and the best of us to fall at his feet and cry “God be merciful to me a sinner.” When the mind is elated with joy, it is no hard task to slide imperceptibly out of this state into one of levity and irreverence, and hence this point should be carefully guarded during religious excitement; so that while weak human nature is privileged to rejoice, it should “rejoice with trembling.” Again: we sometimes indulge in singing two or more songs at the same time, or, perhaps two or more persons may be leading in public prayer at the same time. Do not understand me, however, as intimating that this is the way our *preachers* conduct revival meetings; I am rather noticing things which sometimes occur contrary to their wishes; and which we are called upon prudently to suppress. When two or more persons are leading in prayer at the same time, it not only prevents a proper spirit of prayer from pervading the whole assembly, but it confuses the minds of many mourners who are earnestly seeking religion. All minds are not constituted alike; some persons can pray undisturbed if a dozen are praying at the same time; others cannot; their minds become so confused, that they are discouraged, and cease to go forward for the prayers of the church. Again: sometimes when one person is called upon to lead in prayer, others will be talking to the mourners at the same



time, and thus they not only neglect to pray themselves, but prevent the mourners from joining in the prayers which are offered up. This is rather a common practice, and to show its impropriety I need only suppose a case: If it be proper for one person to treat public prayer with such disrespect, it is certainly proper for all; and what would be the state of things if all who are laboring with mourners should be engaged in talking to them during public prayer? Where would be the use of audible prayer at all? Mourners need instruction to-be-sure; but this is not all they need: after having received instruction and encouragement from their brethren, they ought to have some opportunities for ardent wrestling prayer; and what better time than when some brother whose heart is deeply imbued with the spirit of grace and supplication, is offering up his desires to God? The mourners should hear every word that he says, that they may join in the petitions,—that they may catch the same spirit which moves upon the great deep of his heart—that they may wrestle as he wrestles, and plead as he pleads. In such instances how often have you seen, either during the prayer, or soon after it, first one, and then another, rising and praising God. Another scene you have doubtless witnessed: after we have ceased talking to the mourners, some brethren and sisters have collected around one, and without saying one word, will unite in singing; the mourner catches the spirit of the singers, and of the sentiments sang, and an ardent struggle commences which the very angels of heaven look down upon with intense interest, until the shouts of the new-born soul attest that it has passed from death unto life. Let the mourners therefore hear prayer, as well as instruction.

But while we admit, and regret, that occasional irregularities do occur in revivals of religion, it is believed that those most experienced in carrying on the good work of God successfully, will agree that the greatest difficulty is not to be found in the excess of excitement, but in the lack of it. And shall we for fear of having a little noise and shouting, or, what some would call confusion—shall we sing nothing but dull and spiritless hymns and psalms in a lifeless manner? Shall we

make long prayers, praying all over the face of the earth, and for almost any and every thing, except a present blessing upon our present labors? Shall we preach long sermons of an hour and a half, upon some abstruse subject, and then put up some one to exhort as long as the minister ought to have preached? Why this is intolerable during a revival. We want spirited spiritual songs and hymns, and the more of them selected from our own hymn book the better;—we want short, spiritual, spirited prayers,—we want short, spiritual, spirited sermons and exhortations,—we want arrows of truth winged with fire, to fly in every direction and quiver in the hearts of sinners. During a revival, every thing should move promptly to the time, and with life, spirit, power. See that preacher who has bedewed his circuit with tears and consecrated it with prayers; he has appointed a two days' meeting with the hope of protracting it; on the sabbath some one, two, or more penitents present themselves at the altar for prayer, and now his very soul leaps within him for joy at the prospect of a revival; he appoints prayer meeting at nine o'clock on Monday morning, never dreaming but that the hearts of the membership are all on fire to see the work of the Lord move gloriously onward,—never dreaming but that they will be there at the hour appointed, ready to shed a tear, and to offer a prayer in behalf of those who are seeking redemption in Christ. Nine o'clock comes, and the preacher is there, and perhaps the good brother and sister with whom he passed the preceding night. Quarter past nine,—no one else is to be seen! Half past nine,—he discovers the class leader, and one or two others moping up towards the place appointed for worship! Ten o'clock finds him with ten or a dozen souls! Perhaps he may have better luck at "candle-lighting," so far at least as numbers are concerned; and now, "cast down but not destroyed," he must go to work, and preach, and pray, and exhort for days and nights, before he can get the members sufficiently excited and interested to buckle on the armor and go to work in real good earnest. There sit some of the sisters, and over there some of the brethren, dispersed about among the unconverted:

they "*can't sing*," they "*can't pray*,"—cannot even take a seat hard by the mourners, so as to show that they feel some interest in their spiritual welfare! Their hearts are so cold and indifferent, that if we are to judge by their actions, we might conclude that they cared not three straws whether sinners went to hell or heaven. Give me the excitement, brethren—a little too much of it, rather than this state of things.

Another point we would notice here. While we hope ever to contend for deep and thorough repentance, deep and thorough conversion, deep and thorough religious feeling; yet we would guard christians against the idea that genuine religious *feeling* is to be received as the measure or criterion of our religion. Let it be remembered that here, as in all other religious truths, the path of truth and safety lies betwixt two dangerous extremes. The christian who makes his feelings the measure of his religion, is occupying dangerous ground; for, when from temptation or affliction he has no feeling of religious enjoyment, he will not only be disposed to neglect his religious duties, but the natural conclusion would be that he has no religion, and thus he stands exposed to the fiery darts of the devil. The Bible does not tell us to walk by feeling, but by faith. But on the other hand, the man who disregards and contemns all religious feeling, is occupying ground still more dangerous; because he is liable to rely upon a religious sentimentalism instead of religion itself,—a form, without the power of godliness.

That degree of religious excitement, however, which produces noise and shouting, is especially deprecated by many in the christian church, whose piety and correct deportment entitle them to the respect and esteem of all those who are walking in the faith of the gospel. They appear to prefer the use of such means and measures as they suppose will carry on the work of God without any outbreaks of feeling, and are especially careful to guard us against the indulgence of "*animal feeling*." I am not very certain that I clearly understand what some writers and speakers mean by the term *animal feeling*; nor is it very clear that they are always well advised of its



meaning themselves. If it be intended to convey the idea of those feelings which appertain, in a strict sense, to the animal part of man, then I must confess my utter ignorance of any possible means by which the animal feelings could be excited by any religious exercises whatever. I am driven then to the necessity of supposing, that by the term "animal feeling" is meant the mental Sensibilities, or that part of them which mental philosophers call the Affections of the heart: if so, then the term *natural feeling* would place before us the true point at issue on this general subject; and, in this view, it will be spoken of at present.

Our most approved standards on mental philosophy give us three general divisions of the human mind,—Intellect, Sensibilities, and Will. The Intellect lies, as it were, at the surface; the Sensibilities, or Affections lie back of the Intellect; and the Will lies back of the sensibilities. Thus we have a triplicate of the mental powers, the Will being entrenched behind the sensibilities and intellect, as its outposts, and holding the controlling power, so far as choosing and refusing, are concerned. Now, in winning man back to obedience, God evidently designs that the truth should operate upon him through the natural constitution which He has given him. First, the intellect or understanding must be addressed and enlightened with religious truth; and then through the intellect the sensibilities are to be reached and roused to action; and then through the sensibilities the will is to be reached and influenced to volition; and as the will is free, and upon its action, or decision, under God, depends our salvation, it becomes a question of deepest interest to ascertain whether or not it can be reached otherwise than through the sensibilities. And to settle this question without a long argument, let us suppose that the sensibilities, lying as they do, betwixt the intellect and the will, were destroyed: how then would you reach the will through the power of truth, operating on the intellect only? Take away the sensibilities, or affections of the heart, and man would possess only a cold and unpassioned power of perception. He would analyze, compare, combine, and reason, with-

out a solitary emotion of fear or love, of joy or sorrow, of sympathy or suffering, of hope or desire: and if he could neither hope nor desire any thing, love nor abhor any thing, how could you rouse the will to choose or refuse any thing? How could you influence it to any action at all? It is clear then, that this great self-controlling, self-determining power in man must be reached through the sensibilities, or it is not reached at all. For instance, and to make this still plainer, were the intellectual powers entirely dormant, in vain might we attempt to excite the affections; for, if the emotion of fear, or desire, or love, be excited in the mind, it must be because the intellect perceives or contemplates an object which is fearful, or desirable, or lovely. Again: if the affections were paralyzed, the will could not act; because, as has been already shown, there must be some interest excited in the mind,—some emotion of desire, or aversion, before the will can be influenced to choose or refuse. The truth is, the great springs of action all lie back of the intellect, and he that would rouse man to action, must go through the intellectual avenue into the heart and stir up the affections there. The distinguished Cecil says, he had often observed that a warm blundering man does more for the world than a frigid wise man; and God himself who made man, and who, of course, knows what he needs, addresses his fears, his hopes, and his desires. Why then should christians be prejudiced against excitement? it is the very thing man needs and must have in order to start him out in any praiseworthy enterprise. True, we would not have him excited by falsehood,—we would not have him excited by fictions of the imagination; but, if you can get into his heart with the unmixed truths of God's holy word, it matters not if you could stir a tempest there which would cause him to tremble and fall down like the Phillippian jailer, and cry from his inmost soul, "Sirs, what must I do to be saved?"

Another important law of the mind may claim some attention here. It is this: The intellect acts independently of the affections and will. For instance: if truth be presented to the intellect, I have not first to ask the affections and will wheth-

er I may or may not believe it. I am compelled to believe it. If sufficient evidence present itself to my understanding that George Washington was President of the United States, the will has no power to resist that truth. If sufficient evidence present itself to my mind that Napoleon Bonaparte lost the battle of Waterloo, it compels my assent. If sufficient evidence present itself to my mind that Jesus Christ the Son of God came into the world as man's Deliverer, I *must* believe it. Thus in respect to truth, God leaves man without excuse, so that if he is finally lost, it is by his own fault. He has so constituted the human mind that it cannot resist the truth; so far as the assent of the understanding to truth is concerned. And here we have a strong proof, that the mere assent of the understanding to truth, is not, and cannot be, the saving faith of the gospel; for, if it were, then under some circumstances men would be compelled to be religious against their will. We should only have to present the truth in such a way as to gain the intellectual assent, and we should have men converted—if the term be not a misnomer in this connection—without the trouble of repentance, without the agency of the Holy Spirit, without the pains and struggles of the new birth. Truly, no excitement would be needed here. Settle the point that the mere intellectual assent to truth is the saving faith of the gospel, and we may safely pronounce all the excitement attendant upon religious revivals, and all our talk about a change of heart, and the knowledge of sins forgiven, mere wildfire, fanaticism, nonsense. It is no wonder that human nature catches with avidity at the idea of salvation by simply assenting to the truth and being baptized. Quite an easy religion this, and the only difficulty in it is, that it does not lead to heaven. But although the truth has thus the power to force the intellect, it has no power to proceed forcibly upon the province of the will so as to compel it into any given course of action. To illustrate: An object truly lovely may be presented to the intellect and be fully contemplated and understood by it, yet it has no power to compel the will to embrace it. The affections may be stirred up, desire may be excited, and may plead with



the will to consent to its gratification; but the will has the power to say authoritatively and beyond appeal, "No, you shall not." And here is the pivot upon which man's responsibility turns. He has the power with the will and affections to embrace the truth after it has been assented to by the understanding: and this is the saving faith of the gospel. The understanding goes before as a piercer and combinatorial ground, or subject presented, and then informs the affections and will whether it is, or is not worthy to be received; and then comes the important question upon which salvation is suspended,— "Choose you this day? —will you accept or will you reject? And here is precisely the point where the great battle is fought which produces such an excitement in the mind of the penitent. The excitement commences after the understanding has assented to the truth, and not before. The overwhelming truths of the gospel are carried through the intellect into the heart by the Holy Spirit and powerfully excite the sensibilities of our nature; but the will securely entrenched behind the sensibilities and intellect, does battle with great fidelity and obstinacy in behalf of the carnal mind; inasmuch, that strong cries and tears are often wrung from the anguished heart, until the will strikes its colors at the foot of the Cross, and triumphant shouts attest the victory won.

But let us now turn from the examination of the mind and look for a few moments to other truths intimately connected with our subject. Are there not thousands upon thousands among us, whose judgment and understanding are sufficiently enlightened with religious truth, who yet remain irreligious? The understanding assents to the truth and even the necessity of religion, and yet they make no pretensions to it. Now in preaching the Gospel, what is wanting here? Is it not plain that the sensibilities need to be touched and excited to action? "Knowing the terrors of the Lord we *persuade* men," says a master workman. Much as men may be prejudiced against excited feeling, feeling is precisely the boundary betwixt theoretical and experimental religion. Rest assured there is an important difference betwixt assenting to the truth that we

are sinners, and *feeling* that we are such. There is a great difference betwixt assenting to the claims which Jehovah holds upon the affections and will, and *feeling* in our inmost souls that these are all thrown into the offerings of the Lord, and are moving in blessed harmony with the divine requirements. There are thousands among us who are excellent theoretical christians; you could hardly teach them any doctrine they do not already know, and yet they are fatally defective in the experimental and practical parts of religion. Religious practice, is that which constitutes the great scriptural test of our religion; but at the same time it is equally true that the outward action must spring from a corresponding inward principle as its root. And what are the inward principles which produce correct moral actions? On examination they will be found to connect themselves inseparably with the sensibilities of our nature. Without noticing others, take the fear, or the love of God as an illustration—can you be influenced by either of these without excitement—without feeling? And even if you could, correct outward actions, without such inward feelings as their root or cause, would be no more acceptable to God than the involuntary actions of an automaton.

If, therefore, we would meet the manifest wants of human nature, is it not the preacher's duty to heed the old puritan adage,—“Aim at the fifth button”—the heart? And should not his earnestness bear some proportion to the immense truths and interests involved? I would by no means advocate an affected earnestness,—a factitious eloquence. Alas! there is too much of this already, and it does no good. The foundation of ministerial usefulness lies in the preacher's own heart. He must be a converted man, and his own heart must be deeply imbued with the Holy Spirit. His own affections must be deeply stirred by the great truths he is proclaiming to others; and then let his voice and manner of delivery fall somewhat below the feelings which prompt him, and the effort will tell more or less upon the hearts of those who hear him. The man of affected earnestness, whose voice and gestures rise above his feelings, is like a stream which rises above its fountain and

drowns it. Under such circumstances a preacher may elevate his voice to vociferation and split his lungs, and yet he will only harden his own heart and the hearts of those that hear him. He is hammering the affections betwixt the cold truths delivered and the cold will which lies under the affections; as the blacksmith hammers the iron betwixt the cold hammer and anvil. But let his own heart be deeply stirred by the sacred and precious truths he is delivering to others—let his own affections be melted by the intense fire of love within, and then let his manner of delivery be unaffected—true to the feelings which prompt him, and whether he speak high or low, fast or slow, he will pour forth a stream of burning truths which will warm if they do not melt the hearts of those who hear him. There is philosophy in religion, although there is no religion in philosophy; and the philosophy of religion is the philosophy of truth. Let it not be supposed, however, that I intend to intimate that the power of religious truth consists in its philosophy. Far from it. This is one of *the* great errors of the present age. The great motive power of christianity is the influence of the Holy Ghost; but the Holy Spirit applies religious truth in strict harmony with the established laws of the human mind. God gave man his natural constitution and He operates upon him through that constitution. Now the man who affects more earnestness than he really feels, is acting contrary to truth, and therefore contrary to the order of God. I will not say that he is cutting himself off from heaven; but he is certainly impairing his usefulness as a minister of the gospel, and curtailing his reward in heaven. But it may be asked here, What is the preacher to do, when from temptation or any other cause, his own feelings are cold and dormant and he cannot rouse them? I answer, If the heart be cold then let us talk coldly and pray to God to warm us up; there is no use in trying to go before the influence of the good Spirit; when we go before the Lord we leave our usefulness behind. Pride may sometimes incite us to make a splendid effort, when the good Lord sees that we would better make a failure; besides, it is possible that the preacher's mouth may be shut,



when the fault is not in himself. Upon a certain occasion, even our blessed Lord could not do many mighty works because of the unbelief of the people. There is, however, always a blessing in preaching the gospel faithfully. If the preacher have great liberty and power, the blessing belongs to the congregation, and he may look out for temptation to pride and self-importance; the devil will be after him; and it will be well if some of his brethren do not help the devil in this cruel work; but if the preacher's mouth be shut, the blessing belongs to him—he will be humbled. But to be purposely and intentionally cold and formal in our manner of preaching, and to address the judgment and understanding only, is inconsistent with the immense interests involved, and with the condition and wants of the gospel-enlightened communities. Far better subject ourselves to the imputation of mockers and scoffers—"These men are full of new wine."

We live in an exciting age it is true, but the excitement is not on the subject of religion. On the subject of politics, arts, and the sciences, the vast sea of humanity is in commotion, and the world's political and social frame-work appears to be about assuming a new form; there must, therefore, be a peculiar energy and power thrown into the preached gospel in order to be heard amidst the din and tumult of the rushing world. God must be in the word preached! Nothing less than the voice of God can arrest the excited multitudes who are rushing on to destruction. Ours, associate brethren, is no ordinary task, no ordinary responsibility. It is not enough that we deny ourselves the endearments of home, and of the family circle. It is not enough that we itinerate amongst the hills and vales in search of the Lord's poor. We may do all these praise-worthy deeds and yet fall short of effecting *all* that the Great Head of the church designs us to do. Let us see to it that our own personal piety be such that God can speak through us to the people as He desires to speak. The influence of the Holy Ghost operating ordinarily, but not exclusively through a *holy* ministry, is the true secret of the success and prosperity of the church. And it will be found true as a

general rule, that in proportion as vital godliness declines in the ministry, and the unction of the Holy Ghost is lost, they will be tempted to substitute a factitious eloquence and a play upon the imagination, in order to produce that effect, which ought to have been produced by pure gospel truth; worldly policy will be substituted for the influence of the Holy Spirit; revivals of religion—if revivals occur—will be superficial; and of those who witness them it can no longer be said, “They were all amazed and were in doubt, saying, what meaneth this?” They will be so perfectly understood that the preachers can profess religion for the mourners. In reading the biographies of our early Methodist preachers, if there is any one trait of character which stands more prominently forth than all the rest, it is their deep personal piety—their holiness in heart and life. They were eminently burning and shining lights. The first will be admitted by all, the last may be questioned by some; but I shall insist upon it, that they were not only burning but *shining* lights. True, many of them did not shine in the departments of polite literature; their public ministrations may not have glittered with the splendor of scientific lore; but be it remembered that the light of science, is not the *true light* of the world. Christianity is neither the offspring nor the menial of science. Christianity was not sent on its mission of mercy to follow in the train of some other purer and more effective truth which precedes it. No, brethren. In bearing the gospel standard through the world Pagan, Mahomedan, or Christian, let the Cross of Christ go in front of all, and let all other truths, and systems of truth, follow in the train. “And just in proportion as a nation has faithful ministers, and holy people, and devoted christians, and increasing numbers of them, in the same proportion will that nation be peaceful, and prosperous, and happy. We have much evidence of this fact: it is where christianity has had the greatest influence that the people have risen to the highest pitch in all that elevates, ennobles, and adorns a nation. And it will be found, that where christianity has perished, there literature and poetry, and arts, and legislation, have

perished too. Science in the hands of Infidelity becomes mere materialism; poetry in the hands of Infidelity degenerates into sensualism; and nations without christianity, become poor, and miserable, and blind, and wretched indeed.\* In more than one sense may it be truly said, "Seek first—seek *first* the kingdom of God and his righteousness," and other lights, and other blessings will be sure to follow in the train, for God hath promised it. The light of science is important—very important in its place. I would not depreciate it. But the true light of the world is the light which proceeds from the Sun of Righteousness. It is the light of pure religious truth. It is the reflected light of the glittering stars in the right hand of Him who walketh amidst the seven golden candlesticks. I repeat it, therefore, our fathers were burning and shining lights in the true sense of those terms: hence their public ministrations were attended with an unction and power which shook and astonished the world; and if they were not subjected to the imputation of being drunk with new wine, yet those who were unprepared to appreciate the divine influence which accompanied their ministrations, often affirmed that they were deranged, while, like St. Paul, they were going about turning the world up side down.

But we hear it hinted now, nay, much more than hinted in certain quarters, that "protracted meetings" are of doubtful utility; we ought to carry on the work of God as did our fathers—by our regular every-day appointments. Very well! If we can carry on the work of God in this way, then let us do it. No Methodist preacher, we suppose, will object to carrying on the work with the least possible sacrifice of his regular appointments. If we can cut down our congregations by the power of the Holy Ghost—if we can have scores of sinners crying for mercy, and from five to five and twenty converted in a single day, as did our fathers; then let us press the work to its glorious issues in this way. But what if experience should teach us that we cannot do this? It will be unnecessa-

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\* Dr. Cumming.



ry now to enquire into the *whys* and *wherefores*; these might afford ample ground for another entire sermon, and after the supposed reasons were given, you might dissent from them. It is enough now that the present argument be built on matters of fact; and if you doubt the facts, go and test them by a trial of twelve months or more, and see if you have revivals in this way. And be it remembered, that from the day God thrust out Mr. Wesley to raise up a holy people, to the present hour, Methodism has been an almost continuous scene of religious excitement and revival influence: and these must be continued. When revivals die out of the church, religion will die too, and we shall have a set of formal, Laodicean professors, having a name to live while they are dead; among whom, if a happy christian should open his mouth and shout a little, it would be a sin against propriety not easily pardoned. Human nature is fond of a religion which will save it from the burning tears of penitential grief. Human nature is fond of a religion which can modestly dispense with nature's death-throes, and the struggles of the new birth—which can hold on to the useful “right hand,” and refuse to pluck out the beloved “right eye;” and this is the kind of religion we shall have when revivals cease in the church. Let us preach and pray therefore for pentecostal seasons of refreshing from the presence of the Lord, and if we cannot beat the devil in one day, fight him a week! and if we cannot beat him in one week, fight him two weeks!

But while we are preaching so as to rouse and excite the masses, some will accuse us of kindling enthusiasm. And pray what is enthusiasm? If you will allow a short definition, it is an excited and extravagant *pietism* which has its foundation in that degree of *imagination* and *fiction* which lie beyond the boundaries of truth. Imagination affords no basis for faith to rest upon; on the contrary, it would reduce faith to mere fancy—an ignis fatuus instead of a living operative principle. Faith rests upon *truth*, not fiction. Faith rests upon the word and promises of God as its firm and immovable basis, and without the word of God, faith can have no warrant and therefore can-

not exist. The man, therefore, who runs beyond the word of God into the dark and uncertain regions of conjecture, or who is engaged in painting ideal and fanciful rainbows is laying a foundation in the wildest enthusiasm; and those who build upon this foundation, will find that in the day of floods and storms that house will fall, and great will be the fall of it. By the way, the "Book" does not represent the ministers of the Lord Jesus as painters, but *Workmen*. But where faith rests upon the great truths of Revelation—truths which involve interests high as heaven, deep as hell, immense as the sweep of eternity—and where those truths have laid fast hold of the heart and brought it down into the dust of deep penitence; and where the Holy Spirit breaks its fetters and seals that soul an heir of glory,—tell me not that there is enthusiasm there. The *faith* of that soul is "The faith of the operation of God." The *peace* of that soul is "The peace of God which passeth understanding." The *joy* of that soul is "Joy in the Holy Ghost—joy unspeakable and full of glory." When the penitent sinner's eyes are opened to see, not a fiction of the imagination, but the solemn truth of his lost and helpless condition,—when like David, the pains of hell get hold of him, and he sees an eternity of wretchedness before him—when he feels as no tongue can tell, the burden of guilt which oppresses, crushes, and almost takes his life, and when in this distressed condition he turns an humble, supplicating, imploring look to the Cross of Christ, and suddenly feels his burden gone, his feet taken from the mire and clay, and placed upon the "Rock;" and when he sees that the mighty foundation on which he now stands is broad enough to contain a world, and strong enough to sustain a universe;—is it any wonder that he gives vent to emotions too big for utterance and shouts "Glory to God in the highest?" And is there any impropriety in this? No: let him praise God for HE is worthy of praise. "Master, rebuke thy disciples!" No, indeed, No. "If these should hold their peace, the stones would immediately cry out."

## H Y M N.

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BY JAMES MONTGOMERY.

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O Spirit of the living God !

In all the fulness of thy grace,  
Where'er the foot of man hath trod,  
Descend on our apostate race.

Give tongues of fire and hearts of love  
To preach the reconciling word :  
Give power and unction from above,  
Whene'er the joyful sound is heard.

Be darkness, at thy coming, light ;  
Confusion, order, in thy path ;  
Souls without strength, inspire with might ;  
Bid mercy triumph over wrath !

Baptize the nations ! far and nigh  
The triumphs of the cross record ;  
The name of Jesus glorify,  
Till every kindred call him Lord.

God from eternity hath will'd  
All flesh shall his salvation see :  
So be the Father's love fulfill'd,  
The Saviour's suff'rings crown'd through thee !



## EDITORIAL MISCELLANY.

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“THE PREACHERS—WHERE ARE THEY?” This is the caption of an interesting article in the N. O. Christian Advocate of May 3, from the pen of the Editor. It is the only one of the class of articles to which it belongs, so far as we have noticed, which would suit us as a text from which to deliver our views upon the subject discussed. The others have exhibited, as we thought, so much ecclesiastical demagogism that we forbore to comment upon them, lest we might be betrayed into expressions calculated to wound the authors, for whom as christian men we entertain high respect, but whose opinions have been expressed in a manner very offensive to good taste. We perceive nothing of this in Bro. McTyre’s article. We may doubt the benefit likely to arise from the publication of such articles, but we have not noticed a word to which we can object.

The Editor thinks that the deficiency of Methodist ministers is more apparent than real. To show this he presents an array of the names of those brethren in the several Conferences who have appointments but are not in charge of Districts, Circuits, or Stations. “This *retired list*,” as he calls it, shows 79 ministers who are Presidents or Professors in Colleges, or teachers of Seminaries of Learning, or Editors of official papers, or agents for benevolent Institutions. It is right to say that he specially guards this expression against misconstruction as he does not mean to intimate that these brethren are not as laboriously engaged as those who are in what is called the regular work of the itineracy. Bro. M. is too intelligent and too just a man to make any intimation of this kind. He knows that so far as real *hard work* is concerned there is no circuit preacher in any Conference that has the toil of a faith-

ful agent for a college or for the American Bible Society or for Sunday Schools. These men have to drill the granite of selfishness and blow up the rocky roof of Mammon that the Lord's treasure may be sent on its mission of usefulness in extending the glad tidings of redemption. The circuit-preacher takes the general vineyard, the agent for a benevolent Institution is deployed to work the hardest of the soil. So in point of work, if he be faithful, the agent has the more difficult task. We have never known a conscientious brother to be engaged in this employment who did not welcome the day which sent him back to the circuit or station. If it be not considered egotistic we will state that since this day eleven years ago we have been circuit-rider, stationed preacher, agent for the American Bible Society, Professor in a State University, Professor in one denominational College and President of another, and we are prepared to state that we have found these posts increasingly laborious in the order in which we have named them. It is not, therefore, to avoid labor that any man in his senses would covet a place out of the itineracy. If other motives operate, if the minister finds his support more ample and more certain in an editorship, an agency, or a Professorship, then the fault is in the church. We have knowledge of the salaries of a large number of the officials named in the New Orleans list, and not one of them receives more than a respectable income. If the itineracy gives less, the church must answer for it.

We are willing to have this whole matter looked fairly in the face. It is time for the church to have her mind made up upon this subject, and if these places into which these 79 brethren have gone are posts which ought not to be occupied by ministers of talents and learning, if they be incompatible with a call to the ministry of the gospel of our Lord and Saviour, let it be so distinctly stated, and let these brethren go back to circuits, stations, and districts. But, if the church holds that to circulate the Scriptures, to cleanse and guard the fountains of literature, to educate the young men and young women of our flock, to grasp the lever of mind in this age and heave the world up towards the cross,—that these are employments con-

sistent with great powers and apostolic sanctity and ministerial responsibilities, is it fair, is it right that at any time, by any member of the church, it should be intimated that a distinction is to be drawn not favorable to the men upon whom the church has laid there burdens?

The brethren whose names appear in this list may be classified thus: 1. Editors, 2. Agents for the American Bible Society or Sunday Schools, 3. College Officers. Now, what is the great commission? "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Are any of the offices above-mentioned incompatible with obedience to this injunction? Of only the first and third class may it not be said that they are personally stationary. But are they not all sending themselves into all the world in what is the best part of every man and every minister, *their moral and intellectual influence*, as surely as any itinerant in any of our Conferences? Take the case of our beloved brother whose article is before us. He was doing good as a pastor. He was felt in New Orleans. No doubt he preaches and labors there still; but did he during any two former years of his ministry send out his mind and his might to so many of his fellow creatures as he has since he ascended the editorial chair? Certainly not. No enlightened person, we presume, holds the opinion that every minister is bound to make a personal visit to all quarters of the globe, and preach the gospel in every tongue; but we all believe that every minister is bound to do all he can, to make every man he can reach as devoted a servant of Christ as possible. Are not some men, whose appearance and speech are contemptible, weighty in letters? Is not the press a mighty engine in this age? Did Luther, and Bunyan, and Doddridge, and Wesley, write books that live and fly and scatter seed and will continue to do good up to the first note of the last trumpet, and must a modern minister, who has a hand as well as a tongue, separate himself from the press and give over all this work to laymen however talented and however holy? And if it be not incompatible to write a book once a year, is it wrong to write a half



dozen columns every week? Is not a sanctified press essential in this age to the advancement of the Church? Is there not work to be done, work bearing with prodigious influence upon the cause of the Cross, work which *must* be done if all nations be "discipled," and which cannot be done without the press, and, is a minister stepping aside from his commission who essays to do this work? It may be a question *how many* of our men shall be set to this labor, but we think it strange that it should still be considered a question whether it be right to make a minister an Editor. We would not have all ministers Editors, because an Editorship is a post of vast usefulness, any sooner than we would have all men Bishops or Presiding Elders, because these are posts of vast usefulness. There are opposite extremes to be guarded against; and we protest against any intimation that our brethren who have been appointed Editors by the Church to take charge of our periodicals are not as precisely in the line of ministerial duty as any one of our Elders presiding over a district, and, if he be holy and faithful, does not as fully obey the command of the risen Lord, "Go into all the world and preach my gospel."

Then, there is the class of Agents for the American Bible Society and for Sunday Schools. Shall they be considered as having vacated the strict line of ministerial office? If so, then what living minister is in the right place? What, when some of these men are laboring to have the gospel translated and placed in the hand of every man, woman, and child, for whom Christ died, when more than any of us they are making themselves felt to the antipodes and from pole to pole, when some of them are striving, as much as in them is, to obey the first injunction of the risen Redeemer, "Feed my lambs;" and do all this while they are expounding God's Word from place to place perhaps through a whole State, shall *they* be considered as "*retired*" ministers, or even as having "*retired*" from the direct and legitimate calling of *itinerant* preachers," while the brother who shuts himself up two years in a little station of 500 inhabitants is to be considered as being more apostolic?

What shall be said of Presidents and Professors in College and teachers in schools? They do not travel. They are stationary. If it be sinful to cease to itinerate, then they are doing wrong. But is it every minister's duty to itinerate? Our Church has never taught that doctrine, as it would sweep away the whole host of our Local Preachers, some of whom are doing tenfold more for Christ and for Methodism than many an itinerant. We think that some of the writers of newspaper articles have not been sufficiently guarded in their expressions on this subject. One would judge from them that the itineracy was of divine institution, and that to do good, in any way which precluded travelling about, was a dereliction from ministerial propriety. The only correct doctrine upon this subject we apprehend is that the itineracy is a human institution, like class meetings; that it is the best possible device for extending the gospel, especially through thinly settled countries; that as a church we have thriven under it, and are determined to continue it; but to act and speak as though it were a divine institution is doing a discourtesy to other churches, and we could scarcely decide which would be the more ridiculous, the Protestant Episcopal Church claims to an Apostolic Succession or the Methodist Episcopal Church claims to the divine origin of the Itineracy.

Now, then, the great question of education comes up. It is not the question whether ministers are to engage in teaching girls grammar and boys arithmetic, but the question, shall science and literature be informed with the spirit of the gospel, or shall religion and learning be divorced, and the former cease to have influence over the latter? It does not do to say that laymen can be found to take charge of all our seminaries of learning. In the first place we do not believe it. In the second place, if they could be found, they would not be expected nor feel bound to labor to bring religion forward prominently in the schools, as much as ministers. Then, again, the fact that the Church had decided that this is not a matter of sufficient importance to employ a minister of the gospel, would lower the whole tone of public opinion in the Church

on this subject. "Feed my lambs," said the Lord to an Apostle, after the resurrection. Who of our ministers is doing this more than holy, faithful teachers? All the other Churches in the land rely greatly for their extension upon the employment of ministers in teaching. Let us withdraw our ministers totally from this work, not take it into our plans and measures, and all the enemies of Methodism will be glad. A minister in a flourishing literary institution is wielding a wider influence than if he were to be exchanged from station to station every two years with a congregation of half a thousand people, which is a larger number than a majority of our preachers on stations are serving. The influence of the teacher goes north, and south, and east, and west. He takes hold of those upon whom the best expectations of the Church are fastened, the young and the educated. He presents them the embodied union of Christianity and learning, he wins respect for the clerical order in the Church, and in a thousand ways is preaching Christ. The Lord says "Go into *all* the world and preach;" but some among us seem to be saying, "except in places of learning; you need not carry Christ there." Let no minister be placed in our institutions and it will soon be manifest that the ministerial order has sunk into contempt in the Church. Brother M. thinks that it would be a shouting time if they were all turned to missions, circuits, stations and districts. So do we: but we think the shouting would be in the ranks of the aliens. What great accessions would there be? About *four* additional itinerants to each Conference!! and all our seats of learning would be handed over to the world, and all our papers would lose their interests to our ministry and missing our support would fail, and we should also present the unenviable spectacle of a ministry unengaged in the glorious benevolent movements of the age.

We think our beloved brother McTyeire also makes mistakes when he says "Seventy-nine preachers are without pulpits! seventy-nine pastors are without flocks!" Is this so? Is Dr. L. Peirce without a pulpit more than when he was a P. E.? Is his son, at the head of Emory College, without a



flock? Are Dr. Ellison, Prof. Myers, Prest. Rivers, the writer of this article, and other Presidents, Professors and Teachers without flocks, and without pulpits? We have not felt so this year when laboring in glorious revivals among our pupils. It is true that we have "retired" from the very popular town and city appointments, from working in the glare of this popularity to toil in a harder and more unobserved sphere, but is not a flock of a hundred young men or a hundred young women, who are to be our preachers and our preachers' wives, our wealthy, pious, and accomplished laymen and their wives, as important as a promiscuous congregation of five hundred persons?

There are one or two other things to be looked at. In this number are men whose prefix is Rev. because they are licensed to preach, and they are good men and useful preachers under some circumstances, but they are not fit for the itineracy. Are we prepared to say that no man shall preach who is unfit to itinerate? Do we believe that the Holy Ghost never moves a man to preach without moving him to the itineracy? Why, surely we have not come to that pass. Then, there are local preachers who are teachers, and sometimes their connection with the Conference is very desirable. They can do the Conference good and the Conference can do them good, and they unite. Who shall object to it?

Our limits forbid the extension of our remarks. We have spoken freely. We believe Bro. M. meant well by his article. We do not believe that *he* wrote to break the influence of a brother who stood in his way and happens to be an Editor, Professor, or Agent; but we fear that *has* been done. Now we insist upon it that it is unjust to draw these distinctions and that it hurts the cause of Christ. The names of the Bishops ought always to be included in this list as well as the names of Agents for the American Bible Society. They have as effectually "retired" as the others. The Discipline makes as much provision for the appointment of one as of the other. What do our Bishops say to being considered on the "retired" list?

And now, in conclusion, to grant this list its entire weight, to suppose farther that each man named gives his undivided attention to the appointment he receives, does no preaching and takes no interest in the itineracy, all which is known to be contrary to fact,—but let it be assumed for the argument—what then? Why after all, it amounts simply to this, *that the benevolent operations of the church and the whole literary scientific and educational interests of Methodism make a draft of only about five per cent. upon her itinerant ministers!*

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ANNIVERSARY OF OUR MISSIONARY SOCIETY. In the Nashville and Louisville Christian Advocate we find the following short article in regard to our Missionary Society. We presume that it is from the pen of the Rev. Dr. Parsons:

The sixth annual meeting of the Missionary Society of the M. E. Church, South, was held this day, (21st of April,) at the Missionary Rooms, [in Louisville,] when the following collections took place, which constitute THE BOARD for the ensuing year.

For President—Bishop Soule.

For Vice Presidents—Bishops Andrew, Capers, and Paine, and Rev. Drs. Stevenson, Bright, Holman, and Kirtle.

For Secretary—Rev. Dr. Schon, appointed by the General Conference.

For Treasurer—H. T. Curd, Esq., of Louisville, Ky.

For Assistant Treasurer—Rev. Dr. Wightman, of Charleston, S. C.

For Managers—S. K. Richardson, Sam. Griffith, Coleman Daniel, Charles Bliss, J. W. Coleman, Wm. Kendrick, J. S. Lithgow, D. McCallister, J. Swigert, E. D. Hobbes, Wm. Benton, R. Holland, J. Tevis, J. H. Linn, J. Young, and C. B. Parsons.

The reports of the Secretary and Treasurer of the Society, show an increasing demand for energy and zeal this year, both with ministers and members, in order to sustain all the important interests of the cause intrusted to the Church South. Thus far we have not been behind our brethren of other connections in this great and important field of labor. May God enable us still to hold a foremost place. While China and California are sending over the broad wave their "Macedon-

ian " cry for help, let us not "slumber nor sleep," but let us "come up to the help of the Lord against the mighty," in a largely increased ratio of contributed means, over and above that of former years. One and all, brethren—"a long pull, and a pull all together," for the glorious cause of missions.

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**FEMALE SCHOOLS IN KENTUCKY.** Of Female Schools, under the influence of the Methodist Episcopal Church, South, the good State of Kentucky has a respectable number and they are all respectable Seminaries. We collect the following synopsis from an article on the subject in the Methodist Monthly.

*Science Hill Female Academy.* It is situated in Shelbyville, under the superintendence of the Rev. J. Tevis and his accomplished lady. It has been in operation a quarter of a century and now has two hundred scholars, of whom one hundred live in the Institution.

*Bardstown Female High School.* This is under the superintendence of T. R. Finlay, D. D., and has the patronage of the Louisville Conference. It has a large number of pupils.

*Atkinson Female High School.* The Rev. J. Atkinson and lady have charge of this Seminary. It is situated in Louisville and is under the patronage of the Louisville Conference.

*Covington Female High School.* Located in Covington, under the patronage of the Kentucky Conference and the superintendence of the Rev. Dr. Savage and Lady.

*Frankfort Female Institute* has been established recently. The Rev. G. W. Smiley is Principal.

*Lexington Female Collegiate Institute* has recently been started under the superintendence of Mr. and Mrs. Rollins, who are represented as well qualified for their position.

All these schools are said to be thriving, and if our Kentucky brethren were as fortunate in managing their Male Schools, they would certainly occupy a most enviable educational position.



SUMMARY OF SOUTHERN ITEMS.

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The principal Methodist Church in Memphis, Tenn., rents its pews.

The New Orleans Advocate and the Nashville Advocate are discussing the propriety of Pewed Churches among us.

The counsel engaged in the suit pending between the Northern and Southern Methodist Churches are as follows: E. S. Fancher and George Wood, of New York, and Rufus Choate, of Boston, for the former, and Daniel Lord of New York, Reverdy Johnson of Maryland, and Daniel Webster, for the latter.

One hundred have lately been added to our church in Lexington, Ky.

A new brick church is going up in Twelfth street, Louisville, Ky., and is to be dedicated on the 4th of July next.

The subscription list of our *Sunday School Visitor* has reached 15,000. This is *good*; 50,000 would be *better*.

A camp-meeting was held near Charleston, S. C., in the month of April, which is represented as being one of the best which has been held in that vicinity of late years. The Rev. Dr. Lovick Peirce, of Georgia, was present and preached with great power. He was on his way to the Anniversary of the American Bible Society. He delivered the first speech at that Anniversary. (We have a fine likeness of the Doctor, already engraved and printed, which we have kept back hoping every month to receive a sermon promised us by his distinguished son, the Rev. Prest. Peirce.)

About three years ago the Methodist Church in Apalachicola, Fla., was in debt to the amount of \$3000 and was sued for \$2000. A Sewing society was formed by fifteen ladies, and the church is now clear of debt. Blessed be women! And those women were blessed, for in the four weeks ending April 7th, the church in Apalachicola was more than doubled, many of the converts being young men.

An effort is about to be made to erect a Methodist church at Chapel Hill, the seat of the University of North Carolina. It ought to be done. The most of the inhabitants of the village are Methodist, there is an Episcopal and a Presbyterian

church in the place, and there always will be students from Methodist families so long as the University holds its present high reputation; and they ought to be cared for.

The Southern Methodists at Harrisonburg, Va., having had their Church wrested from them by a minority adhering North, who were sustained by a legal decision,—from which appeal has been made to the Supreme Court, and having been refused even the temporary use of the church buildings, have erected one of their own, which they call Andrew Chapel. It is to be dedicated on the 1st of June. It is in debt \$1,500. Two other church buildings are going up in the town, so that they cannot look for much more help at home. They appeal to Southern Methodists generally. It is an important post. The Northern church is endeavoring to hold the ground by sending a reinforcement of preachers and by erecting a Seminary of learning in the place. Contributions may be sent to Isaac Hardesty, Esq., Harrisonburg, Va.

Ebenezer High School, a Methodist Institution in Missouri, under the management of the Rev. A. H. Mathes, is said to be in a flourishing condition. An increase of 50 per cent. in the number of students is expected this session.

The Rev. Dr. Schon has recently secured the erection of an elegant church in Louisville, Ky. We saw its foundations and ascending walls just a year ago, and from the plan which the Dr. showed us, we could see that it was to be a beautiful building. In writing to the S. S. Visitor the Dr. states that the Church already has a flourishing Sunday School of about 150 scholars, 50 of whom compose an infant class of which his excellent wife, Mrs. Schon, has charge.

The Rev. Dr. Doggett, Editor of the Southern Methodist Quarterly Review, has been elected a Director of the American Tract Society. The Rev. John B. Edwards is writing a series of interesting articles on the Tract Society for the Richmond Christian Advocate. We shall have something to say upon that subject in the Pulpit as soon as we can find time and space.

Bishop Andrew proposes to send two additional missionaries to China, to be selected either from the Virginia and North Carolina Conference, or from both. The Rev. John Bayley, who, by the by, is one of the very best writers of newspaper articles in the Southern Methodist church,—has written a capital article on this subject for the Richmond Christian Advocate. The North Carolina conference will have the right

kind of a man in one year from this time, if his life be spared. Virginia has several.

The S. C. Advocate for May 16 has a letter from Dr. Boring of California addressed to Bp. Andrew and urging a supply of missionaries to be sent to that land. The Bishop has given a letter on the subject to the S. C. Advocate. Each of our Conferences ought at least to support one missionary in China and one in California.

"A new Edition of the Book of Discipline" has been published by a committee appointed by the South Carolina Conference, in which the Ninth Section is omitted, and the necessary change made upon the title page.

Bishop Capers is very ill in Augusta, Ga. He was on his way to the Missouri Conference when taken. On the 9th of May he wrote the S. C. Advocate, as follows:

"I have now been thirteen days past the extreme crisis of my attack, and am yet bed-ridden, and always in more or less pain. I have no hope of seeing Boonville in June, but, thank God, may get to heaven before that time."

The General Minutes just issued show an increase of *ten thousand members*. We have not received a copy yet, but expect to make a full report of statistics in the next number.

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## LITERARY NOTICES.

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Books to be reviewed may be left with C. H. Pierce, 5 Cornhill, Boston; M. W. Podd, Brick Church Chapel, New York; or, John Ball, 49 N. Fourth St. Philadelphia. Pamphlets must come free of postage.

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CHAIN OF SACRED WONDERS: OR A CONNECTED VIEW OF SCRIPTURAL SCENES AND INCIDENTS, FROM THE CREATION TO THE END OF THE LAST EPOCH. BY THE REV. S. A. LATTA, A. M., M. D. CINCINNATI: MORGAN & OVEREND. Our readers will recollect that in the last No. of our III volume we called very particular attention to the proposal to publish this work, in which we gave a general and warm exhortation



to all to subscribe. We have just received the *second* number, the first having never come to hand. It is beautifully printed and abounds in passages of glowing eloquence and rich description.—It is published quarterly. Each number contains 96 pages. The price is \$1 per annum in advance. Six copies are furnished for \$5. We hope it will, as was intended, do much towards expelling from our reading community those trashy and pernicious cheap publications with which the country is flooded.

A PASTOR'S SKETCHES; OR, CONVERSATIONS WITH ANXIOUS INQUIRERS, RESPECTING THE WAY OF SALVATION. BY ICHABOD S. SPENCER, D. D. NEW YORK: M. W. DODD. We were not much attracted by the title of this volume, but we had not read ten pages before we began to be deeply interested in the work. It has the excitement of romance, with a great deal of instruction, stated in a peculiar way, a way to make it easily comprehended and remembered. It does not belong to the class of religious fictions. It is all true. We do not know when we have been so much interested as in the case of the Young Irishman, in the first Sketch. There are a few things in the book that do not accord with our views, but they do not make a hesitation in the least to recommend the volume. In the Sketch on Excitement, we think the author would have done well to intimate that while the two cases of spurious conversion which come under his own observation had their origin at a camp meeting, the fruits of such meetings generally are not to be considered of the class which he describes. His Sketch on Election interested us very much. It goes to strengthen the conviction which we have long entertained, a sentiment held by one of the most distinguished living Calvinistic preachers, that the mind of an inquirer is to be diverted from the dogma of the decrees if he is to be successfully pointed to the Savior.—But take this volume altogether, we believe that it would be a useful study to any minister and to any Christian. We believe that we have derived so much profit and pleasure from the perusal that are bound to recommend

it to a general circulation. It is got up in the usual neat style of Mr. Dodd's publications.

ELEMENTARY SKETCHES OF MORAL PHILOSOPHY, DELIVERED AT THE ROYAL INSTITUTION IN THE YEARS 1804, 1805, AND 1806. BY THE LATE REV. SIDNEY SMITH, A. M. NEW YORK: HARPERS AND BROTHERS. The title of this book is a misnomer. There is scarcely any thing in the volume which has directly to do with what is now understood to be Moral Philosophy. Its discussions would fall more appropriately under the head of Mental Philosophy. But the name is a trifle, if the book have matter in it: and this book has. It is full of good sense, keen discrimination, quick perceptions of relations, novel and interesting themes, with passages of robust, manly, straight forward eloquence. It is a book to be read carefully, a book for the library. There is less of petulance and snappishness in these lectures than in most of the later writings of Mr. Smith.

A good story is told of Sidney Smith, who, as perhaps all our readers know, was among the founders of the Edinburg Review. Stepping into the room of a brother Reviewer he found him reading a book. "What are you doing?" asked Smith. "Reading this work which I intend to review." "Do you *read* a book before you review it?" said Smith. "Certainly," was the reply; "don't you?" "Why, no," said Smith. "I never think of such thing. It prejudices a man's mind too much." Acting upon Smith's view of the subject we have written the above short notice of his book, without having read a page, so far as we recollect, beyond the title-page and table of Contents; but we feel quite confident that upon a study of the book we should render the same verdict. Our description of the book is founded upon our knowledge of the man, of his state of mind at the period when the lectures were delivered, and of the views generally held in regard to Moral Philosophy at that time. But it is mere honesty to give notice to our readers when we express our opinion of a book which we have never read.

## SERMON VIII.

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### THE EXCEEDING SINFULNESS OF SIN.

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BY REV. SMITH W. MOORE, A. M.

*Professor of Languages and Moral Science in the Tennessee  
Conference Female Institute.*

BY REQUEST OF THE TENNESSEE CONFERENCE.

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"Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful." Rom. vii. 13.

The law of God is not to be blamed for the testimony it bears against men's evil deeds. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." Is it the law, or the "ungodliness and unrighteousness of men," that causes this wrath? The simplest mind can answer, for but one answer can be given. Then he who violates the law, and thereby finds himself a "child of wrath," has no one to blame but himself. A plain illustration will set this idea forth with sufficient distinctness. A man may look out upon a landscape that is illuminated only by the pale faint moonlight. The outline is beautiful, the several parts, in harmony with the general aspect, heighten the scene to grandeur; and, considered in all its traits and points of attraction, it awakens even sublime emotions. His mind is filled with its charms, and his tongue is eloquent in its praise. On the morrow he views the same landscape, now no longer seen by the



moon's deceptive light—the sun's clear beams have dissipated all obscurities from about it. A mighty change has been wrought. Where there appeared beauties and glories indescribable, there now appear prominent deformities. He sees every object distinctly, and neither in combination nor separately can he discover those striking lines of sublimity that before had been so pleasing. Nay, the scene is only a ragged, inharmonious assemblage, no one part possessing any power to please the eye or charm the mind. Does he then reproach *the sun*, which has merely revealed realities and shown the naked truth? Will he curse the light for dispelling the baseless vision? Would he rather hug the delusion and nurse the phantom than to know and see the *truth as it is*? To do so would be to confess himself a madman, or a lover of lies.

This case is applicable to morals. There are many practices among men, which, viewed by the glimmering light of this world, appear not only harmless, but even excellent. Such are the common actions of unregenerate men, proceeding naturally from the motives and principles predominant in the carnal mind. It is natural for men to do every thing that is forbidden in the commandments, and to neglect the things therein enjoined; not because the law has a tendency to drive them astray, or no power to restrain their devious wanderings, but because such is the proclivity of their depraved nature. The law, being fashioned and proclaimed to suit this nature, only prohibits the evil and enjoins the good. But who has been found *naturally* to renounce his deeds as evil, to confess their deformity and vileness? Not one. When, therefore—while men are living in their darling enjoyments, glorying in the pleasures of sin—the commandment is announced, showing them the blackness of their deeds, the corruption of their hearts and the fatal tendency of their perverse lives, and thundering in their ears the startling declaration, “Cursed is every one that continueth not in all things which are written in the book of the law to do them;” shall they blaspheme against God, and condemn his law, simply because it testifies against their sins? Unfortunately, too many do this very thing, but they only add

folly to their crimes. For that law is not the cause of their condemnation. It would remain as harmless as a sword in the scabbard, had they never sinned. These sins have wrought their ruin. "For by the law is the *knowledge* of sin; for I had not known sin but by the law." "The law is holy, and the commandment holy, and just and good." "Was then"—we may ask in the language of the text—"that which is good made death unto me? God forbid, But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful."

My design is to unfold and enforce the doctrine contained in this last phrase, and show, by the light of reason, nature, and Holy Scripture, that SIN IS EXCEEDING SINFUL.

Before proceeding we must understand the import of the term *sin*. What is it? To the Bible we must look for light on this point. And here the light is abundant. This word is defined in two different places in the New Testament, in one by Jesus himself, in the other by "that disciple whom Jesus loved." Christ, having promised his disciples "another Comforter," the Holy Ghost, the Spirit of truth, adds these emphatic words: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment; of sin, because they believe not on me." The plain meaning here is that *infidelity, unbelief in Christ is sin*. No conflicting definition can be drawn from it. Again, in the first Epistle of John, iii. 4, we have these words: "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." Though this passage and the one before quoted give different definitions of the same thing, yet there is no conflict between them. Jesus knew the human heart, was perfectly acquainted with "what was in man," and spoke of the secret springs of actions, and gave us a definition of sin in its *cause* and *fountain*, namely, *unbelief in the heart*. This is the essence, the elementary nature of every sin, from Adam's to ours. St. John spoke only of the *external developments* of the inward principle, naming the effect instead of the cause, the outward act instead of the inward disposition. Sin, therefore, is both unbelief and

transgression, theoretical and practical infidelity. In it the *whole man* is involved, all his powers are implicated, and all he says or thinks, desires or does, is biased and colored by it. It rules him as a giant rules an infant, it turns him as gravity turns the stream downward; his nature is perverted, the whole tendency of his life is away from God and holiness, nor can he, in so hopeless a state, make one single step towards the accomplishment of the best end of his being. Surely, then, the cause which operates so ruinous an issue, must be, beyond description, bad, evil, wrong. Viewed in any light you please, as *unbelief*, as *transgression*, or as these two in *combination*, sin is "exceeding sinful."

I. Let us examine the first meaning, that is, *unbelief*. That this is exceeding sinful, may be shown from three considerations.

1. It is cherished against *sufficient light* and *ample evidence*.

Whoever, in a country where the gospel is preached, does not believe on Jesus Christ, is wholly without excuse. "The light shineth," and he may see it if he will. And because he will not, he is condemned: for "this is the condemnation, that light is come into the world, and men love darkness rather than light." Were they as willing to see the truth, to rejoice in the light, and to walk in it as they are to abide in darkness, they would eagerly embrace the gospel, and "confess that Jesus is the Christ."

The evidence is ample. None is more so on any scheme, science, theory or proposition that can be presented to a rational mind. I can see no need of a great parade of *a priori* argumentation in favor of the gospel scheme, nor of an array of logic to prove the authenticity of the holy Scriptures, and the adaptedness of their doctrines to the case of sinful man. When such defences of the truth are needed, they are at hand. To accomplish the end just now before us, I care not to go farther than the Book itself. This book lays claims to divine origin and divine authority. To substantiate these claims, the proof is overwhelming. Two items of it may be profitably considered. First. He who carefully reads the sacred Scriptures, and



faithfully compares their contents with the best efforts of the unaided human intellect—and he may make his selection out of all the depositories of recorded wisdom both ancient and modern—cannot fail to be struck with the contrast, the marked, convincing contrast. Eloquence of truth, poetry of thought, purity of conception, and might of sublimity, are all crowded thickly together on every page. And yet when we search for pomp of style, for attempt at mere effect, for set effort or studied expression to excite, or move or charm us, our search is in vain. Simplicity, perspicuity, chastity pervade, enliven, and exalt every page. And then the words are burdened with such wonders of grace, and such displays of love, as cannot be conceived in the human mind. Those words search the heart, enter its hidden recesses and wake up the soul to a sense of its condition and to a realization of the truth, so that every man who steadfastly gazes upon the divine page is pervaded by amazement and dread to see his own image so truthfully reflected from it. When Christ talked with the woman of Samaria at Jacob's well, and evinced a perfect knowledge of her most private history, she went into the city and said to the inhabitants, "Come, see a man who told me all things that ever I did; *is not this the Christ?*" What a logical inference is here, what a quick, clear act of reasoning from facts to the truths they teach! Come, then, and do likewise, ye who cavil in unbelief; come, read a Book that will tell you, not only all you ever did, but all you ever thought, desired, hoped or feared; that will reveal yourself to you more distinctly and intimately than you have ever known before; is not this the Book of God? Did not he who formed and fashioned all your powers, and who knows the secret springs of your actions, dictate these wonderful pages? He who "needed not that any should testify of man," because "he knew what was in man," did not he inspire these words of naked truth? Of this mode of argument the least that can be said is, that it challenges the most sober reflections of every candid thinker. Again; the second thought alluded to is this: The doctrine of Christ carries its own test. It demands trial, it courts experiment. For, said Jesus, "If

any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." No man, then, is excusable for his unbelief until he has faithfully tried this test, obeyed all the commands of Christ, complied with all the requisitions of the gospel, and found them, by actual experiment, unworthy his confidence and affections. It is a sad fact that the practice of unbelievers is contrary to this course. They judge without reasoning, and condemn without examining. They are the children of those to whom Christ said, "Ye will not come unto me that ye might have life." Surely then, if those who had "Moses and the prophets" were condemned without further overture when they did not "hear them," those who "trample under foot the Son of God, and count his blood an unholy thing," will be thought worthy of an unspeakably sorer punishment.

2. It is committed against a *system of mercy—an offer of pardon to a criminal.*

Taking a rational view of man's condition and God's plan of mercy, as they stand related in the present dispensation, a fair conclusion would be that this plan would be hailed by man with raptures of delight. Is not its rejection an anomaly in his intellectual character? Does he act on the same principle, or on any akin to it, in any other conceivable case? There may be now and then a case of evil returned for good, of kindness requited with injury; but men generally execrate the wretch who thus perverts all the claims of reciprocity, and expel him with scorn from the ranks of the worthy. Should we go to the cell of the criminal, lift him from the filth of his dungeon, unloose the fetters from his feet, break the manacles off his hands, throw open the doors, and bid him go free, would we expect him to turn upon us with bloody rage and blows?

A lunatic or a demoniac might do so, a man in his right senses never could. And yet the sinner treats his Savior thus. The gospel was ushered into the world by the angelic exclamation, "Good will to men;" and this has been the burden of its voice to this day. Christ came "to seek and to save that which was lost," "to call sinners to repentance," "to preach

deliverance to the captives." This was his mission, and this is yet the mission of all his true ministers. Therefore, to reject so much mercy, to despise so much compassion, to trifle with so much grace, is the highest grade of sin, the blackest dye of wickedness.

3. But the enormity of the crime is greatly heightened when we consider the *glorious holiness* and *wonderful love* that combine to save our souls.

If the offer of salvation were, from its origin, nothing more than a legal act, a transaction in equity, arranging conditions on which man might, with more certainty, receive his just dues; the case would then be materially altered. Then might he use stout words against the Almighty, and parley with the messenger of salvation, with more appearance of propriety. But there are no such features in the whole theory of the gospel. It comes free, unmerited, unclaimed, unsolicited. It was conceived in God's fathomless wisdom, approved by his ineffable holiness, and carried out by his omnipotent love. In all this stupendous preparation and triumphant accomplishment of the scheme of redemption, man had no part nor lot. Even now the system is not entrusted to his keeping, nor dependent on his agency for its continuance. All he has to do with it is, to hear its truth, embrace its doctrines, practice its precepts, and be saved by its power. Under all these circumstances, if he reject the gospel, is not that act sinful, exceeding sinful? The man who, in all respects, is upright and honest before his fellow-men, is yet in the sight of God, as long as he refuses to embrace Christ, a grievous sinner. He shuts his eyes against the most glorious exhibitions of benevolence, he hardens his heart against the melting tenderness of love. Rationally, justly, did the apostle speak, when he said, "If any man *love not* the Lord Jesus Christ, let him be accursed."

In view now of the three points presented, we may safely conclude that sin is exceeding sinful. The *reason* God has given us to judge of his revealed word, the *gratitude* we find within us for special benefactions, and our inherent *sympathy* for what is gloriously holy and intense in love, all conspire to



force us to this conclusion. Simply the want of faith in Christ, without any overt act, is all that is necessary to make a man a sinner; and this, when considered in its true aspect under the gospel dispensation, will appear to every candid mind as sufficient to demand the most decided punishment.

II. Let us now examine the second meaning of the word *sin*, namely, "the transgression of the law."

The word transgress means *to go over or across* any thing. The law of God is the rule of duty and the boundary line of action, prescribed by him to man. To sin then, in this view, is to deviate from this rule, or to pass beyond this line of limitation,—to transgress the law of God, either in its injunctions or its prohibitions. Such a course of conduct, nay, one single action of this nature, involves the idea of open contempt for God's authority. It sets at nought his claims to sovereignty, and defies the majesty of his government. Therefore, "sin by the commandment becomes exceeding sinful."

Now, all that can be affirmed of the *motive*, may also be affirmed of the *action* that proceeds from it; for no reason can be shown why the moral character of the thing done, should in any degree differ from the intention with which it is performed. If the tree is corrupt, the fruit will be corrupt also. A bitter fountain cannot send forth sweet water. This is the declaration of experience and of Scripture. If, then, unbelief is the source of every outward sin, and that unbelief is as sinful as we have endeavored to show, it follows that "every transgression and disobedience" of God's law must be "exceeding sinful."

But to come to specialities, an analysis of the quality and circumstances of sin, thus defined, will set forth this point in a clear and convincing light.

1. It is committed against a *reasonable law*, a *just and equitable rule*.

God is perfect—he cannot err. That which emanates from him, must be, like its original, perfect. Specially would this be the case in so grand and extended a field of manifestations as the organization of a *moral government* for an intelligent

creature. He who knew from eternity all relations and necessities, could have no need to experiment, and learn by trying various forms, what one would be best adapted to the demands of the case. His law therefore is "holy, and the commandment is holy, and just and good." But should we admit, for a moment, the possibility of his erring, it would still be contrary to reason to suppose that he had created man for the purpose alleged in the Bible—"his own glory"—and placed him under a government so organized as constantly to conflict with man's rational nature. It cannot be. He himself appeals to our reason to establish the claims of his law upon us, or in more appropriate terms, to force from us an acknowledgment of those claims. Hence the sinner is styled in the Scriptures "a fool"—that is, one who does not heed the voice of his reason, nor permit it to decide his choice. The simple fact that God is what he is, and that he governs as he does, and has commanded what he has, is enough to bring man under binding obligation to render to him homage and obedience. The whole human race, "his offspring," his creatures, his subjects *ought* ever more to express their pious devotion in ceaseless songs of praise.

"Come, sound his praise abroad,  
And hymns of glory sing;  
Jehovah is the MIGHTY GOD,  
THE UNIVERSAL KING!"

Whoever does not unite in this expression of adoration, but violates the just and reasonable law of God, sins exceedingly against his Creator.

I am not afraid to place this point on still broader grounds. Had God seen proper, in his infinite wisdom, to organize his government on other principles, and to require of man more or different service; such are our relations to him and his to us, that this government—whatever might be its nature—would still be reasonable in his claims upon us, to violate which would be to sin exceedingly. His *right* can never be disputed by his *creature*. We are in his hands as clay in the hands of

the potter; shall we, then, dare to say, "why hast thou made me thus?" It is the most offensive presumption to cherish such a thought, much more to utter such a word. But now God has condescended, as if to forestall such an impiety, to reveal to us all our relations to him, and to show us the demands of our nature—all that is needful for us as creatures and probationers, as rational beings and moral agents; and on examining this revelation with all the care and concern natural to be felt in such a momentous inquiry, the universal award of all the good has been and yet is, that "the law of the Lord is perfect—the statutes of the Lord are right—the commandment of the Lord is pure." There is nothing wrong nor unreasonable in its claims, nothing harsh nor tyrannical in its administration. Therefore, to break his law is sin—a sin, of which the mildest that can be said is, that it is "exceeding sinful."

Specially will this truth appear when we view the subject in the affecting light in which the Holy Scriptures present it. Hear their solemn declaration: "His dominion endureth throughout all generations." "The Lord reigneth, let the earth rejoice; let the multitude of the isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." "Know ye that the Lord he is God: it is he that hath made us, and not we ourselves." "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power and hast reigned." Thus the extent of his authority, the reasonableness of his law, the blessedness of keeping it, the righteousness of his government, his right to rule over us, are found throughout the Bible—and all these things are considered and declared to be reasons why we *ought* to praise him and to serve him. If such, then, be the nature of the law, and the extent and bindingness of our obligations, of how enormous a sin is he guilty who rebels against the one, and fails to comply with the other.

2. It is committed against the *personal interest of the sinner, and that of mankind.*



God's design in creating man was his own glory. "For his glory we are, and were created." But, in necessary connection with this design, the divine government is so arranged that to live in conformity to its regulations and requirements is the only way to secure happiness. This principle extends to all, even the minutest laws of our being. No man, therefore, can put aside any rule prescribed or any law proclaimed, and not realize, sooner or later, the infliction of its penalty. To suppose that he can, and to act on such a presumption, is as rash and fatal as it would be to leap from a precipice expecting to avoid injury.

Why should the *sinner* dream of promoting his interest and securing the best end of his being, by a course of sin? He who forms his plans of living according to this principle, enters upon a fearful enterprise. It is at war with the very elements of all things around him. God cannot be pleased with him;—he derives, then, no pleasure from a knowledge of so high a state as "peace with God." He feels that "God is angry with the wicked every day." Should he meditate flight from the presence of his Maker, and thinks to hush the voice of condemnation in the whirl of earthly pursuits, his efforts here are vain; for his faculties are all out of harmony with nature. This system of things is intended, as before said, to promote the glory of God, and the sinner is conscious that his moral powers cannot chime in with the universal symphony. In regard, then, to the external universe his whole life is one of violence and strife—a ceaseless struggle to attain an end by the use of means and appliances which are not adapted, on any rational principle, to such an accomplishment. His own constitution invariably contradicts his theory. All the odds are against him in the desperate conflict. He cannot reasonably anticipate any less an issue than defeat, disgrace and everlasting shame.

Place the case in another attitude: suppose that there is such force of character or energy of will in man, that he can, in spite of all adverse things without, triumph over every external obstacle, and by main strength push his way to peace

and harmony with them. What would he gain by such a state? Nothing, and worse than nothing. The very force of character by which outward difficulties were broken down, would forever preclude the hope of victory over those within. The heart is "the seat and centre" of happiness. He who has it not there, strives in vain to find it elsewhere. He has no power to create it for himself, no more than he has, by a simple act of the will, to raise his body into the air. There is no self-renewing element in his nature—no means by which he can act reflexively upon himself. "Can the Ethiopian change his skin, or the leopard his spots?" No more can man remodel or modify his own constitution. That his nature, *as it is*, is incapable of happiness, needs not be proved by argument. The truth is written too legibly on every human heart to require proof. This nature, then, must be renewed, changed, transformed, before "our being's end and aim" can be attained. Now, the question—the only one that ought to occupy the thoughts of sober-minded men—is, how can this change be wrought? "Who shall deliver me from the body of this death?" It can be done by Almighty power alone, the interposition of which, according to the holy Oracles, is barred by sin. If this be the fact, does not he who commits sin do violence to his own interest? Is he not fighting against the only means that gracious Heaven has provided to remedy the evils that beset him? Every struggle he makes to promote his well-being, by means of his own invention or discovery, plunges him deeper and deeper into wretchedness. Therefore, to live in sin, in view both of God's law and man's natural condition, is stupid lunacy, reckless madness, daring impiety. It bars the sinner from every outward source of joy, and dries up all the inward springs of pleasure.

If such be the truth in the case of the *individual*, how much more strongly true must it be with regard to the *whole race*. "All our woes," domestic, social, and political, owe their origin to sin. Its prevalence in the world has thrown into confusion the whole social compact. The necessity for penal laws, courts of justice, houses of correction, and dungeons of confine-

ment, had never been known but for sin; and their very walls are unintended monuments of the melancholy truth, that the chief care of human governments is to avoid immediate destruction and ruin by it. Men's dependence on society, and their unavoidable connection with it, make every sin affect the whole mass. When the whole mass are sinners, what must be the result? The sins of the people—of collective man—become enormous, and cry to God for vengeance. Need we wonder that he sent his flood of wrath and swept the antediluvians from the earth—that he turned the cities of Sodom and Gomorrah into ashes, and condemned them with an overthrow—or that his word is pledged to burn up the earth in the day of his fiery indignation? Should we not rather wonder that his anger is stayed, and the day of our doom postponed? Oh! the exceeding sinfulness of sin. It beggars language, it laughs at fancy. *Here* all we can know of it is, that it is *exceeding*—that no term comprehensible to the human intellect can express the idea; and *hereafter*, the poor sinner who goes into eternity “with all his sins upon him,” shall know it only by feeling the fiercer rigors of eternal fire, and by paying the infinite penalty of his crimes in “the lake that burneth” forever, and forever, and forever. With these manifest consequences before us, who doubts the exceeding sinfulness of sin?

3. It is committed *against God the Sovereign, by man the Subject.*

The bare mention of this relation existing between God and man, is sufficient to display the extent of our obligation, and the wickedness of the act that violates it. Let this point be once settled, that “the Lord reigneth,” and another is settled with it, that man ought to be his willing and faithful subject. To be any thing less, to act in any other manner, is sin—sin of the deepest criminality.

I do not suppose an argument necessary to show the perverseness of *insubordination* in human governments. The principle in the abstract is hateful to our upright mind. We are so constituted as to abhor it, on account both of its intrinsic demerit and its necessary tendency. We never stop to reason.



on these points, but when a case comes under our observation intuitively pronounce against it the bitterest condemnation. The wretch who can live under a wise and wholesome government, and yet make it the business of his life to shun his duty and avoid compliance with its requisitions, is only mentioned by his fellow-men to be abhorred and execrated. He assumes a prerogative and acts on a principle which, if pursued by all, would lead to the destruction of that very organization whose control of others he makes the occasion of his own outrages. What right has he to arrogate this course to himself, while he would have others to pursue a different one, such as will secure to all the blessings of protection and security? Now, if such a character be so execrable in mere human governments, what must be its moral aspect in the divine? Baser, in proportion, as the divine is better than the human. Take one example: the law of God proclaims, "Thou shalt not covet." The man who is "greedy of filthy lucre," who strives by all means to get the possessions of others into his own hands, would fain have all men generous and honest but himself. For if all were like him in heart and life, he would have so much the less opportunity to practice his oppressive and over-reaching measures. A fouler heart, a more perverted disposition, a worse moral nature, cannot be found outside of perdition. Who that views the subject in this light, remembering our relations to God, our ruler and governor, does not shudder at the exceeding sinfulness of sin.

There is a modification of this idea, still stronger and more impressive. If the man who lives under a law, yet pursues a course whose constant tendency is to destroy it, is execrable; much more so is he who openly *opposes* the administration of law, who "despises government, and is not afraid to speak evil of dignities." The language of all such is, "Let us break their bands asunder, and cast away their cords from us;" and again, "What is the Almighty that we should serve him, and what profit should we have if we pray unto him?" What is this but treason—high, reckless, daring treason? Human governments hasten the death of men thus affected toward

them; and shall not God vindicate the inviolable majesty of his throne? He is "a jealous God—who will in no wise acquit the guilty." The dignity of his law must be maintained; and for the punishment of so impious an offence no retribution is adequate, less than banishment "from the presence of the Lord and from the glory of his power."

Again, look at the contrast—God, the fountain of all excellence, the source of every valuable enjoyment, possessing the glorious attributes of justice, power, benevolence, knowledge, wisdom, holiness, majesty, might and dominion, all more intensely perfect than our highest thoughts can conceive; and man, frail, mortal, weak, ignorant, blind, sinful, polluted, slavish in sensuality, wholly dependent for life itself, much more for its comforts: for such a *creature* and *subject* to rebel against the authority and refuse the control of such a *Creator* and *Ruler*, is presumption, impiety, outrage, insult, and every other fiendish trait that could be mentioned. A worm of earth, a creature of a moment, lifts himself up to contend against the eternal God! The idea is revolting to any mind but a demon's—the folly of the deed is too dispicable for contempt. And how does he, "who cannot look upon sin, nor behold iniquity," "who chargeth his angels with folly, and the heavens are not clean in his sight," regard such a traitorous wretch! O Lord God, "holy and true," "King of Kings and Lord of Lords," how wonderful thy goodness, how amazing thy forbearance! Were it not for his mercy, perpetuated through the mediation of Christ, the sinner could not have one moment's space. God, out of Christ a consuming fire, would send forth the messengers of his vengeance, to "reward plentifully the evil doer."

III. Now consider the two definitions of sin previously given, as combined, understanding the term in its common acceptation, including all the motives and actions of every sinner. The proposition which I have been arguing will then appear with manifest force and irresistible power. *Sin*, viewed as a principle in the heart and a practice in the life, is *exceeding sinful*. The whole economy of providence and grace manifests

this truth to every eye that will look and see; and the words of Scripture are so decisive that no man can set aside their meaning or escape their import.

Take a glance at some of the leading incidents in the administration of this world's affairs. When the first man sinned, the whole face of creation was changed. The earth was cursed with barrenness, the beast of the field degenerated, and man was driven out of paradise. He took with him his inseparable doom, to "eat bread by the sweat of his face," till he should finish his days of toil and die.

In the course of a few ages so great was the wickedness of man that "God repented that he had made him to dwell upon the earth." So universal was sin, and so crying the wickedness of the people, that the Lord sent his flood of waters, and, saving Noah and his family—the only exceptions to the general depravity of morals—swept every vestige of the race from the earth.

The curse of Sodom, the doom of the other cities of the plain, the overthrow of Nineveh and Babylon, the blighting and desolation of Jerusalem and Judea, the monumental preservation of the hated Jew in every nation under heaven; the scourges of war, famine, pestilence and plague, that have frequently in modern times deluged all nations with blood and tears—all these speak, from age to age, one and the same language, that sin is exceeding sinful, and that God will punish it even on earth.

The terms of Scripture are explicit: "He hateth all the workers of iniquity." "The ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." "The wicked is driven away in his wickedness." "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of his Son." These passages, quoted at random from various portions of the Bible, are all harmonious and collateral, expressing more forcibly than our minds can possibly comprehend, how intensely displeasing sin is to God.



The retribution proposed by the Almighty, and which he is pledged to mete out to the wicked, is an awful declaration of the demerit and sinfulness of sin. "The wicked shall be turned into hell, and all the nations that forget God." "These shall go away into everlasting punishment." "The smoke of their torment ascendeth up forever and ever." "Their worm dieth not, and the fire is not quenched." "They were cast into the lake of fire." "In hell he lifted up his eyes, being in torment . . . and said, I am tormented in this flame." Surely but one reason can lie at the foundation of the necessity of this dreadful punishment. That cannot be God's vindictiveness, his pleasure in the sufferings of his creatures, for "he willeth not the death of any;" it must be that nothing less would be a *just reward*, the due portion of the wicked. What, then, must be the demerit of sin, if all these ineffable and eternal horrors are no more than what it positively demands!

The provision made to redeem the sinner, to atone for sin, is eloquent in its teachings on this subject. Why did the Son of God lay aside his glory, assume our nature, and suffer and die? Why did he take our frailties, feel our sorrows, endure reproach, poverty, shame, and finally submit to the tortures of the cross? It was because of our sins. "The Lord laid upon him the iniquities of us all." "He suffered the just for the unjust." He endured all the bitterness of God's wrath, that he might "take away the sin of the world." And was all that suffering needed? Let the Bible answer: "Thus it behooved Christ to suffer." No less would have sufficed. He stooped none too low, endured not a pang too much, tasted not a drop of gall too bitter, died none too violently—all this was *necessary to redeem sinners*. Behold, ye despisers, ye fools who make a mock at sin; gaze upon this tragedy without a parallel, this scene without even a contrast,—look at the agonizing, the dying Jesus—and tell me honestly what you now think of the *moral character* of your crimes. Your sins are swift witnesses against you. They will close the doors of Heaven against you. There is only one refuge—one remedy. Jesus

offers grace and pardon even to the vilest. "Repent, therefore, and believe the gospel."

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### HYMN.

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Lord, we are vile, conceived in sin,  
And born unholy and unclean;  
Sprung from the man whose guilty fall  
Corrupts his race and taints us all.

Soon as we draw our infant breath,  
The seeds of sin grow up for death;  
Thy law demands a perfect heart,  
But we're defiled in every part.

Great God, create my heart anew,  
And form my spirit pure and true;  
O make me wise betimes to see  
My danger and my remedy!

Behold, I fall before thy face;  
My only refuge is thy grace:  
No outward forms can make me clean:  
The leprosy lies deep within.

No bleeding bird, nor bleeding beast,  
Nor hyssop branch, nor sprinkling priest,  
Nor running brook, nor flood, nor sea,  
Can wash the dismal stain away.

Jesus, my God, thy blood alone,  
Hath power sufficient to atone;  
Thy blood can make me white as snow;  
No Jewish types could cleanse me so.

While guilt disturbs and breaks my peace,  
Nor flesh nor soul hath rest or ease;  
Lord, let me hear thy pard'ning voice,  
And make my broken heart rejoice.

## EDITORIAL MISCELLANY.

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### OUR LOCAL PREACHERS.

Can our journal be strictly called the Southern Methodist Pulpit with no contributions from the large class of ministers in our Church called Local Preachers? We think not. They are preachers of the gospel of Jesus. There is a large amount of learning, zeal, and industry in this class. They do much of the preaching to which our people listen. Their influence for good or evil is prodigious. Some of them are highly honored in the sections of the country where they have their residence, and some are called by their business or led by their desire to be useful, over large portions of the land. Many of them pursue their studies with as much system and as much success as itinerant ministers, and wield practised and powerful pens.

We propose to throw open to these brethren the field of usefulness presented in the pages of the Southern Methodist Pulpit. We hope to be able to commence giving sermons from the Local Preachers in the next January number of the Pulpit. We shall begin to make our arrangements at once, and our purpose is to carry the series through the whole round of Conferences. If we can secure the prompt and hearty co-operation of our local brethren, we shall be able to give two sermons in each number, one by an itinerant, and one by a local preacher.

We give notice thus early that our brethren of the press may make this matter known. We shall desire to ascertain before Christmas how many of the next volume to print, as we are determined not to have a large number over and above the actual size of our subscription list. Every local preacher in



our Church ought to send us his name early in December at the latest. The next volume will be sent free to every preacher, of our own or of any other denomination, who will send us *four* subscribers and the cash for their subscription in advance. This is a slight reduction in our terms; but we are willing to make it in order to promote the circulation of our work, which, we are sure, will be rendered more interesting and more profitable by the contributions which we expect to have from our local brethren. Our edition of the current volume is not yet exhausted. We should be pleased to have fresh orders from our brethren for *this* volume. Their names would then be upon our mail-books and the next volume would be sent to them unless ordered to be stopped.

We shall be greatly obliged to our "exchanges" if they will copy this article and call the attention of our Local Preachers to our plans. It may be well enough to remind them that the office of publication now is *Greensboro', N. C.* and that the terms are \$1.50 unless paid in advance, and then \$1 will be received.

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POSTAGE STAMPS. The existing arrangement in regard to postage stamps can afford a great relief to those who have small sums which they desire to remit to publishers. It will also be a great saving in the particular of discount. We take a Kentucky or Tennessee dollar at our office without complaint, being glad to receive anything; but we can make no use of that money until we find some friend going north, to whom we can confide the whole amount to be sold at a discount. We lose by this operation manifestly. All this can in future be avoided, if our subscribers will simply enclose us *34 stamps*, which will always put \$1 to their credit. It is true that *34 stamps* are worth one dollar and two cents, but we will suppose that our subscribers would rather pay us the surplus for what trouble we might have in disposing of the stamps, rather than make us lose one cent or every dollar. Let it therefore be remembered that the price of the Pulpit is *thirty-four post stamps* if paid in advance, or *fifty stamps if not in advance*.

A SERMON FROM THE REV. CHARLES TAYLOR. We acknowledge the receipt of a manuscript Sermon from the Celestial Empire, written by our missionary, Rev. Dr. Taylor. We shall probably reserve that discourse for our next volume, as we have a supply for this. The delay will enable us perhaps to secure the engraving of the Portrait of Dr. Taylor, which, we are sure, will be very agreeable to all our readers. We intend to make the next volume attractive. We calculate upon a series of very interesting discourses, and we are determined, if possible, to have the portraits of *all our Bishops* handsomely engraved as our ornament to the work. Will our brethren help us in these efforts? If so, let each subscriber secure a new subscriber before Christmas, and let each pay up. If we could lay our hands on the large amount due us, we should feel more comfortable while devising liberal things.

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OUR CLERICAL SUBSCRIBERS. To our brethren in the ministry we have a few things to say. And first of all we thank them for their subscription, for the circulation which they have secured to the Pulpit, and for their contributions of Sermons. We must also express the regret that we are not able to send the Pulpit free to every minister who desires it. This would give us sincere pleasure. But every brother must see at once that with a private enterprise having as small a circulation as ours this is impracticable. The official papers can do this, because they are fully established and are sustained by the church, so that it is no personal loss to the Editor if the subscriptions paid do not equal the expenditures. With us it is different. Every mistake draws upon our pocket. Every subscriber who takes the Pulpit half a year and then discontinues or moves off without paying draws upon the income of the office, and this is a personal damage to us. It will appear at once that it requires a much larger list than one which would seem to meet all the calculated expenses of the year, in order to keep the affair from sinking.

The ministers of our Church have taken an interest in the

publication. It has undoubtedly done much for Southern Methodism. But what labor it has cost its Editor amid other cares and duties! Now, he is willing to expend toil and time upon it, but he cannot see that, in his circumstances, he is bound to keep it up after it ceases to pay its real expenses. The present list would sustain the work, if all the subscribers paid promptly. But how discouraging it is to find very much due and have hardly the hope of collecting more than half!

Much as our dear brethren in the ministry have done for us, we are obliged to confess that a large part of our losses come from ministerial subscribers. A brother subscribes, has his appointment changed, does not notify the office, two volumes go to him, or perhaps one volume and part of another, and we receive tardy notice from the post-master that he has left that part of the country. If we succeed in finding his post-office, he has lost several numbers and is not willing to pay unless we supply him, and thus we lose two volumes. In view of this and of the fact that this is the season of Conferences, we respectfully *request our brethren in the ministry, immediately upon ascertaining their new address, to notify us from what post-office to what post-office the Pulpit is to be changed. This will greatly oblige us.*

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ARREARAGES. Sometime ago an examination of our mail-book showed upwards of \$2000 due us for the Pulpit, accumulated during the last two years, in sums not exceeding \$3. Dear brethren, how are we to sustain this enterprise without more promptness on the part of our subscribers? We cannot afford to lose that amount. We shall commence in a short time to send bills to our subscribers, as they must certainly have forgotten their indebtedness. But before that time let every person who takes the Pulpit and is not *absolutely sure* that he has paid for the third and the current volume, remit at least \$1. It will be placed to his credit, and if he should have paid for the past, it will be paying for the next volume and be a great assistance to the Editor in carrying out his plans.



**BOUND VOLUMES.** As we had a number of copies of the second volume remaining after our subscribers were supplied, we have had them bound and they are now ready for sale. They are neatly bound in muslin and lettered. The retail price is \$1.25. They may be ordered from Dr. Early, Richmond, Va., Dr. Stevenson, Louisville, Ky., John Ball, New Orleans, or M. W. Dodd, Brick Church Chapel, New York, as may best suit the convenience of purchasers. As the number is limited, those who wish to have copies for their libraries, should send in their orders early.

This volume contains sermons from the pens of the following distinguished ministers;—Bishop Soule, on *Infant Baptism*,—Dr. Lee, on *God's Care for Orphans*,—Rev. Peter Doub, on *The Unity of the Church*,—Dr. Wadsworth, on *A Message from God*,—Rev. C. Richardson, on *An Apostolic Ministry*,—Rev. J. A. Clement, on *Repentance*,—Rev. W. W. Redman, on *Ministerial Support*,—Rev. Dr. Winans, on *The Right and Wrong Use of Riches*,—Dr. Summers, on *Retribution for the Sins of Youth*,—Rev. C. D. Smith, on *The Believer's Encouragement*,—and the Rev. Hartwell J. Perry, on the *Plenary Inspiration of the Christian Scriptures*. It will be perceived at once that this is a very valuable volume. The Editor has been applied to so frequently to have the Pulpit bound that he expects the few hundred on hand will be taken immediately. As orders will have precedence according to their date, let those who do not wish to be disappointed, write promptly to the several depositories.

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THAT NONE OF OUR SUBSCRIBERS BE TAKEN BY SURPRISE, we desire to announce thus early that all who are in arrears for two years' subscription will be *cut off* from our list at the close of this year, and as many to whom we send bills may have removed to other places, we may, perhaps, publish a list of the postoffices and subscribers who are in arrears, so that each may ascertain for himself how his account stands. How much better to pay in advance! We cannot maintain the cash

system as our friends who desire to continue their subscriptions are thus lost to us,—and this credit system is most annoying. How true is it, as a brother from the West writes, when giving the statement of an official in Christ's Church declining to take his paper from the office and neglecting to give information until the paper was sold for the postage by an equally negligent Postmaster, "Many men who are honest in the payment of all other debts have no honesty toward publishers of newspapers."

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THE ST. LOUIS CONFERENCE lately held a protracted session of more than two weeks. Bishop Soule presided through the whole session, notwithstanding the hot weather and the fact that two sessions a day were held part of the time. It will be gratifying to the whole church to know that his health had improved when he reached home. The statistics of the Conference show 11,866 whites, 1075 colored, 237 Indians, 124 Local Preachers, showing an increase of 200 whites, 97 colored, 13 Indians, 38 Local Preachers, whole increase 348. The session was held at Boonville. The missionary collection at the Anniversary amounted to \$500. We have not learned where the next session is to be held.

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WOFFORD COLLEGE.—We transfer to our pages from the Southern Christian Advocate the following account of the laying of the Corner Stone of this important Institution.

On the fourth of July, the largest collection of persons ever gathered at Spartanburg, S. C., were in attendance to witness the imposing ceremonies connected with the laying of the corner stone of Wofford College. The day was fine, the arrangements judicious, order good, and every thing went off admirably. The Masonic fraternity, who had been requested to officiate on the occasion, turned out in force, and were well sustained by a large gathering of the Sons of Temperance, and Odd Fellows, not omitting to mention a couple of bands of music. Representatives from nearly all the upper Districts

of the State were present, and clergymen of several denominations honoured the occasion with their presence. A procession was formed at the Court House, and extended nearly a mile in length. Proceeding up Church street it turned to the right, crossing the head of a ravine, and entered upon the College campus. On a beautiful elevation overlooking the whole town, and at the immediate site of the College building, a large platform was erected, which was occupied by the Board of Trustees, officers of the Masonic body, ministers, chaplain, and orator: a hollow square was left around the North-east corner of the foundation; on the left and in the rear were the ladies.

The ceremonies were begun with singing an appropriate ode, and prayer by the Chaplain, the Rev. Mr. Puckett. The President of the Board of Trustees then delivered an Address of fifty minutes in length; after which, Col. Thompson, Chairman of the Building Committee deposited in the corner stone—a fine block of granite presented by Major Dean—a leaden box containing a copy of the Bible, silver medals with suitable inscriptions, a copy of the will of the late Rev. Benjamin Wofford, the founder of the Institution, the latest issues of the Southern Christian Advocate and Spartan, a Police Report of the statistics of the town of Spartanburg, coins, etc., etc. The cap-stone was lowered; the corn, wine, and oil was duly presented and poured on the stone by the Grand Master, who, after striking the stone three times delivered up the tools to the architect. The usual public grand honors were then given, a Masonic collection was taken up, another ode sung, and the apostolic benediction delivered by the Rev. Dr. Curtis of Limestone Springs.

From the "Spartan" of the 10th July, we copy the following description of the College edifice:

A beautiful drawing of this magnificent structure, executed by Edward C. Jones, Esq., of Charleston, is now before us. We will not attempt a description: but, it will be proper to say, that the whole management and design, thus far, does honor to the gentlemen to whom have been committed the important and laborious trust, of carrying out the noble purpose of its generous founder. The College edifice will be 226 feet in length, and two full stories on a high basement. In the centre of the building is the Chapel, 48 by 80: the Museum, 30 by 37; the Library 30 by 37; two Society rooms 30 by 37: eleven Recitation rooms, 22 by 24 twelve Professor's rooms,



12 by 22. Chemical lecture room, 30 by 37; two study rooms 20 by 60; &c. From each wing of the chapel, will ascend two handsome towers, one hundred feet in height, from the summits of which, the observer will have a good panoramic view of the whole range of mountains dividing North and South Carolina. The College will be flanked at short distances, by five handsome houses for Professors, forming with the main building, nearly a half circle or crescent. The grounds contain forty acres, sloping gently in the direction of the village—thus throwing the whole site in full view. A bold and delicious spring bubbles up in the midst of a clump of large forest trees near by, casting a dense and cooling shade around this delightful spot. The ground is now broken—the first stone is laid for Wofford College with Masonic honor—prayers and music accompanied it to its everlasting bed. May the superstructure stand in all times to come as a memorial of the beneficence and love of its venerable Founder!

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“BIBLE EXPOSITOR.” The following article, from the *Sunday School Visitor*, alludes to an offer which we made some time ago, to send the Bible Expositor by mail to any Sunday School teacher or scholar who would secure us two subscribers to the Pulpit and forward the money. *The offer is still open.* Let parents incite their children to good works. It will have a beneficial influence upon the character of the child to let him feel that he *has done something*, and that that something is good. The book, too, will be a perpetual remembrancer, inciting him to do still more. The Expositor can be sent by mail. It is “full of pictures” and full of learning simplified. Will not each of our subscribers who has a child old enough to understand this matter explain it to him, and give us the pleasure of forwarding him a copy of the book? We desire to have children interested in our periodical. Dr. Summers says :

“A correspondent, signing himself *Juvenis*, sends us the following fact: “I know a little boy about 12 or 13 years old, the son of an itinerant minister, who, as soon as he saw the proposition in the 12th number of the *Visitor*, applied to his father to become a subscriber to *The Pulpit*. His father un-

hesitatingly did so; he then applied to his pastor, who became a subscriber also; and he then sent on his *two* subscribers to the Editor, and claimed the premium. He has thus secured for himself a book that will, no doubt, be of much advantage to him in studying his Sabbath School lessons, and has been the means of placing *The Pulpit* in the hands of two ministers." Just see what children can do when they make an effort.

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## ITEMS OF SOUTHERN INTELLIGENCE.

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The Holston Christian Advocate favors a called General Conference. The Rev. B. T. Crouch argues very forcibly against it in the Nashville Advocate. The Editor of the latter paper thinks that if a session were called the members of the last General Conference, would be members of the called Conference and is supported, he says, by the highest authority in the church. The Editor of the Holston Christian Advocate dissents from this view.

A great revival of religion has lately occurred in the Methodist Church at Columbus, Ga. Two hundred and fifty eight had made a profession of religion at the latest accounts and the work was progressing.

At the late commencement of Dickinson College the Honorary Degree of D.D. was conferred upon the Rev. Prest. Collins, of Emory and Henry. Emory and Henry conferred the same degree upon the Rev. S. Patton, Editor of the Holston Christian Advocate, La Grange College upon the Rev. J. B. McFerrin, of the Nashville and Louisville Advocate, and upon Prest. Rivers, of Centenary College, the Masonic College of Ky. upon the Rev. John H. Linn, of Louisville.

Our very estimable Missionary Secretary, Dr. Schon, has been sick, but was much better at the latest advices. The Missionary Report for the year exhibits, we understand, collections amounting to ————. We have not yet seen the report, but an "exchange" gives us the following statistics of our Missionary work:—Missions, 271; Missionaries, 244; churches, 206; church members, 56,110; Sabbath schools, 111; children under religious instruction, 18,631; with 8 manual labor schools, and 395 pupils.

Dr. Hughes, of Louisville, has contributed to the Nashville Advocate a very christian letter on the subject of the Re-Union of the two branches of the Methodist Episcopal Church in this country. He suggests the plan of a Convention composed of one minister and one layman from every Annual Conference, to adopt a platform conservative of the principles of Methodism and agreeable to both parties.

The Rev. Dr. Pierce has resigned the Presidency of Emory College, and the Rev. Dr. Means, now in Europe, has been selected as his successor.

The replies of Rev. Dr. Lovick Pierce to Mr. Shenane, on the subject of Universalism, have been published in Savannah in book form. We have not yet seen it.

The Rev. Wm. R. Gober, Presiding Elder of Vidalia District, La. Conference, Rev. Joseph S. Malone of the St. Louis Conference, and the Rev. John F. Blythe, have been designated as Missionaries to California. They were expected to leave New Orleans on the 28th of July, and some hopes were entertained that the Rev. B. T. Crouch, jr., of Ky., would be added to the number.

The Rev. Albert G. Kelly, the stationed preacher at Athens, Ala., departed this life in holy triumph on the 6th of June.

William C. Doub, Esq., has been elected Professor of Mathematics in Greensboro' Female College.

The Rev. Wesley Smith, of Miss., is preparing a tune book which is to be adapted to the Hymn book of the Southern Church and also to the new Spiritual Song Book recently published by our Agent. It is much needed and we hope will soon be furnished to the church.

Bishop Capers has published in the Richmond Christian Advocate a copy of the letter addressed to him by Hon. J. C. Calhoun, during the session of the General Conference in 1844, simply inviting him to call upon him on his return home. This letter having been made the foundation of a report that Mr. Calhoun was in correspondence with the leaders of the Southern Methodist Church, during the session of the General Conference alluded to, Bp. Capers has judiciously published it. It effectually refutes the calumniating intimation against the Southern Methodist Church that her existence is in any degree due to the agency of a politician



The Rev. Dr. Early, our Southern Book Agent, announces that he will soon be ready to fill orders for the Report of the trial of the case between the Methodist Church, South, and the Methodist Church, North. It is to contain all the pleadings and will be a medium octavo of 400 pages.

A correspondent in the Nashville Advocate says that they have had no Bishop at the Arkansas Conference for three years!


Greensboro' Female College commenced a new scholastic year on the last Thursday in July, with more students in attendance than at any previous Fall session.

The Texas Wesleyan Banner has appeared in a new and improved dress and its excellent and able editor still continues to conduct it with ability. It is a credit to our general church.

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## L I T E R A R Y   N O T I C E S .

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 Books to be reviewed may be left with C. H. Pierce, 5 Cornhill, Boston; M. W. Dodd, Brick Church Chapel, New York; or, John Ball, 49 N. Fourth St. Philadelphia. Pamphlets must come free of postage.

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“SONGS OF ZION: A SUPPLEMENT TO THE HYMN-BOOK OF THE METHODIST EPISCOPAL CHURCH, SOUTH, EDITED BY THOS. O. SUMMERS: RICHMOND, VA., PUBLISHED BY JOHN EARLY.” This is a book which has been needed by our Church. From the great mass of spiritual songs, many of which are disgusting for their want of reverence and of common sense, being wretched doggerel without rhyme, reason, or grammar, Dr. Summers has selected such as may be appropriately used in social and at campmeetings. For congregational use we love the high and solemn hymns suited to organ-music, but many of these chorus hymns are very thrilling, and some in which the sentiment is rather tame and the expression unpoetical is redeemed by the stirring tunes which accompany them.

The most exciting music to which we have ever listened, with a single exception, has been in a congregation of colored people, where all united in singing hymns like many of those in this collection. Our church is deficient in music. Two or three men and women in a corner, or a dozen ill-trained, screaming, cracking voices in the gallery, do very little to forward divine worship. Give us the organ with its sonorous tones of solemn sound and a full and regularly trained choir where all the parts are admirably sustained, or else give us the hearty burst of congregational song in some of these choruses, "rhapsodies," "shouts," whatever they may be called. We simply add that Dr. Summers has exhibited much taste in his selection and we expect this book to have a wide circulation.

"THE PORTRAITURE AND PENCILINGS OF MRS. L. A. L. CROSS," is the title of a well printed duodecimo volume published by A. H. Ford, of Nashville, Tenn. It is a graceful, delicate, and deeply interesting monument erected to the memory of departed loveliness and genius by the skilful hand of a devoted husband. We have rarely seen a work of the kind so properly executed. The sketches, poems, and fragments of Mrs. Cross' writing are filled with evidences of an uncommonly fine and poetic mind. We can scarcely imagine a more appropriate present to a lady than this beautiful volume. Having been read with great interest in our own family, our copy has already gone to give pleasure to our neighbors.

Mrs. Sigourney will accept this acknowledgment of the copy of her "LETTERS TO MY PUPILS, with Narrative and Biographical Sketches," from the press of the Carters, New York. Breathing the pure spirit which pervades all her writings, containing the corrected experiences of many years, serene with a matron's dignity and warm with a mother's heart, it will be a treasure to her young countrywomen wherever they have the opportunity of perusing it. Mrs. Sigourney has done more good in her day than many more ostentatious philanthropists. She will allow us to say that her autograph in this presentation

copy and the leaf from the vine which shaded the porch of *her* home adds to the pleasure this volume imparts to our own.

Every intelligent layman as well as minister, should have a copy of the "History of the Organization of the Methodist Episcopal Church, South; comprehending all the official Proceedings of the General Conference; the Southern Annual Conferences, and the General Convention; with such other matters as are necessary to the right understanding of the case." This work has been from the press five years, but its value is increased by time. One of the most important events in the history of this country is the disruption of the Methodist Episcopal Church, and the account of the occurrence will be a matter of interest for generations to come. The work is still for sale at all our depositories.

We have also received from our Book Agent a copy of the printed Journals of the two General Conferences of our Church already held. They were prepared by the secretary of the last General Conference, Dr. Summers, and will be necessary to the library of every one who desires to have in his possession all the elements of the history of the Southern Methodist Church. They may be ordered from the depositories either separately or bound up in a thin octavo volume.

"The printer, Geo. C. Rand," will accept our sincere thanks for the elegantly bound copy of Stevens' Memorials of the Introduction of Methodism into the Eastern States, "published by C. H. Peirce, Boston." The work itself, in the value of the materials gathered and the fine style of its literary execution, is an important addition to our collection in this department, and the elegance of its exterior makes it a pleasant ornament to the little parlor of our cottage home, while the entry on the fly-leaf recalls a few pleasant hours we were permitted to spend with the excellent donor and the accomplished author. To Methodists the triumphs of Methodism anywhere are always subjects of delightful contemplation and



the record of the labors of a Southern Methodist in planting Methodism in New England is interesting to Southerners. If any of our readers wish to add a very good book to their libraries they may do so by ordering this. We understand that Bro. Stevens is about to bring out a second series of these Memorials. Bro. Rand will then recollect that "one good turn deserves another" and will send us a copy.

We think our Editor of Books has shown good taste in making the "Dairyman's Daughter" one of the first on our Catalogue. The neat edition issued by our Church is enriched by an Introduction written by the Rev. Dr. Summers, who is a native of the shire in which the Dairyman's Daughter lived and died. It appears from this Introduction that the subject of that remarkable narrative was converted to God through the instrumentality of a Wesleyan, that she was a Methodist, and that her brother is a Methodist preacher. We have read this tract again, and we are surprised at the extent of circulation it has obtained. Translated into many languages, scattered by the million in almost every part of the world, the instrument in God's hands of converting so many, we are surprised to find upon a fresh perusal how simple it is. There are many more elegantly written books, some more striking narratives, having every thing we should think calculated to do good in a larger measure than this book, and yet God has selected this. We honor it because the Lord has chosen it.

We have received the Catalogues of the following Institutions: 1. Emory and Henry College, in Va., which numbered 172 students during the past year, and is very prosperous. The Rev. Dr. Collins is President. It is an excellent and growing institution, we judge from the representations of those who have visited it. 2. Tennessee Conference Female College. The Rev. J. O. Church is President. It is situated at Columbia, Tenn. It is flourishing and we doubt not deserves to be. 3. The Tennessee Conference Female Institute. It is located at Athens, Ala. The Rev. B. H. Hubbard is President. The author of the Sermon in this number of the Pulpit is one of the Professors. The Faculty is large. The total number of pupils during the year is 194. The course is extensive. An advertisement appears on our cover this month.

DEAR SIR:—

Your subscription to the Pulpit terminates with the June number. It is very desirable to maintain the *cash* system in so cheap a publication. Indeed, we have doubted from the first whether it could be sustained on any other principle. But we are very loth to lose our old subscribers. May we not hope that the work has thus far met your expectations, and that you will continue your subscription? If so, you will favor us by remitting your name *before the first of July*. Endeavor also to encourage us by sending the names of your neighbors and remitting the whole amount in your letter. You may remit through your preacher, or the postmaster will frank for you. It will help us to determine how many copies to have printed.

Very respectfully yours,

C. F. DEEMS.



REV. JOSEPH CROSS, A. M.



## SERMON XI.

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### THE PLENARY INSPIRATION OF THE CHRISTIAN SCRIPTURES.

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BY THE REV. HARTWELL J. PERRY,

P. E. OF HARRODSBURG DISTRICT, KENTUCKY CONFERENCE.

[Delivered before the Harrodsburg District Preachers' Association, and published  
at their request.]

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"All scripture is given by inspiration of God."—2 *Tim. iii* : 16.

The word *Theopneustos*, used by the apostle in the text, comes from two Greek words, *Theos*, God; and *Pneo*, to breathe, and expresses that mysterious power and influence exerted by the Holy Ghost upon the writers of the Old and New Testament scriptures, by which they wrote them just as the church has received them.

Inspiration is the conveying of extraordinary and supernatural thoughts and ideas to the mind; the imparting of such a degree of divine light, influence and guidance, as enabled the writers of the several books of scripture to communicate religious knowledge to others, without the possibility of error or mistake.

By the phrase Plenary Inspiration is meant a full, complete and entire inspiration: that every chapter and verse of the sacred writings is of God. Not only the thoughts and ideas revealed are of divine inspiration, but the language conveying them was selected by those holy men, as they were moved thereto by the Divinity that worked within them. Acting as the

amanuenses of God, they wrote and spoke as moved by the Holy Ghost. The language of scripture, a finely wrought casket containing gems of thought and truth designed to enrich and adorn the character of men, is of divine workmanship. These holy writings were by men, yet every thought and word are of God, dictated and suggested by the Divine Spirit.

The inspiration of the Christian scriptures is one of those great truths which lies at the foundation of the Christian faith ; therefore, it deserves our most serious and prayerful consideration. And as a doctrine of the book itself, it becomes the faith both of Catholics and Protestants.

The necessity of revelation, such as we have, is found in the fallen and sin-injured state of man's moral nature—his spiritual stupor and blindness. The first view of man, as seen in the light of revelation, presents him happily situated, amid the beauties and sweets of Eden's flowery walks, reflecting the image and walking forth in the light of the knowledge of the glory of God, his mysterious author.

Man's origin is revealed, which could not have been known by any other means. He was the result of the deliberate counsel of the Holy Trinity, and was evidently designed to occupy a distinguished place, and to act an important part in the grand drama of life and being. When sin entered the garden of God, this noble piece of divine mechanism and skill fell before its blighting touch, marred and defaced ; the divine likeness was lost, and the pristine beauty and excellency of this mystic temple, once the habitation of an in-dwelling Divinity, were spoiled ; and the temple itself tumbled into ruins. The scene threw the observing intelligences of heaven into consternation and dismay ; for a while all seemed to be lost ; the eye of the universe was turned to God, and all in silent awe waited the result. At this eventful crisis there was new development of the infinite resources of divine benevolence and love ; the plan of salvation was revealed, and man rescued from the fangs and fury of the enemy ; and other circumstances thrown around him, affording him the opportunity of scaling the heights of immortality upon principles of mercy and grace. To the accomplishment of the

divine purpose, it was necessary that a revelation of those gracious designs should be made to man, in such a way as would bring it in direct contact with his moral and intellectual powers. Such a communication to man should fully develop the plan of salvation, and should come to him bearing evident and indubitable marks of its high authority. We have just such a revelation in the Christian scriptures, full and complete, and fully attested.

From the developments of human character in the history of the past, there seems to have been planted in the constitution of man such principles as constitute him, emphatically, a religious being; for such are the promptings of his nature, that he will prostrate himself before some object in humble adoration and worship. It is upon this hypothesis that we may account for the introduction of idolatry, and its rapid diffusion among the nations of the earth before the giving of the holy scriptures.

For wise and sufficient reasons, known only to the divine mind, the volume of revelation was withheld from the world for many ages. During that dreary period men wandered over this sin-scathed and tempest-tost globe, without the light of inspired truth to guide their doubtful steps. The dim light of nature shone but feebly, and the lamp of tradition was flickering in the distance, its radiance fast wasting away, while the clouds of darkness and the shadow of death were thickening and over-spreading the entire moral heavens; vice and false principles were spreading rapidly and extensively, sweeping like a mighty flood athwart the earth. The faint idea of the being of God, which was received by tradition and lingered in the minds of men, was so feeble after the lapse of a few centuries, that it was the occasion of leading them into the fearful and destructive bogs of idolatry. Having no clear conception of spirit distinct from matter, they conjectured that God might be visible; and the sun being the most brilliant and magnificent object within the range of the senses, they considered it the best emblem of the supreme Divinity within their knowledge, if not God himself; therefore they erected altars to the sun and thousands bowed with fervor and devotion at his shrine. The Persian rushed from his couch



to greet and adore that rising luminary as his early beams broke over the surrounding hill tops, and countless millions fell with equal fervor and devotion, in the milder radiance of the moon and planets. Plants, beasts, reptiles, and almost every thing in nature, have been adored by him, who was created the lord of the lower world. Wood, clay, stone and metal have been wrought by the art and skill of men into gods, before whom millions of our benighted race have prostrated themselves in acts of idolatrous worship, while their altars have smoked with the warm blood of countless thousands of human victims which were slaughtered upon them. Such was the sad condition of the world before man received the light of inspired truth, and such is now the condition of the millions of men who have not the book of inspiration. These circumstances rendered a revelation from heaven necessary. If God would save man, and be worshipped by him, a revelation was necessary to light up his pathway, and to direct his faltering steps to the shrine of the living God, who alone is worthy to receive the praises and adorations of the human heart.

Darkness and clouds covered the earth, and settled down like the shadow of death upon the people, when the first beams of revelation began to dawn upon the world. Then, it did not break forth suddenly, but like the eclipsed sun gradually gliding from behind the body that has intercepted his rays, and for a time hid his shining disk, so this moral and intellectual luminary gradually beamed forth, till the full-orbed splendors of revelation, revealing the goodness and benevolence of God to man, shone upon the world, and "the brightness of the Father's glory and the express image of his person" appeared in his Son. As the early solar rays light up the eastern skies before the rising sun, so those divine communications and hope-inspiring promises made to the ancient patriarchs, were the first gleamings of the forth-coming volume of revelation. But the first rays of heaven's revealing light that were collected and brought to bear upon the world, by the lens of a written language, was the decalogue.

The circumstances attending this revealment of the divine will were terribly sublime.

A description of the whole scene we have from the pen of the sacred historian, in Exodus xix : 16—20. “And it came to pass on the third day in the morning, that there were thunderings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ; so that the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God : and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire : and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount ; and the Lord called Moses up to the top of the mount, and Moses went up.”

The moral grandeur of the scene was greatly heightened by Moses, the man of God, while the fearful trumpet-note sounded long, and waxed louder and louder ; advancing in the van, leading the trembling hosts of Israel to the foot of the quaking mountain, and speaking to God and God to him in the hearing of the people ; and in ascending the smoking heights of Sinai, amid the lightning’s vivid flash, the roar of deafening thunders, and the convulsive throes of the quaking mountain, to meet and commune with the mighty God of Jacob. The whole scene is so finely presented to the mind of the reader by the inspired historian, that by faith we behold the great legislator of Israel, as he is parted from his people, and with solemn step scaling the rocks and climbing those rugged heights, till embosomed in the cloud and lost amid the glories of Israel’s King. There and then he received the first records of this imperishable volume, written by the finger of God upon two tables of stone. Those thrilling and tremendous circumstances attending the giving of the decalogue, were designed to impress Israel and the world with its high authority.

This wonderful event occurred in the wilderness of Sinai, in the year of the world 2513, and 1491 years before the incarnation of the Son of God.

The Old Testament scriptures were written by twenty-five persons, who lived at different periods during 1094 years. Those holy men wrote and spoke as moved by the Holy Ghost. Their minds were made the medium of conveying divine truth to the world, while their hands were employed in recording those truths in "words which the Holy Ghost teacheth."

The New Testament scriptures were written by eight persons. St. Matthew wrote a Hebrew gospel, for the benefit of the Hebrew Christians, about the year 37 of the Christian era, and about the year 61 he wrote a Greek gospel, which is the copy now extant. The Apocalypse, the last book in the sacred volume, was written by the apostle St. John, during his exile on the rocky cliffs of Patmos, and published after his return to the city of Ephesus in the year 96 or 97. Thirty-three men were employed by the Divine Spirit in recording the words of the Lord, and fifteen hundred and eighty-seven years elapsed from the time that Moses recorded the first pages of revelation to its completion by St. John.

The great end to be accomplished by the miraculous and wonderful operations of the Holy Ghost upon those men, was the revelation of the will of God to man.

They were the chosen and honored instruments by whom the rich treasures of heavenly wisdom and truth have been given to a perishing world. They were not the object of inspiration, for they were soon to pass away; like other men, lie down in death; nor did they claim the faith and confidence of the world upon their simple declaration as men; but appealed to God, who confirmed their word with signs and wonders. That which they propose "as the object of our faith, is the inspiration of their word; the divinity of their books"—which they wrote in the light of eternity, that shone so brightly upon them that the scenes of the past and of the future came up so vividly before their imaginations, that they were enabled to record them with unerring certainty and precision.

When they have spoken of the sublime mysteries and counsels of the Supreme Divinity, anterior to the birth of time; or have pronounced what shall be in the unsounded depths of the



future, posterior to the second coming of the Son of God ; or whether they have given utterance to the spirit-stirring emotions of their own hearts ; or have recorded their recollections of the past ; or contemporaneous events ; or whether they have spoken of the secrets of the heart, discovering the hidden springs of human action and character ; or whether they have discoursed upon the deep things of the eternal mind, revealing the will and purposes of God to men, their words were inspired, dictated by the Holy Ghost.

In the volume of revelation the Holy Spirit has spoken to us by those heaven-approved men, in whose hearts he dwelt, and upon whose tongues were the words of truth and life. The result of inspiration is the incomparable volume of revelation ; a book claiming God as its author, man as its object, and the praise and glory of the one, the present and future happiness of the other, as its ulterior end. Though these words were penned by men, yet they are of God.. The historic facts, narratives, doctrines and precepts published in the sacred writings, were given, "not in the words man's wisdom teacheth, but which the Holy Ghost teacheth." The awful God of eternity has acknowledged the authorship of all the astounding facts, sacred ordinances and sublime truths revealed and given to the church and the world, that men may learn of God the lessons of salvation, and "be thoroughly furnished to every good word and work."

How the work of inspiration was effected in the sacred writers we cannot fully understand. It may have been somewhat analogous to those gracious and powerful influences of the Holy Spirit by which the heart is illuminated and regenerated, and restored to the moral image of its great author ; which, though common, are mysterious. Although we cannot have any just or adequate conception of the mode of the divine operation in effecting this great and glorious work, yet we should rejoice to know that the infinite Jehovah has been pleased to make known to the human race, in an imperishable form, the immutable principles of divine philosophy and moral law, designed and well calculated to regulate the internal feelings and emotions of the soul, and to

control and bring the practical character of men into sweet subjection and conformity to the will of heaven.

How wondrous the fact that the eternal Spirit did dictate to priests, kings, warriors, shepherds, tax-gatherers, fishermen, scribes and tent-makers, and that, at different times, during a period of nearly sixteen centuries, the sublime teachings of this holy volume in such perfect harmony and coincidence. The peculiar talents, genius and education, and the varied circumstances of those men, were made subservient to the interests of inspiration in the construction of every sentence, argument and discourse recorded; hence the variety of style, and the obvious individuality of the inspired writers, so indelibly impressed upon their respective books. In this is displayed the wisdom and goodness of God; for while we perceive the impress of divinity upon all the parts of this book, we at the same time recognize the genius and power of the human intellect, giving a peculiar mould to every sentence.

When perusing these heavenly pages we are impressed with the variety of style. Here are the strong and nervous style of Moses, with occasional touches of the truly sublime—the flowing strains of poetry—the lofty eloquence of Isaiah—the acute and powerful reasoning of St. Paul—and the soft, glowing and melting eloquence of the holy John. The peculiar modes of thought and of expression of each of the inspired writers, by whom God spake in times past unto the fathers, and the unearthly style of the Son of God and of his disciples, by whom the New Testament scriptures were pronounced and recorded, have been brought to bear with unequalled beauty and sublimity upon each inspired page. The differences of conception and manner of expression which each writer presents, betrays the concurrence of their peculiar genius and personal action in the composition of the scriptures. As we pass from book to book, we recognize the respective writers, and feel the emotions excited by their peculiarities of style. The individuality of the writers, so deeply imprinted on their respective writings, has been the occasion of an objection to their plenary inspiration. But instead of this being just ground for an objection, we regard it as a strong commanding

evidence of the divine origin of the sacred volume. The "living, real, dramatic human character infused" so charmingly into these writings, both strengthen the evidence of their plenary inspiration, and display the infinite wisdom and goodness of their glorious Author; for while we recognize the style of each of the writers, we cannot fail to see the unity of purpose running through the entire chain of the sacred canon. Whether the historian, or the prophet, the great legislator of Israel or an apostle, be the writer, or whether the lofty strains of Hebrew poetry be read, the theme is the same. In this immense variety, it is always the same glorious truth; always man lost, and God the Saviour. God and man, life and death, heaven and hell, salvation or eternal destruction are the leading topics of each and all of those writers.

We recognize the same authorship on every page of this wondrous book. Whichever of the writers held the pen, whether king or shepherd, scribe or fisherman, priest or publican, and though a thousand years had elapsed, the same Eternal Spirit dictated in all and to all. In every age and place, whether in the wilderness of Sinai, in the age of the Pharaohs, or in the dungeon of the capital in the days of the Cæsars; or whether in Jerusalem, in Babylon, at Horeb, in polite Athens, in imperial Rome, or on the rugged cliffs of Patmos, the same God is revealed—the same men, fallen and condemned, impotent and blind—the same angels and cherubims—the same future and the same heaven, are described. The same gracious designs of the ineffable "God, who blots out iniquity, transgression and sin, and who will, yet, by no means clear the guilty," are fully declared upon each page of every book. Is it possible that a book at once so sublime and so simple, so infinite in thought and vast in its illustrations, and yet legible to the meanest capacity, can be the work only of man? Impossible. Uninspired men could as easily create a world as produce the bible.

Having made these general remarks upon the subject, we proceed with the arguments by which the inspiration of the scriptures is established, in defiance of skepticism and infidelity.



I. The inspiration and divine authenticity of the Hebrew and Christian scriptures may be inferred from their marked and wonderful preservation.

The convulsions and mighty throes of political strife, which have rocked the globe and lashed the stream of time into fury, and have wasted the mightiest productions of human wisdom and ingenuity, depopulating cities and kingdoms, sweeping off as with a flood nations and empires, leaving scarcely a wreck or trace of their former greatness to tell the story of their fate; but these contortions have not wasted or mutilated one jot or tittle of this holy volume. It has floated in calm security upon the mountain-wave of the troubled ocean, guarded by the watchful eye and omnific arm of its glorious Author. Wars have been projected and armies marshaled against the people to whom the keeping of the oracles of the living God had been committed, the grand object of which was the destruction of those sacred writings and of that system of religion inculcated in them. Antiochus Epiphanes, a Syrian monarch, marched at the head of a strong army against the Jews, took Jerusalem, and slew forty thousand persons and made as many captives. He had conceived the nefarious purpose of abolishing the Jewish religion and the divine scriptures from the face of the earth. He issued an edict positively inhibiting the reading of the law on the Sabbath day, and condemning every copy that could be found to be destroyed. That he might offend and outrage the feelings of the Jews, and desecrate the holy altar of God, he sacrificed a sow, an unclean beast, upon it. But though the God of the bible suffered his people to be wasted for a time, yet he rescued his own word of truth from the wasting and pillaging hand of the ruthless barbarian. This monument of divine wisdom and benevolence has not only witnessed that monarchy in its zenith, but it has seen its dying struggle; and this holy volume has been rescued from its smouldering ruins, to point the heart of the sorrow-stricken Jew and the Christian pilgrim to their home in the skies.

The Lord has miraculously watched over his revealed word, not only in its wonderful preservation, but has carefully prevented

its mutilation and corruption. Who can trace the history of these writings, the care and unremitting attention given by the copyist in numbering every word and letter that no error should occur in transcribing them, and not see the guarding hand of Providence in the whole matter. The same is true in reference to the great vigilance and care of good men in translating the scripture from the original text, into the various languages in which it is read at the present day.

We claim not inspiration for the copyists or translators of the sacred book; but we do believe that a special superintending Providence watched over them.

The divine thought, will and purposes, having already become incarnate in the language of the original text, the object of the translators was not to give a body to the divine word, but to change the form of the dress or medium of its revealment, so as to enable the English, French, German, and all bible readers to perceive the same glorious truths couched in their own vernacular tongue, as they are expressed in the Hebrew and Greek.

We may very safely conclude, from the great care that has been taken by copyists and translators of the books of the Old and New Testaments, comparing manuscript with manuscript, and copy with copy, that the thoughts and facts stated in the translation are the same that are revealed in the original languages, and that we have the word of God, both of the Old and the New Testaments, as pure and sublime as it was when first clothed in articulate language.

II. The inspiration and divine authenticity of the Christian scriptures may be very reasonably inferred from the sublime subjects upon which they treat, and the moral tendency of their doctrines and precepts, and the good effects upon the lives and characters of all men who carefully study and cordially believe them.

Upon the sublimity of the subjects of divine revelation, and the moral tendency of the bible, its advocates may take the highest ground, without trepidation or any misgivings as to the results of the most critical investigation.

The truths revealed in the bible are of the most thrilling and

deeply interesting character, and to man of the utmost importance.

The "unknown God," unknown to the learned philosophers, statesmen and poets of polite Athens, is declared and made known to us in all his ineffable majesty and glory. The mighty energies of the Deity are displayed in the scenes of creation. At his command, suns with their retinue of worlds started into being and shined upon the vast fields of space, displaying his eternal power and Godhead. The origin of man; the introduction of moral evil; the ruined condition of man's nature, and the consequent danger to which he is so imminently exposed, are the great subjects made known and revealed in this holy volume. In it the kindness and love of God our Saviour, hath appeared. Here the great and only propitiation for sin is disclosed, and the gates of mercy and salvation are thrown open to a world of perishing sinners.

"Here the Redeemer's welcome voice,  
Spreads heavenly peace around;  
And life, and everlasting joys,  
Attend the blissful sound."

Here the Comforter, the Holy Ghost, is promised, by whose powerful agency and influence the humble seeker of salvation is renewed, sanctified and reinstated in the divine favor and likeness. In this transcriptive exhibition of the nature and perfections of the great Jehovah, we are indulged with a map of a portion of God's eternity, in which we are permitted to trace the rise and onward flowing of the stream of time. At times its course is obscured, tossed by tempests and darkened by lowering skies; but still we may track it onward till it settles into peace, brightens under the lustre of a cloudless heaven, and with calm and deep and solemn grandeur falls into the "unfathomed depths of eternity." On the bosom of the stream, generations after generations are seen drifting by, hurried into the presence of the awful Judge of quick and dead, to receive their final destiny.

Again. Its inspired prophecies lifting the curtains of the future, darting their rays beyond the limits of time, irradiate the eternal hills and the vast plains of immortality. The bright



abodes of the blest, the home of the angels, the city of the living God, are brought within the field of the Christian's faith and contemplation. The biblical student is not only permitted to contemplate, in the light of revelation, the city and residence of the Most High God and his holy angels; but here the dark caverns of endless woe, are uncovered and displayed before his spiritual vision. Now in fancy he listens to the sweet melodies of the redeemed, and the anthems of praise pouring forth from the shining ranks of the one, and the numberless choirs of the other, falling in sweetest symphony from those glorious heights; then, the deep sepulchral groans and bitter lamentations of the lost and the outcast damned, come up from the eternal pit, commingling with the ascending smoke of their torment forever and ever. Here, too, each inhabitant of earth may read his eternal doom, fixed in laws as immutably as the throne of the great Eternal, and thus briefly but fully expressed: "He that doeth righteousness shall save his soul alive;" but "the soul that sinneth, it shall die."

The doctrines and the many precious promises of the bible, combined with such sublime and fearful descriptions of the God of eternity, cannot fail to exert a moral influence upon the characters of those with whom they are permitted to come in contact. They greatly affect and improve the social, political, literary and moral character of society. Whatever may be the complexion or language of the people, if the bible is brought to bear upon them, its light made to shine upon their understandings, they cannot fail to be enlightened and elevated in the scale of moral excellency and intellectual greatness. The profane and dissipated, the vain and profligate, have been arrested, and the tide of their moral nature changed through the power and influence of biblical truth. The man who takes heed to his ways according to the words of this book, will be exalted in time and eternity.

The developments of character, not only of individuals, but of whole families, communities and nations, have been reformed and benefitted every way by the influence of the bible.

That we may the better perceive and appreciate the beneficial

and moral tendency of the scriptures and of biblical literature upon mankind, let us contrast the condition of the inhabitants of an American city with the condition of those of an African city.

The inhabitants of the American city are not only clothed tastefully and comfortably, but they are richly adorned with the productions of the united efforts of genius and art collected from every land. The citizens of the African city, of all ages and sexes, throng the streets in a state of nudity, and equally destitute of moral and intellectual culture. The buildings of this city are distinguished for their elegance and convenience, and the comforts and luxuries with which they are furnished; but how meagre and unsightly are the mud-built huts of that of Africa; and they are as destitute of every comfort as they are unsightly. In this, we see the neat and stately edifice, erected and dedicated to the worship of the living God, to which the citizens throng at the call of the church-bell. Here we see the minister of the cross in the sacred desk, and the altars crowded with devout worshippers, from whom the voice of supplication and the spirit-stirring songs of praise go up to the immortal King of glory. In that, we see thousands of human beings, in physical and moral destitution, grouped around a frightful image, engaged in acts of disgraceful and disgusting idolatry, shrouded in spiritual darkness and death. In this, the inhabitants are being elevated to the true dignity of their nature. In that, they are sinking deeper and deeper still in the depths of ignorance, pollution and degradation, till the awful wave of endless death rolls over them. In this, the children, neatly dressed and with buoyant spirits, are seen hastening to the Sabbath school to learn the lessons of love and truth. In that, thousands of boys and girls roam about from day to day, not knowing any Sabbaths, having no knowledge of God nor salvation, and without hope of future good. What is the cause of so great a contrast between the citizens of the two cities? The answer is, the citizens of the one, have the book of God's inspiration, but those of the other have it not. The citizens of one are walking in the light of revelation; the citizens of the other follow the dictates of beclouded and murky imaginations, guided by the propensities of a depraved nature.

And such would be the condition of the whole world if the bible were not in it.

Could all men be influenced to receive, and sincerely to believe and obey this holy volume, the most delightful and happy consequences would be the result ; earth would soon become an Eden of delights.

III. The wonderful harmony and intimate connection existing between all parts of the scriptures, may be introduced as further proof of their divine authority and origin.

The most of the inspired writers lived in different parts of the world, and at different times during the lapse of nearly sixteen centuries, so that a confederacy or collusion by them for the purpose of imposition would have been impossible. Notwithstanding the utter impossibility of such a confederacy, yet there are the utmost harmony and unity of design in their books, clearly indicating the same authorship. The same agreement in the doctrines and precepts and in the practical results, not only in the several books separately considered, but through the whole volume, constituting one great system of truth and righteousness, obviously emanating from one great source. Such harmony and perfect consistency could not possibly have taken place in the writings of such a variety of writers, living and acting under so great a variety of circumstances as did the writers of the different parts of this book of books, had not the whole been under the dictation and inspiration of the Holy Ghost."

IV. "The miracles recorded in the Old and New Testaments are proofs that the scriptures were given by inspiration of God."

Mr. Horne has given the following lucid definition of a miracle: "A miracle is an effect or event, contrary to the established constitution or course of things ; or a sensible suspension or controlment of, or deviation from the known laws of nature, wrought either by the immediate act, or by the assistance, or by the permission of God, and accompanied with a previous notice or declaration that it is performed according to the purpose and power of God, for the proof or evidence of some particular doctrine, or in attestation of the authority or divine mission of some particular person."



The vast assemblage of all created beings and things existing in any possible form is called nature. The great principles which pervade the whole, by which certain results are uniformly produced in all the departments of this great system, we call the laws or course of nature. By these invariable laws God governs the universe. He established, and He alone can suspend or divert them from their ordinary course. The effects consequent upon the regular operation of these laws, and are conformable to the known "course of events, are said to be natural." However mysterious and incomprehensible the events may be in themselves, we are not surprised, because they are the ordinary developments of nature. Any palpable deviation from the constitutional order or course of events in any department of this system, is a miracle, and would excite the emotions of wonder and amazement in us. We shall offer but few reflections upon the evidence arising from miracles, in favor of the divine inspiration of the scriptures. In the uniform course of nature, the most common events are beyond our comprehension; but as they are of daily occurrence and observation, they make but little impression upon us. The varied phenomena of nature, the growth and maturity of the human species and other animals—the budding, blooming, and the yielding of the fruits of the trees after their kind, are events to us past finding out; but we are not surprised at them, because they are of daily observation and are in accordance with the ordinary course of nature. But were we to see a sick man made whole, or a dead man restored to life, by a word or a touch, we would be greatly astonished, though the phenomenon would not be more incomprehensible than many which are of daily observation. In the one class of events, we recognize the wonder-working providence of the Sovereign Ruler of all things, operating and producing according to known and established principles; in the other, we recognize the same Almighty hand suspending and reversing those laws, for no other power is adequate to produce such effects.

The design and great purpose of God in producing miracles, were to prove and establish upon the immutable basis of divine authority, not the great doctrines and duties of natural religion,

but of revealed religion, the doctrines and precepts of heavenly teaching, which could not be discovered by the light of nature or by human reason.

An event deserving to be called a miracle should most clearly bear the marks of the interposition of the Divinity. Moses and the Hebrew prophets, Christ and his apostles, all acknowledged the hand of God in the miracles wrought by them, and appealed to them as proof of their divine mission and the divinity of their words. If the events recorded as miraculous in the scriptures did take place, as affirmed by the sacred writers, then the bible is of God, and our holy Christianity is of heavenly origin. Such were the nature and circumstances of the scripture miracles, that they "would bear the strictest examination; and they had all those criteria which could possibly distinguish them from the delusions of enthusiasm and the artifices of imposture."

The scripture miracles were wrought for merciful and benevolent purposes; they had an end in view worthy of their great Author. They were events that took place instantaneously, publicly, and before competent and credible witnesses.

The scripture miracles were such that they could be clearly and fully tested and judged of by the sense, and certainly were, by the many thousands that observed them. Had those startling events been the result of second causes, or had any cheat or chicanery been attempted by the men by whom they were effected, such fraud would have been detected and the whole matter exposed. There was a manifest inadequacy upon the part of the instrumentality used, in every instance, to produce the effect called a miracle. And such were the circumstances that it must have been obvious to every impartial beholder, that nothing less than the immediate energies and powers of the God of nature could have accomplished the effects produced. In this they could not have been deceived, for it would be very unreasonable to suppose that so many persons could have been deceived, at the same time and in the same way, so as to be influenced, as with one simultaneous voice, to have testified to the same events as true, which had no real existence. It is equally unreasonable also to suppose that so many persons, living in different countries and

ages of the world, could have been accomplices in a fraud so vast in design and so wonderful in its plans, as would be the imposition of the bible upon the world as an inspired book, if it be what infidelity has affirmed it to be, "a lie and a cheat." The miracles of the scriptures, which they affirm to have been wrought by Moses and the prophets, Christ and his disciples, were admitted by friends and enemies. The enemies of Christ, it is true, feigned to attribute the miracles he and his followers did to Beelzebub the prince of devils; but they were frequently confounded and silenced by the force of evidence appealing to their senses, while the disciples continued to affirm the miraculous character of those events, and the divinity of their sacred writings, and the teachings of their Master. The testimony of the disciples of Christ, given in view of death in its most frightful forms, have come down to us as pure and convincing as when first deposed by them. We have, thus saith the Lord, for our fath.

In confirmation of their words, monumental ordinances and outward actions were established at the time when many of those events occurred, and have been regularly observed from that time to the present, in commemoration of the great and leading doctrines and events of the bible.

If such be the facts connected with those miraculous events, effected by Moses and the Hebrew prophets, they must have been good men, and wrote and spoke as moved by the Holy Ghost; and their writings, to which the text particularly refers, were "given by inspiration of God."

Christ appealed to his wonderful works, the many stupendous miracles which he had performed, in confirmation of his doctrine. Some of his miracles were wrought in the presence of assembled thousands, among whom were some of the most learned of the Jews, Greeks and Romans, who would have rejoiced to have detected the humble and despised Nazarene in an attempt to deceive the people. They, doubtless, tested his miracles by all possible criteria that wit, learning, envy and malice, could contrive; but after having wasted their mightiest energies, and given full sway to their most malignant and fiendish passions, they were



forced to bear testimony to the purity of his life, the power and sublimity of his words, for he "spake as one having authority and not as the scribes," as they admitted. To the character of his miracles they bore the following testimony: "This man doeth many miracles. If we let him alone, all men will believe on him."

Our blessed Lord appealed to his miracles and works "as proof of his power ; and so he appealed to the inherent worth and purity of the doctrines they were intended to establish, as proof that the power was of God." In this we discover that the external and internal evidence of the divinity of the holy scriptures, beautifully harmonize and "give and receive mutual confirmation and mutual lustre."

That the evidence of miracles might have the strongest force they could possibly acquire, the Son of God imparted this power and extraordinary gift to his disciples as the seal of their mission to preach the gospel, while he was with them. After his resurrection, he enlarged the charter and field of their ministerial operations ; but instructed them to tarry in Jerusalem till they should be endowed with power from on high. After his ascension, they received the fullness of the dispensation of the Holy Ghost, the full and stupendous powers of their great commission.

Sensible of the validity and resistless power of the evidence arising from miracles, the apostles, with the same artless simplicity, and the same boldness of conscious integrity, which distinguished their great Master, constantly appealed to and insisted upon the miracles they wrought in the name of Jesus, as strong and undeniable evidence of the truth and divine origin of their doctrines. So powerful was the effect of one of the miracles wrought by the apostles upon the populace, that the enemies of the cross, in conference assembled, said, "What shall we do to these men ? for that indeed a notable miracle hath been done by them is manifest to all that dwell in Jerusalem, and we cannot deny it." So clear and convincing were the miracles of Christ and his disciples, that many believed on the Saviour, and embraced the offers of salvation immediately after witnessing them. The miracles of Moses and the prophets, of Christ and his apos.

ties, not only prove that their individual missions were of God, but they fully establish the high claims of their sacred books, that they were "given by inspiration of God."

V. The last argument we shall now introduce in the maintenance of the great doctrine we are now advocating, is founded upon the truth and infallible certainty of scripture prophecy.

Prophecy is truly a miracle of knowledge; it is a declaration and description of something future, and beyond the power of human penetration and sagacity to discover, and is the highest evidence that could have been given of a divine and supernatural communication from heaven, and of a communion with the Supreme Divinity.

Prophecy is one of the most stately pillars that supports the temple of inspiration, and one of the first objects that attracts the attention of the biblical student in entering this glorious temple of truth and righteousness.

Like the celebrated obelisks of Egypt, it is covered with hieroglyphics, which the lights of science cannot reveal, nor the wisdom of men decipher. This imperishable column is of divine workmanship; the inscriptions upon it, though they were traced by human hands which have long since mouldered into dust, were of heavenly dictation and can only be rightly interpreted by the developments of time. For a season clouds and mystery enveloped this monument of divine wisdom, and still the higher and more remote portions remain undiscovered; but the clouds have been dispelled from the base, and the inscriptions upon the lower portions of it have become legible to the student of divinity, and as the clouds ascend the higher portions of the column are revealed; the unerring hand of time is retracing and elucidating the discovered figures, giving a clear exposition of them to passing generations.

This revealing and elucidating process will be continued till every line and figure upon this God-built monument shall be distinctly known and read by an intelligent universe. The period allotted to the existence of this world will be too short for its consummation; eternity alone can reveal all its sublime and glorious mysteries. By a diligent comparison of the historical com-

ment with the original, we may clearly perceive the force of the evidence that prophecy affords in favor of the truth and divine inspiration of the sacred writings.

Scripture prophecy, penetrating the darkness of the future, points with unerring certainty to events that are to take place, that could only be known and revealed by the Infinite Being. Many of those prophecies have been elucidated by subsequent events, which have so clearly corresponded with the prophecies as to have fixed with infallible certainty their application to the objects foreseen and foretold by the prophets. Many prophecies, however, both of the Old and New Testaments, remain to be fulfilled ; but this cannot invalidate the evidence arising from this source, as enough have been fulfilled to demonstrate the fact that God did speak by the prophets and by his Son and his holy apostles. We must patiently wait the further developments of time, to point out their unfolding mysteries, and to determine the objects to which they refer. The plan of redemption, (the theme of the bible,) revealed to us by inspiration, is a glorious development of the benevolence and kindness of God to man. The outlines of this great system as drawn by the inspired prophets, stretches through the whole course of time, and spans the ocean of the boundless future, and consequently can only be filled up by the unfolding purposes and ways of the unsearchable God, during the ages of time and eternity.

We will close the argument, though it would be interesting, and would greatly strengthen it, to quote some of the prophecies and trace their fulfillment, for each succeeding day increases the light and strengthens the evidence in favor of the divine inspiration of the scriptures ; but trusting that enough has been said to establish this doctrine most clearly, we can most confidently recommend this holy volume as the Word of God, and as the only rule all-sufficient for the faith and practice of the church of God ; and most devoutly say,

“ O, may these heavenly pages be  
My ever dear delight ;  
And still new beauties may I see,  
And still increasing light.”



## PEN AND INK SKETCH, No. VII.

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REV. JOSEPH CROSS, A. M.

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Prof. Cross is a native of England, whence his parents emigrated when he was quite young. He joined the church at the age of twelve, and preached his first sermon on his fifteenth birthday. At twenty-one he was received into the Oneida Conference; and six years afterward transferred to the Genesee. In 1846 he adhered South, and was appointed to the charge of Poydras Street Church in New Orleans. Here he labored faithfully during the dreadful epidemic of 1847, which at length bereaved him of his family. In September of that year he was called to the chair of English Literature in Transylvania University, and transferred to the Kentucky Conference. Last autumn he resigned his place and returned to the pastoral work.

Mr. Cross is a man endowed by nature with a strong and vigorous intellect, possessing in a high degree what we understand by genius. Deprived of the early advantages which attend most young men in this country, his mind did not wait for the slow culturing hand of others, but pushed its way up, like an Alpine plant, through frost and snow. In his boyhood he frequently conned his lessons only by the light of the fire; and no doubt he often laid down his book, weary enough—the light of science shining upon him as dimly and confusedly as the light that glimmered from the hearth. But the enthusiastic boy toiled on until the mists were dispersed and he stood in the broad sunshine, joyous and free.

He seems to have been born under Jupiter, the planet of ac-

tion. Every effort of his mind appears to give new impulse to succeeding exertion. He acquires and transmits knowledge with wonderful facility. His taste is highly cultivated, and he has what no cultivation can give, a quick perception and appreciation of the beautiful.

As a poet, as an occasional contributor to our periodical literature, as the author of the "Memoir and Portraiture of Christmas Evans," and translator of the peculiar sermons of that wonderful man of God, he has furnished the world with some admirable specimens of chaste and finished composition, and made the church his debtor.

His person is slight and delicate; his countenance indicative of his mind, being full of vivacity and animation, and at times absolutely irradiated with thought and feeling. His manners are those of a gentleman, easy and unaffected. He never utters soliloquies, or makes orations in conversation, but talks readily and without an effort; perhaps, as is the case with most public speakers, he makes too little effort in conversation.

His sermons are very peculiar and very perfect. They stand before you like a finished piece of statuary; but like the statuary of Pygmalion, breathing and glowing with life and ardor. He thinks himself, and his hearer must think, if there is any thing in his bosom that can be aroused by the electric spark. His thoughts are arranged with method, his reasoning logical, his arguments convincing. His powers of description are very great. By the wand of his eloquence he touches the most sterile and herbless ground, and lo! a world of beauty opens before you! The fruits are gems, the flowers shed forth a light like stars, the odors of Arabia fill the air, and the waters with their voices sing to you a tune.

Perhaps it would be difficult to give a truer description of the man than is furnished by the following sketch, extracted from an article published in the New Orleans "Delta," while Mr. C. was resident in that city. To one statement, however, the writer feels bound to demur; that which represents Mr. C. as a declamatory rather than an argumentative preacher. I have heard him often, and most of his sermons to which I have listened have

been more argumentative than declamatory ; some of them admirable specimens of a clear and forcible logic.

“Such is the harmony of Mr. C.’s mental powers that it is difficult to say which is the master faculty, and therefore not very easy to account for the peculiar charm of his oratory ; which, perhaps, is not to be attributed to any one particular trait of his mind, but rather to the nice blending and balance of the whole. I think he excels in description, especially description of character ; and some of his discourses exhibit a remarkable analysis of the human heart. The writer heard him once, when he held the covetous man writhing before his audience, like the reptile in the sunlight which it hates, till the picture was absolutely painful to the beholder, and must have made the subject of it abhor his own portrait. Not long since he preached a sermon on the “Forgiveness of Injuries,” in which he probed and dissected the heart, and exposed the various pretexts of malice and revenge, with a power equal to that of Massillon or Wesley, and with less diffuseness than the former, and greater finish and beauty than the latter.

“Although Mr. C. occasionally reasons with considerable force and ability, most of his discourses are rather declamatory than argumentative ; but his declamation is always methodical—logical ; never of that vague, desultory, rhapsodical character which, producing no distinct impression upon the hearer, leaves the mind and the heart alike unprofited. His style possesses all the neatness and classic elegance of Dr. Hawks, but it is less elaborate, and therefore better adapted to immediate effect. He has a very fruitful imagination, producing numerous apt illustrations and striking figures of speech, which seem to spring spontaneously, like wild flowers, from the train of thought which he is pursuing. His discourses are all highly original, both in matter and construction. His thoughts are never without arrangement, but the arrangement is peculiar. In method he has no model—at least, none with whom I am acquainted, either living or dead ; and this I regard as one of the first indications of genius, which spurns at all models.



“Perhaps the power of his eloquence is, after all, rather moral than intellectual. He is evidently a man of prayer. He comes into the pulpit with the breath of Divinity on his lips; and while he speaks, the hearer feels that he is listening to a messenger from God. His conclusion is generally an earnest appeal, which seldom fails to reach the heart, and often thrills you with intense emotion. His public prayers are equal to his sermons—brief, appropriate, remarkably fervent, and chastened with a sweet spirit of evangelical humility.

“After what I have said of his mental qualities, it would be scarcely necessary to speak of Mr. C.’s elocution, did not this constitute a very important qualification of the preacher, and especially so in the present instance. His person is very slender; his features expressive of great vivacity and energy of character; his voice, one of extraordinary compass, and at times, exceedingly beautiful; his enunciation, when much animated, very rapid, but always remarkably clear and correct; his action, generally graceful and appropriate, sometimes very significant and forcible, but often inclining to exhuberance.

“In the Methodist pulpit I have observed two prominent faults of delivery—vociferation and monotony. Mr. C. is seldom guilty of the former; of the latter, never. Sometimes he rises into a lofty key for a moment, but it is only when the sentiment requires it; and then, he knows how to descend again, and does so with admirable grace. Very few public speakers are capable of varying their manner to the same extent; now assuming the colloquial tone and accent, now rising into the strain of earnest reasoning or persuasion, and anon pouring forth the rapt and burning soul in a current of declamation which captivates the ear and heart of all who hear him.”

## EDITORIAL MISCELLANY.

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We call the attention of our subscribers to the fact that the *third volume* of the Pulpit will commence with the July number. An examination of the style in which the work is printed, and of the engravings which accompany it, must convince every one that it is very cheap for \$1. We are not sure that we could sustain the work through two more volumes if any other than the cash system were maintained. Our custom is to throw away the old mail-book and open a new one with a new volume. Several of our correspondents have requested to be considered *permanent* subscribers. We cannot recollect always who they are. We do not like to lose our old subscribers. The better plan is for each to be sure to forward his subscription money before the first day of July. We shall then know how many copies to have printed. Let each strive also to send us the name and dollar of his neighbor. Our sphere of usefulness will be thus enlarged. We expect the next volume to be quite equal to the present. Our brethren in the ministry will favor us by looking up the subscribers on their stations and circuits and securing a renewal of their subscriptions. We allow our preachers one-sixth of all they collect for us. We have received a great many compliments during the year from the press and in private letters; but our printer asks for *money*. Brethren, help us promptly!

## LITERARY NOTICES.

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(1.) Messrs. Lane and Scott, New York, have brought out a new edition of the Pastoral and Familiar Letters of John Fletcher, a series extending from his conversion to within a few days of his death. They are characterized by the same elegance, sweetness and spirituality which appear in other portions of Mr. Fletcher's works. This volume is ornamented by a representation of the author's saintly countenance.

(2.) To the indefatigable and talented editor of the Sunday School books, the Rev. D. S. Kidder, we are indebted for sundry Reports connected with his department and for the following books, published at the Northern Methodist Book Room:—"Athens; Its Grandeur and Decay;" "Sunday School Tracts;" "Reminiscences of the West India Islands, by a Methodist Preacher;" "Dwellers on the Holy Hill;" "The Minister's Study, and Scenes connected with it;" "Cortes, or the Discovery and Conquest of Mexico;" "The Springs, or Letters from Saratoga;" "Lessons of a Disciple, or Chapters in the Life of a Young Lady;" and, "Our English Bible." We have had time barely to look into these, but they appear to be books calculated to enrich current Sunday School literature. We can trust the taste of Brother Kidder, and believe that he does not intend to suffer any other kind of publications to receive his sanction as editor.

(3.) John Ball, of Philadelphia, has brought out the *Complete Works of John Bunyan*, Prose and Verse, in an 8vo. of 750 pages, with pictorial illustrations. Although the Prince of



Dreamers wrote nothing else equal to the world-famed *Pilgrim's Progress*, yet his other productions suffer only by comparison with that, and they are all interesting, instructive and valuable. It is really a favor to have the several works in so convenient a volume. Every Christian man who has any library in addition to his bible, ought to have this book in it. We have placed it in our list of premiums to the subscribers, and agents of the Pulpit. The retail price is \$3. For \$2 we will send it to any person already a subscriber to our periodical; for \$3 a copy of the Pulpit for one year and a copy of Bunyan; or a copy of Bunyan to any person sending us the names of ten subscribers to either the 2d or 3d vol. of the Pulpit; or, to any one sending us *five* subscribers and *six* dollars. The copy of Bunyan which we send is, of course, in paper covers; it will be strongly wrapped and sent by mail.

(4.) *The Scripture Text Book. The Scripture Treasury.* Two valuable books in one 12mo. vol., published by Lewis Colby, New York. The first contains texts arranged according to subjects; the second affords a General View of the Manners, Customs, and History of the Jews, and of other nations mentioned in Scripture, and of the Geography, Natural History, and Arts of the Ancients, &c. The whole work affords great assistance to ministers in the preparation of their sermons, in pastoral visits, and in the discharge of other ministerial duties; to the authors of religious works; and, to Sunday School teachers. It is accompanied by three maps—1. The Voyage and Travels of St. Paul; 2. The World as known to the ancients; 3. Palestine. This is another of our premiums. It is sent by mail as a premium for *five* subscribers; for \$3, two copies of the Pulpit for one year and two copies of the Text Book and Treasury.

(5.) *Historical Geography of the Bible.* By the Rev. Lyman Coleman. A new edition, with additions. Phila: E. H. Butler & Co., 12mo., 514 pp. In the Universities of Europe it has long been the custom, and in the schools of America it is now beginning to be introduced, to study history and geography in connection. This is certainly the philosophic method. The

work before us is a very successful "attempt to put in requisition the principle of association, to give interest to the study of the bible, and to employ this great law of our nature in the study of sacred geography, by connecting it with that of sacred history." The learned author has laid under contribution the results of modern observation and thought, and has produced a work which must have an extensive circulation and do much to aid the young as well as advanced students, in the comprehension of the sacred records. It is accompanied by six accurate and richly colored maps, a full and well arranged chronological table, and an index of texts. In our effort to extend the circulation of truly valuable books we have made arrangements to add this to our premiums. It will be sent to those who send us *six* subscribers. (The retail price is \$1.) For \$5 we will send three copies of the Pulpit and three of the Historical Geography. To any person already a subscriber to the Pulpit we will send three copies of the Geography for \$2. We hope that Sunday School teachers generally will exert themselves to assist us in placing several copies in each school. We have been to some trouble and expense to make these arrangements and we shall look for an early response.

(6.) *John Howard, and the Prison-World of Europe. From Original and Authentic Documents. By Hepworth Dixon.* With an Introductory Essay by R. W. Dickinson, D. D. New York: Robert Carter and Brothers. We commenced this book with interest, read it with care, and closed it in tears. It is the only satisfactory account of Howard we have ever seen, and all who take an interest in human improvement should give themselves the pleasure and profit of studying the great life of this good man. There is one lesson sadly taught in this book, which Dr. Dickinson would have done well to draw out. The son of Howard, his only child, became a raving maniac. His loss of mind is clearly traceable to the indulgence of vice, and those habits he was suffered to contract by the want of a father's oversight. While Howard was in dungeons, hospitals, lazarettoes, plague-struck cities and ships, carrying light and comfort

and relief, to the poor, the suffering, and the prisoner, his own child was overlooked and suffered to go to ruin. We would not detract the tithe of a hair from the splendid reputation of the great and the good. We do not believe that Howard would have been prevented from doing as much good to the world as he did, if he had taken his own son into his plans of beneficence. Duties never clash. Even ministers of the gospel are not called to neglect their own children. Whatever station involves this must be abandoned, for no number of human beings can have as much claim upon a man as any one of his own children.

(7.) The Harpers are issuing "The Life and Correspondence of Robert Southey. Edited by his son," to be completed in six parts. The first has been sent us. Fifty-eight pages of this are occupied by an autobiography of the poet, which is brought down to the termination of his school-boy days. It is one of the most entertaining, queer, quaint and pleasant rigmarole of reminiscences we have read in many a day. Then commence the letters. We may be able to speak more of the work when we shall have received all the numbers.

(8.) From W. A. Leary & Co., Philadelphia, we have received "The Sermons of Christmas Evans. A new Translation from the Welsh, with a Memoir and Portraiture of the Author, by the Rev. Joseph Cross." The Memoir and Portraiture are satisfactory and interesting, and the Sermons are remarkable specimens, even of their class. A number of extracts already given to the public must have made this apparent. The Sermon on the "Triumph of Calvary" is wonderfully sublime, and there are passages throughout the book, like that surpassing allegory in "the Fall and Recovery of Man," any single one of which is worth the price of the volume. No wonder there are "Welsh jumpers" under Welsh preaching. We have hardly been able to keep ourself in our chair while reading some portions of these discourses. The copy sent us is most substantially bound, and is embellished by a portrait of Evans and a picture of a Welsh congregation with Evans in the pulpit. We should think this book destined to command an extensive circulation.



(9.) *The Early Conflicts of Christianity.* By Wm. Ingraham Kip, D. D. New York: the Appletons. Why has not this subject been as fully handled before? It is a magnificent theme. Dr. Kip considers it in five views: 1, the conflict with Judaism; 2, with Grecian Philosophy; 3, with the Licentious Spirit of the Age; 4, with Barbarism; and 5, with the Pagan Mythology. At this present writing we have had time to read only the first part, and if the others equal that, this may be pronounced a very eloquent book. The views of the author are presented with force and the pictures are striking and beautiful.

(10.) The Catalogue of the Presbyterian Board of Publication would afford a great assistance to Methodists who are endeavoring to make for themselves valuable Christian libraries. Of course, a large number of the books from that press are strongly Calvinistic, but a large number also are of practical value to Christians generally. Of this latter character is a work they have just sent us: "The Christian's Daily Walk in Security and Peace. By Henry Scudder. Recommended by Dr. Owen and Mr. Baxter." He that follows this walk daily must have peace. We are pleased to see in any man or in any family a growing taste for books like this.

(11.) The American Tract Society has brought out an abridged edition of the life of the dear, good, old Dr. Milnor, whose memory will ever be precious to those who knew him and love Christ. The Episcopal Church should put it among her thanksgivings that such a man has been of her clergy. The Memoir is a book of very great interest to general readers.

(12.) Preachers and teachers may gather many very useful hints from a very pleasant little book published by L. Colby & Co., New York, entitled "The Power of Illustration, an Element of Success in Preaching and Teaching, by John Dowling, D. D." We see it has reached its second edition.

(13.) To the readers of magazines and literary newspapers, few names are more familiar than that of T. S. Arthur. He has ad-

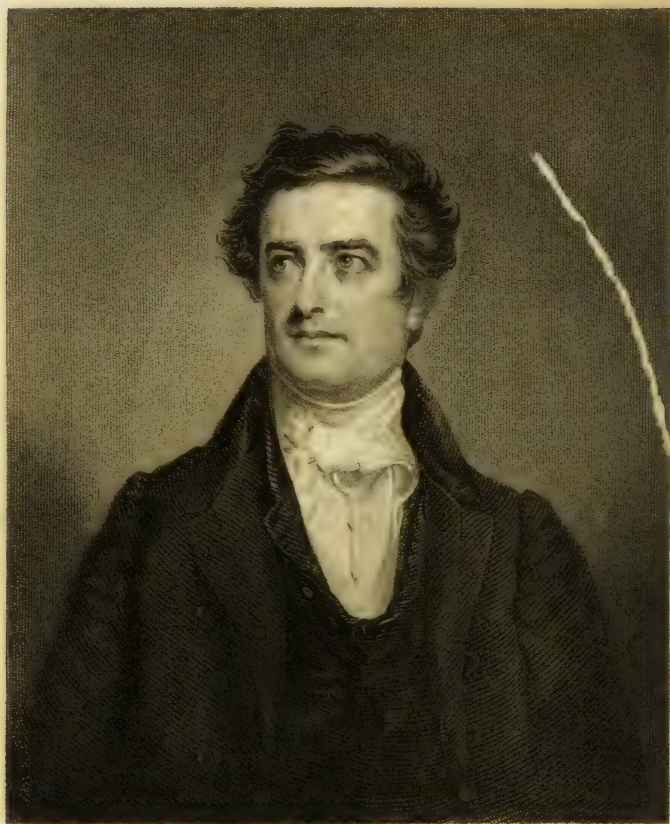
ministered to the pleasure and perhaps we may say profit of thousands. He is a pleasant and truthful sketcher of character and society; and so far as we have examined his productions they are characterized by good taste and sound morality. J. W. Bradley, 48 N. Fourth St., Phila., has collected his sketches into a handsome 8vo. of upwards of 400 pages, embellished with 16 engravings and a portrait of the author. "The Methodist Preacher," the first of the series is a picture of some of the hardships of practical itinerancy. This sketch, and that of "The Donation Visit," will perhaps interest clerical readers more than any other portion of the volume.

(14.) Most women find time and spirit only to gallop through the latest paper-covered novels; others can gather from the field of literature what makes them no less ladies and greater women; while a still smaller number make contributions to current literature, and extremely few become at all versed in science. We would have our mother, our wife, our daughter, and our friend, of the second class. We can nevertheless appreciate the intellect and industry of such a woman as Mary Somerville, whose "Connection of the Physical Sciences," "Mechanism of the Heavens," and "Physical Geography," show that philosophy can exist without beard. The second American edition of the last mentioned of her works, with Additions and a Glossary, is published by Lea & Blanchard of Phila. It is a truly valuable book.

(15.) The Presbyterian Board of Publication issue a timely work entitled "Thoughts on Family Worship," by Dr. James W. Alexander, of New York. The style is plain and the spirit earnest. We have for some time been so convinced of the vast importance and extensive neglect of this duty, that we have employed what time we could command from other engagements in the preparation of a small work upon this subject. There is hardly any likelihood of too many calls being made upon members of the church to the discharge of a duty, the strict observance of which is so intimately connected with the growth of vital piety.







*Portrait of Thomas Jefferson*

## S E R M O N I.

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“THE KINGDOM OF GOD COMETH NOT WITH  
OBSERVATION.”

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BY THE REV. WILLIAM M. WIGHTMAN, D. D.

EDITOR OF THE SOUTHERN CHRISTIAN ADVOCATE.

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“The kingdom of God cometh not with observation.”—*Luke xvii: 20.*

The world has its standard of greatness, and its recognized modes of influence. It judges of the efficiency of any cause by the visible elements of power and success which sustain it; and calculates the probabilities in its favor by the ratio of its acknowledged resources. Array the advocacy of powerful intellects in its behalf; let philosophy join with eloquence to plead for it; let men of influence in society espouse it, and bring the contributions of princely wealth to sustain it; or if need be, let the warrior's sword be drawn, and silence its opponents at the cannon's mouth and the point of the bayonet; and you may count on its successful propagation. At least, so think and feel the men of the world.

At the outset of Christ's religion, men's minds were doubtless exercised in speculations as to its claims, its objects, its means of propagation, its resources of strength, and its likelihood of ultimate triumph. It was understood to be exclusive, vast, and aggressive in its aims, scope and intention. It did not affect to occupy middle ground, or to offer compromises and terms of agreement to the religious systems then in vogue, or to any others

which might be thrown up in the progress of society and the advancement of the world. It claimed as its right the empire of the soul. It stretched out its hand and grasped the keys of absolute control over the springs of action and the sources of emotion in man. It proclaimed its intention to subdue every lofty imagination, every proud intellect, to the obedience of the faith which it proposed. And its restless spirit of progressive conquest aimed at nothing short of the subjugation of the world to the authority of its blessed principles of purity, peace and love.

In the face of pretensions so lofty, its actual resources seemed totally inadequate, ridiculously small, to one who measured them by the ordinary standards of worldly efficiency. Pomp and splendor, kingly patronage, influence of governments, a large treasure-chest, a serried array of men-at-arms, of glittering squadrons and military chiefs, would have been a clear and satisfactory basis for the calculation of its chances of progress in the world. But of all these Christianity possessed not one. Or if from the schools of philosophy it had drawn its recruits, and its teachers had claimed the prestige of the names of the immortal masters of wisdom and oratory; if poetry and song had been enlisted in its behalf, as well as profound learning and political sagacity—why then, it might still have counted on success. Or failing in that line of resources, if the respectable and influential religionists of the time—the scribes, pharisees and elders—had espoused it, lent it the patronage of their reputed sanctity, and thrown into the scale the weight of their standing as religious men, with the popular mind and voice, much might have been counted on. But it claimed none of these elements of worldly strength and influence. It came not with "observation."

Nevertheless, Christ's mission had its appropriate and sufficient attestations. The difficulty was, that men misconceived the nature of that mission. They were slow to perceive the spiritual ends which it proposed; they understood not the sublime meaning of its facts and doctrines. A cry to repentance heralded the appearance of Christ, not a trumpet call to arms against the Romans. Poverty and humiliation, association with obscure and pretensionless men, identification with the masses of the people,



the preaching of the gospel to the poor, were connected with out-breakings of supernatural powers, and a control over the physical agencies of the world such as no mere human being could pretend to. The moral evidence was sustained by miracle—the doctrine taught, by the works performed; leaving no room to doubt the divinity of the Messiah. Such a range of evidence was amply sufficient for the candid inquirer after truth; it was never meant to be so overwhelming as to compel belief and force assent from the prejudiced and proud. These latter were left at liberty to reject the proofs if they were so determined. They demanded something more—a sign from heaven. If this be the prophet foretold by Moses, why does he not assume the rod of Moses? Let him take in hand the nation's oppressors. Let a cloudy pillar by day, a fiery column by night, herald his march through the land. "What sign showest thou?" said they. Command the sun to stand still; grasp the thunders in thy right hand; bid them proclaim thy kingdom. Gird thy brow with flashing glories; write thy credentials on the face of the sky. Lift up a standard sublimely terrible to thy foes. Consort no longer with fishermen, but give such proofs as shall gather around thee the great and powerful of the land. Strike for the ancient glories of Israel, and bring to the conflict the battle-shout of harnessed elements. Backed by signs from heaven, assume the post of kingly power; and with one voice the nation will acknowledge thy claims.

This was the spirit of their demand. And do you wonder that they rejected the Messiah? His reply was—"the kingdom of God cometh not with observation." It is a spiritual rule in men's hearts, the governing sway of righteousness, peace and joy, within the soul. This kingdom is already among you. It is not confined to any one locality; it has no physical or political centralization to warrant the cry, "lo here! or lo there!" It wields no miraculous powers of conquest and destruction. It puts on no pomp of glorious war. You mistake altogether its nature and design. I come to offer spiritual blessings; to reveal the Father; to redeem the world; to overcome the sharpness of death; to win spoils from the grave; and to open the kingdom

of heaven to all believers. Blessed is he who shall not be offended in me ; who shall truly discern my office and work ; seek and find in me a Saviour from sin ; open his mind to the life-giving truths I proclaim, and thus find rest to his soul.

The spirit of the subject has an important application to the men of our own day. If the question were put—why is not this and the other man a hearty disciple of the Lord Jesus Christ, a willing and happy votary of his cross, invested with the attributes of the renewed nature, and full of faith, joy, and holy activity?—the answer would embody some difficulty demanding on the objector's part unwarrantable methods of conviction and persuasion, growing out of a misconception of the true spirit and aim of Christ's religion. You might be told for example—

1. That the distance of eighteen centuries from the manifestation of Jesus in the flesh to the present time, creates a serious embarrassment in the way of those mental and moral processes which seem to be involved in receiving him as a teacher sent from God. The gospel, it is true, offers a Saviour, and sets forth with singular force the alleged history of his personal life. But then, the scene of those mysterious transactions lies in an antiquity so remote as to make it possible that after all the hero of the sacred epic is only a mythical character—the creation of literary genius—a mere ideal without substantive existence. A thousand years open a chasm so vast between our own time and the period of his supposed existence on earth, that it becomes a serious matter of difficulty either to substantiate the account furnished of him, or to obtain those definite and convincing proofs of his divine mission which the advance of modern science makes necessary at the existing stage of human improvement. Could we only have lived in his day, seen and heard for ourselves, witnessed his miracles, and beheld his ascension to heaven ; or if by any possibility those scenes could be re-enacted before our eyes at the present time—why then the great impediment to a realizing and assured faith in his mission would exist no longer.

Or, 2. Were the evidences of religion presented in aspects so imposing and impressive, accompanied with attestations so irresistible, a power of appeal so influential as to preclude all possibility

of doubt, then one's difficulties would all be ended, one's reluctance and hesitation would at once terminate. Why might not nature be commissioned to preach the gospel, if belief of the gospel is matter of so high and eternal concernment? If man's salvation does indeed awaken the solicitude of angels, why might we not be allowed, now and then, to see angelic preachers, hear the rush of their sweeping wings, listen to the "sphery chime" of their voices? Or if the human preaching of the gospel is heaven-sanctioned, would it not be kind in Heaven to bestow upon these ambassadors of Christ, in condescension to human infirmity, some supernatural powers, so that from age to age their commission might be undeniably backed by divine attestation? Let them control diseases, wield the powers of the invisible world, work miracles. At least, let cloven tongues of fire now, as at the beginning, play in lambent flame upon their heads while they utter their message. Let them speak in the voice of thunder, and then men will hear what they stand forth to declare. Let one come from the dead and preach, and faith will surely come by hearing! Some well-known friend lately departed—one who has pierced the gloom of the grave, made the discovery for himself of its awful secrets, solved the mighty enigmas of the eternal state, and become lord of the secrets of the "all-hail hereafter"—let such a one come from his ghostly concealment to warn us, breaking with a presence terribly sublime upon the solitude of the midnight hour, and in unearthly tones bidding us repent and believe the gospel. Could the kingdom of God but come with an "observation" arresting and influential as this, its triumph over human frivolity and unbelief, it is thought, would be instant and complete.

3. If proofs of this sort should not be insisted on, at least it will be considered highly important and desirable that the secret spiritual operations of the Holy Ghost upon the heart, should be so far subjected to the scrutiny of the understanding or senses, and brought under the classifications of known laws, as to be made appreciable and tangible. It is not enough that the Divine Spirit "worketh in us to will and to do;" we wish to understand the mode of his secret working. It is not enough that



the "word of truth" makes its motives felt in the convictions of the mind. Something more is wanted. We should like to subject to mental analysis the whole process, so as to distinguish between the human and divine, and trace beyond doubt the finger of God in the affair. Or it will be maintained that the ordinary modes of conviction for sin are lacking in power of influence. Give us the storm, the earthquake, the fire, to back the small, still voice. I am persuaded, says the objector, of the truth and desirableness of personal religion, as a matter of present duty and experience; but it were premature for me to set out in a decidedly religious life, upon the level of such an ordinary, every day persuasion. I must feel more alarm and concern. If I could only realize such a rush of spiritual power as would overbear my unbelief and worldliness, sweep away my unconcern, impel me to seek God, force me to prayer, and with the mighty movement of a land-slide, push me into religious feeling, aim and effort, I should soon be converted—I should at once be sure that the hand of God is in the thing, and that his effectual working leaves me little else to do than yield gracefully to the overpowering visitation. Meanwhile, allow me to postpone any further concern until the coming of that fortunate day which exhibits the kingdom of God in the light and with the demonstration of this sort of "observation."

4. The Pharisees of the old time represent a large class of persons who are vastly more concerned about their respectability than about their salvation. Could you by any possibility make religion accessory to a better position in society, you would add vastly to its claims upon their attention. They appreciate the force of an argument in favor of joining a church, if in making out your case you can show that it is the church of the aristocracy of wealth, talent and influence—that it lays little restraint upon fashionable follies, and leaves large room for the operation of worldly tendencies—that its ceremonial is imposing, its order of worship full of pomp and sentiment, its preaching refined, its adherents people of consideration. The demand is—make your religion respectable. Adapt it to the age. Let the offence of the cross cease. Put a liberal construction upon the

New Testament doctrine of conversion ; and set free "our holy religion" from strait-laced notions of self-denial, so that it shall involve no ridicule in the high places of fashionable life to profess it, no surrender of fashionable tastes and pleasures to embrace it. Let there be no danger of one's losing caste and being considered vulgar, by a hearty identification with the cause of Christ. Could the kingdom of God but come with an observation like this, multitudes who are now undecided and uncommitted, would bow down to the suffrage of wealth and respectability arrayed on the side of religion, and would with eager haste seek to press into that kingdom.

Now, in whichever of the directions just indicated, the cavilling, or proud, or feeble spirit of man may turn in quest of objections to receiving the grace and kingdom of God which the gospel offers under its ordinary modes of appeal and administration, it is certain that the text lays it down as a general principle *that the moral means of impression and conversion are complete and sufficient* :—that enough of influence is given to secure, if rightly improved, the great end the gospel contemplates—the salvation of the soul ; but never more than that. Human responsibility is a point sacredly guarded in all the administration of divine Providence and grace. The law of responsibility demands that a sufficiency of power should be secured to the earnest seeker after God and salvation. But the same law restricts the bestowment within such limitations as render it possible to resist the motives which the gospel offers, and the grace it benignly tenders. Nor can virtuous principle, or holy affections, or moral conduct, exist at all under any other conditions. A will that is forced ceases to be will, properly so called. Goodness which is compelled loses at once its moral quality. Neither praise nor blame attaches to mere mechanical agents, irresistibly moved from without. Nor with any greater propriety could reward or punishment be predicable of moral conduct or the state of the heart, when that is the mere product of an agency objective and all-powerful, whose domination rules the motives and springs of action irrespective of our own free choice, of our hearty and principled concurrence.

It is sufficiently obvious then, that Christianity is adjusted to the profoundest laws of human responsibility, when it abstains from the excess of demonstration which many demand before they will lend a willing ear to its practical claims. Sufficiency of evidence without continued miracle, is its great law. And even its original miracles were so conditioned as to leave a breadth of margin for the unbelief of those who were determined to resist their force. In point of fact, many saw the miracles who would not and did not believe in the divine mission of Jesus. When miraculous interposition of a sort to foster popular pride or prejudice was demanded, the answer of the Saviour was, "no sign shall be given"—"the kingdom of God cometh not with observation." On the other hand, to the candid, honest, unprejudiced seeker after truth, the appeal made to his "works" by Christ was all-sufficient for the purposes of satisfactory conviction.

In our own time, to persons of this class there is the same force of evidence in the record which has been transmitted to us, of the life and miracles of Jesus—with the cumulative impression furnished by a distant vantage-ground which commands the whole field of the subject. Nearly twenty centuries have gone by since the enactment of those memorable events. Here is a long period for the development of the plans of Almighty Providence, and of the true nature and tendencies of human systems. The vastest changes have gone over nations and communities; the most unexpected scenes have crossed the stage of human affairs. Ages of religious peace and progress have been followed by ages of blood; centuries of darkness have preceded centuries of struggle—light with darkness, liberty with despotism. All opinions have been challenged, all philosophies debated, all conceivable hypotheses broached and abandoned. But over all these billows of change Christianity has securely ridden, its track steered by an unseen hand, its keel ploughing the most boisterous waters of time. Through all the commotions of eighteen hundred years it has passed unscathed, freighted with the most precious hopes of the world. It is to-day the freshest, brightest, holiest thing on earth. Shall we hesitate to maintain that this eighteen-century experiment upon the vitality and efficiency of



the gospel, more than counterbalances whatever advantage might have attended a personal observation of the Founder of the religion and of his "mighty works."

Furthermore: there may be remarked a striking analogy between natural and revealed religion, in the mode of their respective manifestations. In the case of the former there is sufficiency of evidence to the thoughtful, inquiring mind, that a personal God exists. But who hath seen Him at any time? A deep and unpierced mystery surrounds his august throne. Science which maps the stars has failed to descry his awful form, and the analysis which weighs and measures planets cannot calculate the height of his abode. In what languages of men does the King, Eternal hold converse with his human creatures? And yet to thoughtful faith he stands revealed, and the spirit of man may acquire a vivid, satisfactory and hallowing sense of the existence and presence of his Creator. Nevertheless, the proofs of his being are so far from obtruding the conviction upon the thoughtless mind, that it is an every-day fact that multitudes live without God in the world.

So with the divine government. Nothing in the material universe shall be clearer to the mind prepared to appreciate its proofs, than that there exists among men a righteous administration, which is pledged to punish sin and reward virtue. This great truth shall become so vivid to the perception of the soul which is brought into harmony with the divine government, that no apparent anomalies shall for a moment disturb its perfect confidence that the Judge of all the earth will do right. And yet it is a truth which is never pealed on human ears in tones of thunder, nor written on the sky in lightning letters. It may be denied; in a thousand instances it is denied. The impression of it may be so indistinct as to leave no practical trace on the moral sentiments, motives and conduct of the great mass of mankind. All this may be so, and at the same time Heaven has provided no supernatural means and mode of arrest. If a man will shut his eyes to the rational proofs of the fact, why he can do so. He is not forced to be either wise or virtuous. He is at liberty to reject the small, still voice of con-

science which represents the eternal law of right and wrong. He is allowed, if so he determines, to be truant to the interests of his self-trusteeship. No invisible hand holds him back from sin, or draws aside the veil which hides the consequences of sin.

We meet the demand for extra-natural demonstrations of the truth and efficiency of Christianity, by pointing the objector to the known and undeniable laws of the moral world. This demand will be reasonable, will have force and fitness, whenever the eternal Ruler of the universe so far departs from his established modes of moral government, as to make his own existence, his everlasting laws, and the sanctions which enforce them, all perceptible to the senses of men—when his august moral administration clothes itself with a power and grandeur and vividness of impression not to be resisted. Until then, the harmony existing between the constitution of the gospel and the principles of natural religion, may be alleged as a striking proof that both originated from one and the same divine source.

O, no ! He that waits for higher monitions than the gospel furnishes, must wait for what shall never be vouchsafed him. Who is he, that God should depart from his chosen path of communication with men for his accommodation ? There are the great facts of the Christian revelation. A sufficiency of proof accompanies them. Provision is made in the mercy of God to grant the sceret aids of his grace and Holy Spirit to those who humbly ask. The stupendous machinery of redemption has been put in motion ; atoning blood has been shed ; from a sealed and guarded grave the world's Redeemer has arisen ; and the message of mercy has been proclaimed age after age. Repentance toward God and faith toward our Lord Jesus Christ, without any visible sweep of supernatural agency accompanying the preaching of these great truths, without any sounds of trumpet or thunder, any overpowering appeal from a phantom fresh from the eternal world to warn us, are sufficient to bring the dark, alienated, worldly spirit, to the knowledge of God, to the joys of pardon, to the unutterable hope of the life to come.

And what if the refined classes of society should be so much occupied with the good things of the present life as to have no

ear for the gospel invitation? especially on the condition of putting on the Lord Jesus and making no provision for the flesh. Suppose it were even so that Christianity in its self-denying, pride-humbling efficacy, is wont to draw very few recruits from among the mighty and noble? The proof of its divine mission does not stand in its peculiar adaptation to the tastes, pursuits, desires of the rich and great and ambitious. The proof is found in the sublime originality of its suitableness to the masses of mankind; particularly to the poor and heavy-laden; in the light which it brings to the inquiring, sorrowful spirit, condemned by the lovers of pleasure. Point me to a conscience disturbed by a sense of moral obliquity; to a heart burdened with guilt; to a spirit which sends abroad immortal yearnings, and yet is outcast from happiness and hope; a spirit which feels after God, despairingly oppressed with a sense of its unworthiness and sins; to which the destiny of endless existence inalienably attaches, and which casts about with unutterable solicitude how that existence may become a happy destiny. Show me such a one! Medusa's face would not more certainly drive away at once all the gay triflers of the world, than would such a picture of moral distress, of mental anguish, of spiritual woe. But it is the very case for my argument. Do you ask—is there any suitableness in the provisions of the gospel for such a case? The answer is—that for the outcast and wretched, Christianity holds in store the very majesty of mercy. The sacrifices of God, more precious than the cattle on a thousand hills, are a broken and contrite heart. To the eye of man dazzled with the ephemeral distinctions of earth, there may be no special observation, nothing striking or impressive in such a stoop of condescending mercy. What must be the sublimity of the spectacle to angels, when they behold the compassions of God and the plans of recovering grace adjusted with special reference to the poor—the “unrecorded million”—to the weary and heavy-laden among the poor; piercing through the shams of conventional life to the innate, spiritual greatness of man, as man; and weighing and measuring him by the scale of his responsible nature and his immortality, and not by the accidents of outward position or the gifts of fortune. Ah! if the



religion of Jesus addressed itself only or mainly to the rich, the elegant and cultivated, I might doubt its divinity. A world-born religion would be sure to do so. But Christianity was born in the heaven of truth and love; therefore it stoops with a special emphasis of compassion to the lowliest lot of earth. It scorns the adventitious trappings which catch the eye and impress the imagination, but which, after all, are essentially nothing. It comes not with observation.

That "kingdom of God" is among you. Behold its records in "the word of truth,"—listen, in the "gospel of your salvation" to its blessed voices which have been sounding on human ears, generation after generation, from the earliest times of its promulgation. The inextinguishable pole-star

"Which never in the ocean's wave was wet,"

It shines aloft above the drifting flood of human things; or like an unsetting sun it throws the radiance of knowledge and truth on man's pilgrim path to heaven. Its grace and peace are just as accessible now as at the beginning. The flight of ages has left it in no exhaustion. Its efficacy outruns the wants of earth's millions, and its provisions were meant to last to the end of time. The faith of an humbled, penitent heart, the faith which relies exclusively on the great sacrifice, will open to you at once the gates of the kingdom of God, and translate you into its unspeakable privileges and joys. Even now, it would carry you into the secret place of the Most High, and cover you with the shadow of the Almighty! Wait not for marvels or portents,—or at least let your mind be duly impressed with the stupendous wonder that God offers salvation, now, freely, on conditions so amply within your reach, to a sinner like yourself. O, height and depth of mercy, without soundings and without shores, beyond expression and conception! Talk not of delays when all things are ready. Trifle not with impressions which only need to be improved to ensure "more grace." These neglected or lightly esteemed, the administration of mercy set aside by frivolous pleas, this day of salvation suffered to pass away, and your convictions not followed

up, and what remains? You must die unforgiven, and go to the judgment-seat unprepared, for no miracle will be wrought to save you. And what remains then but an eternity of regrets that you knew not the day of your merciful visitation—of despair, that you slighted the ordinary offers of the gospel, in the cavilling spirit which demanded signs from heaven, in the unbelieving spirit which prescribed terms to the Almighty.

## PEN AND INK SKETCH, No. I.

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THE REV. WILLIAM M. WIGHTMAN, D. D.

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The sketches of preachers which are given in the Pulpit do not belong properly to the department of biography. In presenting the portrait of the distinguished minister whose name we have announced, we shall therefore say but little of his private life; we are at present concerned with his professional character.

Dr. Wightman, as may be gathered from the accompanying engraving, has a dignified, clerical air, a grave and manly port. This never fails to impress one, when, with an evident consciousness of ministerial responsibility, he ascends the pulpit and enters upon the service of the sanctuary. His hymns and lessons are usually brief, always appropriate, and read with impressiveness and force. His prayer is comprehensive, humble, earnest, devout—the evangelical element being delightfully prominent. He seems to have great use for the sacrifice and intercession of Christ and the influence of the Holy Ghost; hence these points are brought forward with emphasis in all his addresses to the throne of grace. His text is generally suggestive of some great theme, eliciting profound investigation, and involving the development and application of those truths which are of the highest concernment. We suppose that, in the regular discharge of pulpit duty, he does not exclude topics of inferior grade and minor importance; but we doubt if he has ever taken a text from the Song of Solomon in the whole course of his ministry. His exordium is almost always short—frequently sententious. Some one has remarked that it is with an auditor as with a man



who visits a palace: he does not want to linger in the court; he gives that a passing notice, and hastens into the splendid apartments. Dr. W. does not keep us long in the porch. His introduction is merely *aditus ad causam*. Sometimes, after the example of the old British masters, he gives the coherence, scope and sum of his text, and then the division or the statement of his theme, according to the requirements of the case. Sometimes he frames an introduction from the subject-matter of the text—the connection not always affording suitable materials. He conceals his plan, whenever its formal announcement is not imperiously demanded. You soon find out, however, that he has a plan, and a philosophical one too, one that will exhaust the text and enable him to meet the claims of his subject. His propositions rise naturally and in logical order, each being distinct from all the rest, and yet all holding together by a mutual dependence. This gives a lucidness and beauty as well as strength and effect to the discourse. His points are stated with perspicuity, and discussed with felicity of illustration and force of argument. He does not waste his strength in defending unimportant or self-evident positions. He makes no parade of dialectical skill. He gives you no time to reduce his reasonings to syllogistic form; you never think of moods and figures when he is managing an argument. He gives you the result of labored processes of thought and reflection, through which the subject has passed in the closet. He thus makes his discussions instinct with life and resistless in force. His eloquence, as Macaulay says of that of Mr. Fox, is reason penetrated, and, as it were, made red-hot with passion. Or, as has been said of Macaulay himself, he reasons with all the force and fire of declamation. Imagination, fancy, sensibility, seem all fused into his understanding. His illustrations are analogies; his images are pictorial arguments; the most gorgeous trappings of his rhetoric are radiant with thought. This is the highest style of eloquence. It embodies the clearness and closeness of reasoning which characterized the old English school of pulpit orators, with the *onction* and *copia verborum* of the great masters on the other side of the channel. It was well said by Ganganelle: "As to the style of sermons, it offends

against all rules if it be not pathetic, nervous and sublime. If a preacher only instruct, he does no more than prepare the mind; if he only affect the passions, he leaves but a slight impression; but if he scatter the ointment of grace, while he diffuses the light of truth, he has fulfilled his duty." Dr. W. seems to be aware of this: hence he does not give you, for a sermon, "a warm, animated exhortation," on the one hand, or a cold, rigid disquisition, on the other.

It has been said of Tillotson, that "if we include in the idea of eloquence, vehemence and strength, picturesque descriptions, glowing figures, or correct arrangements of sentences, in all these parts of oratory the archbishop is exceedingly deficient." In all these parts of oratory, Dr. W. excels: for, in addition to a logical and well cultivated mind, he possesses a strong and lofty imagination, which sweeps through a wide range of thought and sentiment, and never returns from its venturous flights without bringing home the treasures of foreign climes. His descriptions and delineations are so graphic and artistic that a skillful painter might readily transfer them to the canvass. The gorgeousness of his imagery would be excessive were not his imagination constantly curbed and controlled by a cool judgment and a severe taste. He is a close critic, and does not exclude his own performances from a searching scrutiny. Cicero remarked of Demosthenes that his thundering strokes would have been much less impressive, had they not been hurled with all the power and impetuosity of copiousness. He meant the *copia rerum*, of which he speaks elsewhere—with which, indeed, will generally be connected a suitable supply of language. But, as Fenelon says, the great Grecian orator used speech as a modest man does his clothes, only to cover himself. This is not the case with Dr. W. He uses speech for ornament as well as for covering. But then he always has something to cover and adorn. He has a feeling akin to contempt for your wordy and windy declaimers—*non oratores, sed operarios lingua celeri et exercitata*. He does not give you an avalanche of words and a world of figures, without a correspondent copiousness of thought and substance. His language is chaste and classical—always drawn from the wells

of English undefiled. He does not seem to care whether his words are of Saxon or Latin, Norman or Grecian parentage; but they are sure not to be of domestic manufacture or cis-Atlantic origin. The Abbe Maury says: "You will not find one scientific word in the great masters of the age of Louis XIV." If this be praise, we cannot award it to Dr. W. He will sometimes vent you a vocable of learned length and thundering sound, though he evidently aims at the *simplex munditiis* in style; and, as Quintillian has it, considers words as pieces of money, with which a man ought not to burden himself when they are not current coin. Yet it does not follow that because everybody may not be able to change the doubloon or the dollar, that therefore it should be entirely excluded from circulation. If, however, you do business with the common people, you must have a good supply of small change. In this respect Dr. W. is by no means deficient. Occasionally, indeed, when preaching with scarcely any preparation—as is frequently the case at the present time, on account of the pressure of editorial and other duties—he hesitates as if he were in his study deciding between the merits of two or more words; but we are never apprehensive with regard to the issue—the proper term will very soon be produced, and it will not fail to place itself in the sentence with syntactical propriety.

We have observed in Dr. W.'s sermons that he allows "pauses for admiration." Not that he throws himself back in the pulpit, as we have seen Bishop England, standing motionless for several minutes, with his eyes fixed upon his auditory, as if to absorb all the rays of adulation that might be reflected upon him. But what we mean is this: he frequently lowers himself down from his lofty flights, comes home from his wide excursions, and allows himself and his hearers rest. This is the repose of eloquence. The style becomes comparatively colloquial, unimpassioned, elegantly negligent. But as the filling up of the back-ground, the adjustment of the drapery, and the like, are necessary to give proper effect to the principal grouping in a painting, so these quiet passages are indispensable in a sermon; they give the hearer an opportunity to realize the effect of a brilliant or powerful passage which has been delivered, and prepare both speaker and hearer



for others that are to follow. When a sermon is nothing but *a blaze of beauty*, from beginning to end, the mind is overcome by the unmitigated splendor. When the pulpit thunder roars incessantly, the ear is stunned by the constant detonations. There must be some intervals of calm, or we cannot so fully feel the force and fury of the storm. A judicious interspersing of subdued passages in a sermon is specially necessary as the truth is designed to produce a lasting effect upon the conscience, and to fix itself firmly in the mind. It must therefore be allowed to mix with faith in them that hear it, which it cannot so well do if it be presented in a rapid, kaleidoscopic manner, affording no time for self-application. Dr. Chalmers made use of these points of repose to ascertain the effect of his discourse, so that if he detected in any of his hearers a betrayal of indifference or failure of comprehension, he might vary his style, and by a fresh series of illustrations and proofs endeavor to succeed where he had previously failed. A good method for those who would be wise to win souls."

Dr. W. reserves his principal strength for the close of his discourse. His peroration consists sometimes of a summing up of his arguments; though it is generally a concentration of the whole subject upon the conscience. He gives you no long string of inferences, suggesting new lines of thought, and opening up new fields of investigation, to spoil the unity and effect of the sermon. But a few earnest appeals, warnings, encouragements, as the case might be—not unfrequently mingled with fervent ejaculations—complete the hour, beyond which the discourse is seldom extended.

We do not know any one whose stated ministrations would be more edifying than those of Dr. W. But it is generally said that his sermons at camp-meetings and on similar occasions are unrivalled in excellence and effect. Under such circumstances his peculiar talents find proper scope. Such scenes are almost indispensable for the development of the higher forms of oratory. We recollect hearing Dr. Olin speak of Dr. W.'s camp meeting efforts in the most exalted terms of eulogy. He considered him almost unparalleled in appeals to the conscience and heart. The

effect of his sermons was sometimes awfully sublime. The Doctor placed him in the front rank of preachers. The opinion of so capable a judge confirmed us in our own. Hundreds have been turned from darkness to light, and from the power of Satan to God, by one of those extraordinary efforts. He preached a sermon at the Cokesbury camp meeting, in 1833, on, "Young men, likewise, exhort to be sober-minded"—a great many young men being present on the occasion. He spoke with so much power and unction that the effect was overwhelming. Two hundred persons, many of whom were men of great influence, including the chief sinners in the community, were converted and brought into the Church on that occasion. We have been told that it is producing fruit, directly as well as indirectly, to the present day. We could specify other instances illustrative of the Doctor's power in the pulpit, but it does not comport with our plan.

We have occupied so much space in sketching the pulpit character of Dr. W., that we have but little room for other matters. We must just state, however, that the Doctor's personal appearance is impressive. He is of the medium height, rather tending to *embonpoint*. His countenance is slightly dark, sometimes frowning—his keen eye, shaded with dark, heavy lashes, beams with the fire of intelligence—the entire expression is intellectual. He has a noble, generous, unselfish disposition. He is catholic in his Christian sentiments, kind in his general feelings, discriminating and firm in his personal friendships. He is one of the most modest, unpretending men we ever knew. He is an excellent scholar, having graduated with the first honor at the College of Charleston, his native city, in 1827, and having gone on ever since that time in the enlargement of his intellectual domain.

In January, 1828, he joined the South Carolina Conference, in which he has risen to the first rank. In 1837, he was elected Professor of English Literature in Randolph Macon College, where he remained two years, filling that chair with great ability. When Professor Sims returned from Germany he resigned his professorship to that talented and distinguished scholar, and re-entered the

regular work. In 1840 he was sent to the General Conference, and by that body elected Editor of the Southern Christian Advocate, *vice* Dr. Capers. As an accomplished scholar, an excellent critic, a vigorous writer, he is eminently adapted to the editorial work. His cultivated taste, sound judgment and business habits, have been finely developed during the nine years in which he has been conducting that journal. As an editor it would be difficult to find his equal—we are not concerned to find his superior.

Dr. W. was a member of the General Conference of 1844, and took a prominent part in the division of the Church; and since then, manfully and triumphantly has he fought the battles of constitutional Methodism. He was a member of the Louisville Convention and of the first General Conference of the Southern Church. It is gratifying to add that he is yet but in his forty-second year, possessing a vigorous constitution; and though retiring in his disposition—being devoted to his family, and placing a high estimate upon domestic bliss—yet fitted by nature, education and grace, to serve the Church in a wider sphere than any in which he has yet been called to move.



## SERMON II.

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THE SOVEREIGNTY OF GOD AN OCCASION OF JOY.

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BY REV. CHARLES COLLINS, A. M.

OF THE HOLSTON CONFERENCE, AND PRESIDENT OF EMORY AND  
HENRY COLLEGE.

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“The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof”—*Psalm* xcvii: 1.

Viewed through the favorable medium of Christian education and Christian feeling, no proposition is more simple or self-evident than that which affirms the existence of God. “The heavens declare his glory, and the firmament showeth his handywork.” Indeed, so clearly are his existence and attributes shadowed forth by “the things that are made, even his eternal power and Godhead,” that the heathen are declared by St. Paul to be “without excuse” for their ungodliness and spiritual blindness. That God exists is a truth of vast importance to mankind—that He reigns is also a truth of transcendent interest. The anxious and ever-returning questions—what am I? whence came I? and whither am I going? which are so natural to the inquiring mind, and which have ever been the riddle of mere philosophy, receive their appropriate solution whenever the light of heaven, shining through the volume of nature or of revelation, brings to view the existence and supremacy of one great Almighty Father, whose creatures and children we are. The relations which we sustain to this Being, and the obligations and duties which spring from these relations,

as well as the moral and spiritual destiny which the future so mysteriously veils from view, are therefore matters of the most intense and lively interest.

In further discussing this subject, may the Holy Spirit, which is the eternal source of moral and spiritual light, shine into our dark minds, dispel the mists of ignorance and error, and lead us to the great fountains of living and saving truth. The consideration of the following three leading ideas, which are either directly presented or suggested by the text, invites our prayerful attention :

I. The sovereignty of God, as affirmed by the proposition, "The Lord reigneth,"

II. The consistency of this sovereignty with the prevalence of sin,

III. The exhortation of the Psalmist, based thereon, "Let the earth rejoice, and the multitude of isles be glad thereof."

I. The sovereignty of God. This is affirmed by the simple proposition, "the Lord reigneth." The author of the text, throughout the beautiful Psalm of which it forms a part, adduces no proof of the truth which he so joyfully declares. Its self-evidence is assumed, as palpable to the plainest understanding, and therefore standing in no need of argument. "Clouds and darkness are round about him," it is true—mortal eyes may not see, nor minds comprehend the brightness of his glory—but what are these to the evidences of his wisdom, majesty and power, which shine forth from his works and his dealings with the children of men? "The heavens declare his righteousness and all the people see his glory."

It will not be necessary in a Christian discourse, to attempt what the inspired author of the text deemed superfluous, and therefore we shall spend no time in presenting the usual arguments which prove the existence and supremacy of the Almighty. This we shall assume as an admitted truth, and if a truth, a truth of infinite consequence to us all, embracing in its comprehension all that can possibly affect our happiness and welfare in the present life, and stretching forward into the future with an ubiquity of influence which must affect our destiny for weal or

for woe throughout eternity. The Lord reigneth. He is therefore a king, and the throne is the emblem of his authority and power.

He reigneth upon a throne of creation. To Him alone belongs the exalted consciousness of being the Supreme Originator. Throughout his wide dominions, nothing exists which does not own his creating fiat and reflect his creative wisdom and power. He created the earth, the sun, the moon and the stars. He "hewed the shaft and laid the architrave" of this mighty temple of the universe, and combined parts into one harmonious and glorious whole. But these material glories are inferior to that moral and intellectual creation which appears in man. He has been called God's noblest work. His spiritual and immortal nature, his wonderful powers of thought, reason and feeling, his capacity for various and almost unlimited knowledge and action, whereby he is fitted to be the ruler of this lower world—these are attributes caught from heaven, and they seem to assimilate his nature and character to that of God himself.

The Lord reigneth also on a throne of Legislation. He is the fountain of law. Creative energy was not employed, as the heathen poet alleges, to bring into being chaotic matter, lawless and rude; but infinite wisdom and intelligence guided the hand of power, and subjected both mind and matter to the control of laws adapted to their respective natures. As the subjection of matter to law is absolute, and necessary to the order and beauty of the material universe, so is the ascendancy of moral and spiritual law essential to the well-being of every moral and spiritual intelligence. Subjection to the laws of God is as necessary to the safety and happiness of the human soul, as to the preservation of nature herself.

He reigneth also on a throne of Providence. All created nature is dependent upon his bounteous care. He is the great Provider. As neither matter nor spirit could have come into being without the exercise of His creative power, so is the exercise of that power constantly necessary to preserve and sustain them. He holds the breath which we breathe. Our spirits hang upon his will. The condition of the human family is that of perfect dependence and



constant want. Yet how wonderfully is this dependence answered by divine support; and how benevolently and abundantly are the wants of every day and hour redressed. Truly, goodness and mercy have followed us all the days of our lives. The most astounding proofs of a gracious Providence meet us on every hand; they are around us and in us, yet their constancy and regularity seem to make us insensible of them. Like the air which we breathe, it is around us and in us, the invisible agent of life, and indispensable to health and happiness; yet from its very universality and constancy, unheeded and forgotten.

In the arrangements of God's moral government, He reigns prospectively, also, on a throne of Judgment. His sovereign legislation is not an idle form—a piece of useless legal inanity. It is like himself, endowed with all the elements of life, vigilance and power. That he holds man strictly accountable to law, might be inferred by *a priori* arguments. The infinite perfection of his nature requires this. To create and to legislate, and not hold the creature responsible to law, would be solemn trifling, wholly inconsistent with the divine character—would evince on the part of God such indifference to his own requirements as would be fatal to his government. But this is a point of doctrine too vast and important to be left to the deductions of human reason, however well and safely these deductions may be reached. The light of revelation shines clear and strong upon this solemn truth. “God will judge the world in righteousness.” “Every one shall give an account of himself unto God.” It is a fearful thought that God will judge the world. Yet the time is coming, perhaps it is not distant, when He will mount the throne of judgment, and according to the principles of His immutable justice, dispense to every man according as he hath done good or evil.

The proposition of the Psalmist that “the Lord reigneth,” contains a great truth which seems to be written on the hearts of men by the finger of the Almighty. Whether it is innate in the soul, whether it is reached by some secret principle of intuition, or whether it is impressed on the heart by the direct agency of the Spirit of God, we need not stop to inquire. The conviction is there, and it is there with a strength of impression which defies all

efforts to efface it. Even the ignorance and superstitions of heathenism have not destroyed—they have only obscured and defaced it. Image and brute worship in the lowest forms of idolatry, do but evince the yearnings of the natural heart after a spiritual and unseen divinity—an object to worship adore and obey. It is under these sensible forms that it acknowledges the existence of a supreme spiritual power, and would seek to propitiate its favor. Indeed, so strong is the conviction of this fundamental doctrine of religion, and so palpable and pervading its evidences, that he is denounced as a “fool” by the inspired volume, who “saith in his heart there is no God.”

Atheism has endeavored to discredit this great truth. It has plied all the arts of learning and sophistry to mystify the subject—to bewilder the clear convictions of mankind, and set them afloat upon the dark and boundless sea of infidelity. The natural repugnance of the carnal heart to believe a truth so unwelcome and so fraught with alarm, has conspired with infidelity to establish this disbelief. For if you abolish this conviction from the soul, you sweep away the foundation. With it goes the whole fabric of religion—the doctrines of the Bible are a fable—there is no faith, no hope, no heaven, no hell. But thanks be unto God, this fundamental truth still stands unshaken in the minds of men. God not only lives, but reigns. From this mighty truth there goes forth a voice to silence the teachings of vain philosophy, to give the lie to cunning skepticism, and to warn the sinner of his dread accountability at a coming day. It is a truth written upon the soul, like the fiery handwriting upon the wall of Belshazzar. It causes the sinner to pause in the midst of his sinful revelries and remember the claims of God. We are his by creation and he claims us. We are the subjects of his righteous legislation, and he justly requires our obedience. We are his by his preserving providence, and he expects our love and grateful service. We are rolling with fearful rapidity towards his flaming bar, and all the interests of time and eternity demand that we should honor and reverence the Judge and prepare for the awful meeting.

II. The consistency of Divine Sovereignty with the prevalence of sin.

Here opens an important inquiry, and one which often and justly perplexes the Christian mind. Do not sin and iniquity abound? Are not the laws of God violated with impunity every day? Are not his commands and his Sabbaths despised and desecrated? Have not his faithful servants in every age been trodden under the feet of the wicked—his prophets been slain—his Son rejected and crucified—the apostles and most eminent saints beaten, imprisoned and martyred? Is not persecution the prescriptive portion of those “who will live godly in Christ Jesus?” While on the other hand, witness the triumph of iniquity. Injustice, violence and fraud walk abroad with a bold step, and snap their fingers in the face of law, both human and divine. Cruelty and oppression are triumphant. The earth mourns. Yea, the wicked flourish and “spread themselves like a green bay tree”—“in their pride they persecute the poor”—“they bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart.” Do not the facts of experience and observation strangely conflict with the declaration of the text that “the Lord reigneth”? Does it not seem either that God hath given over his servants into the hands of his enemies, or that the wand of his power is broken—that his sovereignty is prostrate before the victorious tread of the armies of hell? We answer, no. The Lord God omnipotent reigneth. “Clouds and darkness do often surround Him,” but we may still and ever say, “righteousness and judgment are the habitation of His throne.”

Doubts and perplexities are the common inheritance of mortality with its limited knowledge and powers. In this life we may never acquire so clear a view of the plans and government of God, that our minds will be free from perplexing doubts. We may never understand why the Almighty has permitted sin to enter into the world and prevail to so great an extent. But could we fathom the awful depths of the Divine Mind and weigh the mighty motives which control its decisions, we should no doubt see the brightness of eternal wisdom shining through them all,



pouring upon the character and works of God the rich beams of its uncreated glory, and reflecting upon man the warm radiance of His infinite benevolence and love. It is not given to mortality to embrace immortality. The finite may not expect to comprehend the infinite. And yet there are considerations connected with this subject which give glimpses of light sufficient at least to relieve, if they do not entirely satisfy the inquiring mind.

That the Sovereign Creator possessed the power to make man with a different nature is clearly possible. He might have made him without the powers of volition and choice, and subject to the invincible control of instinct, or some other inferior and unintelligent impulse. He might have made him on the automatic principle of the *Androides*, moving by internal springs and wires, and operating of necessity according to the precise and unvarying laws of the artist. Or he might have made man as he is, with powers to will and choose, yet so have fenced him round by divine protection, that his power to will that which is wrong, or to choose that which is wrong, could never have been called into exercise; in which case the serpent could never have tempted, and sin could have found no avenue into the heart. In either case, so far as we can see, sin would have been impossible. But it is obvious that the element in man which makes him a moral agent lies in his power freely to will and choose. If he cannot obey God in the free exercise of his volitions and choice, it follows therefore, that he does it by constraint. If he does it by constraint, he is not free—he is not a moral agent—he is a mere automaton moved by the wires of a supernatural power, and in consequence no moral quality can attach to his actions, and of course he can be held to no responsibility. If we take the other supposition, to wit, that God might have made man as he is, that is, have endowed him with powers to will and to choose between right and wrong, yet so have fenced him round by divine protection that these powers could not be called into exercise, the result would be still the same. The hostile conditions of his being would then have warred against his moral powers to such a degree as to neutralize or destroy them, and this by divine appointment. It would present the Almighty Creator in the ridicu-

lous attitude of creating a being with moral powers, and then, lest these powers should be exercised, by a particular contrivance taking these powers away. In either case man would be a machine, incapable therefore of government, and incapable of serving and glorifying the Author of his being.

Here then we discover reasons for the creation of the human soul with the precise moral nature which it has. On any other plan, so far as we can conceive, the character of God would be stripped of half its glory. We might indeed wonder at the stupendous power exhibited in the creation of the earth and those other mighty orbs which float in space. We might admire the glory which beams forth from the sun in his mid-day brightness, or the milder radiance of the moon and stars. We might be delighted with the wisdom and cunning artifice displayed in earth's teeming verdure, and the multifarious and crowded population which it supports. But the crowning glory, the jewel of brightest lustre in the diadem of heaven, would be no longer there. It is man as a rational, intellectual and moral being, that stands at the head of the Creator's works. It is man as a high moral intelligence, accountable and immortal, which challenges peculiar admiration, and before whom the grosser glories of the physical universe grow pale and dim.

But let us inquire if the temporary triumph of sin in the world is evidence that God has ceased to reign? We think not. Much of the suffering and wretchedness among men in this life is no doubt directly due to the violation of those just and wise laws which Infinite Wisdom has enjoined. Under a government of law, disobedience must bring disorder and suffering, as a necessary consequence. These are inevitable results, and so far from disproving the sovereignty of the Almighty, they go directly to establish it. If obedience and transgression were indifferent, and all things went on as well, whether the laws of Heaven were obeyed or not, then indeed should we have reason to fear that His sceptre was broken, and that God had ceased to reign. That sin is permitted under the moral government of God is no more evidence that he has ceased to govern, than the daily transgression of the civil law is evidence that civil government is abol-

ished. From such premises to come to such a conclusion would be absurd. The only question pertinent to the case is, whether the law is administered or not—whether its transgressors are apprehended and made to feel the just penalty of transgression or not? It is the execution of law against its violators which demonstrates the existence of sovereign power—which displays the majesty and terror of a just government.

It is so in the moral government of God. The principle applies perfectly; and the only questions which are pertinent to the case are: Does God notice the guilt of the transgressors? Does he record their crimes? Is the righteousness of his divine government vindicated in the punishment of his rebellious creatures? And, is he an indifferent observer of the sufferings and trials of his people? or has he some wise and merciful object in permitting these sufferings and trials, which in due time shall be more fully revealed? To all these questions answers arise, which are entirely consistent with the eternal sovereignty of God, yea, which show, while he still reigns supreme and is jealous of his law, that infinite mercy moderates its rigors, and infinite benevolence marks all his dealings with man. The cloud of mystery which hangs over the divine government is at once lifted by the single consideration that human life is a probation. We are all on trial. Life and death are set before us, and we are commanded to choose. God has revealed his will and made our duty known, but has endowed the soul with the God-like attribute of independent decision and action. If worshipped at all he will be worshipped by the free and unrestrained offerings of the heart. Coerced worship on the part of the creature would be virtual self-worship on the part of God. An infinite God could never be guilty of such revolting folly.

Now, it is obvious that a probationary government, where the penalty of disobedience is death, must defer the infliction of its penalties until the period of probation is closed; otherwise, there could be no probation. For the very first temptation which was permitted to try the obedience of the creature, if yielded to, would be followed instantly by the death penalty, and consequently the close of the probation would be contemporaneous with its com-



mencement. We hold it therefore clearly established, that the nature of that probationary moral government which God has established for man, requires that the infliction of the punishment due to sin should be held in reserve until the close of his trial. We are not therefore to look for the displays of God's wrath against the sinner in this life. The mental and bodily suffering which in this life he endures in consequence of his sins are not of the nature of penalty. They are only incidental to a wicked course. The retribution is to come hereafter. It is no impeachment, then, of the divine sovereignty, that sin is permitted—that the wicked for a time should seem to triumph, and that affliction and persecution should be the common fate of the people of God. The purposes of trial are as successfully accomplished by this state of things as by any other. However dark the cloud, the Almighty holds in his hand the balances of eternal justice, and though the plates may swing uncertainly in this life, the time is not distant when their awful beam will come to a poise, the works of every man be truthfully weighed, and a righteous judgment dispensed.

The delay of God's judgments is made, no doubt, the occasion on the part of the wicked of still greater sin. The purposes of sovereign mercy in prolonging our trial, in order that the soul may enjoy opportunities for repentance, and be excited to obedience by enlightening and persuasive influences of the Spirit of God, are either misinterpreted or disregarded. "Because sentence against an evil work is not executed speedily," says the Preacher, (Eccl. viii: 2,) "therefore the heart of the sons of men is fully set in them to do evil." But we shall do well to remember that the sentence is only delayed, not averted. The cloud still hangs over us, pregnant with the fatal bolt which is not only ready but certain to do the bidding of Heaven. There is nothing in delay which is favorable to the sinner's hopes. Delay, whether long or short, has neither tendency nor power to change the established connection between cause and effect. The principle is universal—it applies to morals and religion as well as the laws of nature. God has assured us, and it is a warning of solemn and awful significance, that "whatsoever a man soweth that shall he also reap." If we sow, every seed being endowed with its own

peculiar life, shall produce its own peculiar kind. If we sow wheat, in a few short months we shall reap the like golden grain. If we plant the acorn, the oak is sure to grow, the monarch of the forest, the mighty wrestler with the storms of centuries. The harvest may be long delayed, but when it comes every seed produces its own particular fruit. The acorn by its tardy harvest is not changed into wheat, any more than the wheat, by its rapid growth, is converted into the oak. Thus shall it be also with our sins. Every man shall reap the fruit of his doings. If we sow to the flesh we shall of the flesh reap corruption. If we sow to the wind, we shall reap the whirlwind. God hath declared it. The events of time are hastening to their fulfillment in eternity. Justice, though holding her claims in abeyance for a time, in order that ample probation may fix an unequivocal seal upon our moral character, yet relaxes not the rigor of her requirements—she still claims her victim. God reigneth, and he will assuredly vindicate in the eyes of the universe, and against all his enemies, the integrity of his character and the righteousness of his government. “We must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad.” (2 Cor. v: 10.) Nor is the time of this grand adjudication distant. What are a few days, or months, or years? Soon “the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe in that day.” (Thes. i: 7, 8, 9, 10.) The mists which now hang over the realities of eternity, shall be swept away by their real presence, revealing the motley scene of an assembled universe—where the righteous and the wicked are mingled in a promiscuous, countless throng—the ancient of days with the prattling infant, the hoary antediluvians with the sons of modern times, the sable African with the fair Caucasian and the swarthy inhabitants of the isles of the sea. The stern glance of the awful

Judge shall single out and separate the righteous from the wicked, and the doom of eternity shall be decided either by the glorious welcome, "Come ye blessed of my Father," or the terrible sentence, "Depart ye cursed into everlasting fire."

But we pass in the last place to consider,

III. The exhortation of the Psalmist, based on the great truth that "the Lord reigneth," to wit, "Let the earth rejoice, and the multitude of isles be glad thereof."

It takes but a slight view of the moral condition of things to see that such an exhortation could be uttered only by a pious mind. To the wicked, the doctrine of the text is a terrible truth. It contains nothing calculated to awaken emotions of joy and gladness, but rather of fear and dismay. On what principle could the guilty violator of the peace of society "rejoice," when assured that the civil magistrate was supreme, and that the avenger of blood was on his track? No more can the wicked rejoice in view of the sovereignty of God. It is a doctrine unwelcome to the carnal mind. Its flashes on the soul must ever bring a pause in the midst of sinful revelry, and blanch with fear the cheek of pride and unholy ambition. It glides unbidden into the heart like the twinges of an awakened conscience, or falls on the ear like the rap of devils on the door of superstition, startling the guilty with indescribable horror. To them it is the death-knell of hope. They see in it the assurance of their final overtaking and retribution. Though successful in all their schemes of iniquity in this world, they shall not go unpunished at last. The hands of the wicked may unite to accomplish their unholy aims against the cause of God and his people, and a temporary triumph thus be secured. But God reigneth. The bands of the oppressor shall be broken. Even their secret sins shall be uncovered and punished. The day of God's triumph shall be the day of their final and eternal confusion.

But to the faithful Christian, the assurance of the text is an assurance full of consolation and hope. He finds many reasons to rejoice and be glad in the thought that "the Lord reigneth."

1. It is the triumph and establishment of eternal right.

In the mysterious yet direful moral contest between heaven



and hell, which has so long been waged, the theatre of which is the world, and the prize the soul of man, it is a consolation to know that victory on the side of heaven is sure. Indeed our natural affinities, in the abstract, are all on the side of truth and righteousness. We are gratified to know that the machinations of wicked men and devils are unavailing—that God's throne is undisturbed—that no single right or power has been shaken from its imperial foundations—that the government of the Almighty still stands firm and immutable as his own unchangeable nature. But our interest in the triumph of Divine authority is greatly enhanced by the consideration that this triumph is the only pledge or prospect of our own personal salvation. Experience has too long shown that the seductive charms of sin are all a cheat and a delusion. Its promises, however they may glitter to the eye, or fall with bewitching sweetness on the ear, allure only to destroy. The devil may artfully gild the bait, but it is a bait still. It covers death. It is a snare laid for the soul. He has been a liar from the beginning. He never succored his servants in the hour of danger. His aim is only to destroy. And should he finally succeed in establishing his power in the hearts of men, and drive all truth and goodness from the world, his success would be universal moral ruin; his throne would be built upon the reeking skulls of murdered justice and innocence; cruelty, crime and despair, would be the wretched ministers of his desolating tyranny; his sceptre, a whip whose lashes are ten thousand fiery scorpions; his breath, the hot, excoriating blast of the volcano, as it comes hissing, spurting and yelling from its sulphureous hell below.

2. The doctrine that the Lord reigneth lays a solid foundation for faith in an overruling Providence.

In no point is the Christian's faith more likely to be put to the test, than the singular fact which experience soon reveals to him. Having renounced the sinful vanities and follies of the world, he might naturally conclude that the stream of life would henceforward run on with a pure and tranquil current, daily reminding him, as he glides along, of the wisdom of his decision, by the calm and rational delights which a life of piety is calculated

to afford. But his expectations are not realized. He soon finds that religion has launched him on a boiling wave, where whirling eddies and hidden rocks forever threaten, and where constant vigilance is necessary to preserve his frail bark. That a life of piety should be a life of trouble, persecution and affliction, of "fightings without and fears within," is a great mystery, unless we keep in view the doctrine that our earthly pilgrimage is a pilgrimage of trial. We constitute a great moral school. We are tutored and trained by its discipline as well as by its precepts. Admit this idea, and the ills of life at once acquire a meaning. Afflictions and disappointments at once assume the character of divinely appointed teachers, sent on a mission of love to teach us lessons which God sees could not be taught by milder tutors. Dull and stupid as our faculties are, we are able to see that uninterrupted prosperity is not favorable to holiness, nor, consequently, to happiness. The most eminent virtues are acquired in the school of adversity. The brightest examples of piety, of meekness and sweetness of Christian temper, are found, not in the walks of wealth and greatness—but among the humble and afflicted, those who are called to drink deepest of the cup of suffering.

This doctrine is taught by the lessons of experience and observation. It is taught also by the word of God. "My son despise not the chastening of the Lord, nor faint when thou art rebuked of Him. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." (Heb. xii.) In this view of the subject, who cannot afford to be patient under the losses and sorrows of life? Yea, with a generous faith in God, who cannot rejoice, even in the smart, and kiss the rod wherewith he is smitten? The blasts of misfortune may blow, but God is in the blast, to temper its wrath and so direct it, that when the storm is over, it may reveal a brighter heaven and a more salubrious atmosphere,

an atmosphere disinfected of the lurking seeds of death, which before were clearly seen by our Heavenly Physician, but which were invisible to mortal sense. It is a sufficient antidote to a complaining spirit to know that all adversities, if not divinely ordered, are at least controlled, wisely and mercifully controlled by our Heavenly Father. Indeed, there is food for infinite joy in the assurance that "these light afflictions which are but for a moment shall work out a far more, exceeding and eternal weight of glory," for those who are his faithful followers.

3. That the Lord reigneth is an earnest of the universal prevalence of the kingdom of Christ.

The love of sin so natural to the unrenewed heart is universal. Its infection has reached every nation, every tribe, every individual. So imperial and absolute is its influence, that throughout the word of God its similitude is a "kingdom," and its subjects "bond-servants" and "slaves." The power of sin in the soul is a wonderful moral phenomenon. Viewed in the abstract, nothing seems more preposterous than that men should love that which is wrong, and delight in that which pollutes, corrupts and destroys. But so it is. Man's heart is "fully set in him to do evil." "He drinketh in iniquity like water," whilst virtue, like the bitter waters of Neribeh, is unsavory and repulsive. Yea, in his greediness to sin, he "draweth iniquity with cords of vanity, and sin as it were with a cart rope," while on every hand, "hell hath enlarged herself, and opened her mouth without measure." The consequences of this perversion of our moral nature, are every where visible, in the enmity to God which is manifested by the carnal heart. We love darkness rather than light. The service of God is irksome and oppressive. Sin reigns, and incites the soul to rebel. The prince of darkness, by some inexplicable strategy, seems to have marshalled the human family into his service, and his power is visible in the attitude of hostility which is everywhere presented to the claims of God. Does he communicate his divine commands for our obedience? We treat them with contempt. Does he send his prophets to denounce the consequences of our guilt? They are stoned, or otherwise put to death. Does he send his only-begotten Son to



preach the riches of the everlasting gospel? He is crucified like a thief. Are apostles and ministers sent forth to declare the wonderful mercy of God? They are honored with the flames of martyrdom, with chains and imprisonment, with stripes and buffetings. Do they succeed in building up a Church, to be the repository of pure and heavenly doctrines and affections, and the centre of a glorious aggressive influence, which is to go forth for the destruction of sin and the salvation of the world? The wily foe assumes the garb of an angel of light, steals into the Church of God, grafts on to the system of heavenly doctrines the commandments and traditions of men, and adroitly enlists the energy of faith and the mighty instrumentality of the Church in the propagation of corrupting errors—in the spread of superstition—in persecuting the faithful, who wear not the mark of the beast in their foreheads—in strengthening the power of wickedness in high places, and in binding with a two-fold cord the cruel bands of the oppressor. Is the Spirit of God sent forth to the heart on a mission of love, noiseless in its approach as the solar beam, and designed by its heavenly influences to melt down the barriers of prejudice and passion, to arouse the slumbering conscience and assert the claims of God? No sooner is the heavenly message communicated, than Satan is there to defeat its aims. By counter suggestions and artful appeals he bewilders the mind, and if possible, rivets with tighter grip the chains of its slavery.

Deplorable indeed, yet mighty are the influences which are combined to destroy the soul and to dishonor God; enough to sicken the heart of the good man and to cause his hands to hang down in despair. But the doctrine of the text carries an earnest of better times. It shall not always be so. Though for inscrutable purposes the Almighty permits sin to prevail for a time, there is a limit beyond which he will not suffer it to pass. The dragon, that old serpent, which is the Devil, "is loosed for a little season," "to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle." Under his lead "they have gone up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." But he who is called "Faithful and True," is there with

all the armies of heaven. The King of kings and Lord of lords "reigneth." He will send down fire from heaven upon his enemies and devour them. And the Devil which so long has deceived the nations shall be "cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented night and day forever and ever."

The Lord reigneth. There is power in his truth to conquer, and there is power because God is in his truth. The gospel which he has sent forth to save the world is the grand antagonism of sin. It is the power of God unto salvation to every one that believeth. It is effectual to subdue the heart by awakening its dormant moral powers, and reclaiming them to the service of God. It can melt the soul into penitence and love, by its rich displays of unmerited and amazing goodness. It can turn back the rapid tide of corrupt nature, and heal its deadly waters. It can convert the soul and make the Christian thus regenerated a "new man in Christ Jesus." And what it thus has power to do for each it has power to do for all. It has already redeemed thousands without number, and its glorious circles are widening with every rolling year. It is destined to advance until its mission is fulfilled, when the immaculate Son shall have the heathen for his inheritance, and the uttermost parts of the earth for a possession. Already may it be said :

"Where the Arctic ocean thunders,  
Where the tropics fiercely glow,  
Broadly spreads its theme of wonder,  
Brightly see its radiance flow.  
India marks its lustre stealing,  
Shir'ring Greenland loves its rays,  
Afric, 'mid her deserts kneeling,  
Lifts the untaught strain of praise."

4. That the Lord reigneth is a pledge to his people of their own deliverance and final salvation.

That the "whole creation groans to be delivered," is the language of scripture. The curse and the guilt of sin are universal. But it is to the people of God only that the promises of salvation are sent. To St. Paul, the Holy Ghost witnessed that in

every city "bonds and afflictions" were his lot. The prospect of his speedy deliverance was an occasion of joy, of holy triumph and exultation. The experience of Paul is in a measure the experience of every Christian. We may not be called to prove the firmness of our faith by the necessity of maintaining it before Felix, Agrippa and Cæsar, or any other hostile governors or kings. We may not be called to endure stripes and imprisonment, and at last to lay down our lives as a testimony to the truth. Under our free constitution, where the light of Christianity shines all around us, and the privilege to worship God is the prescriptive birthright of all, such things cannot happen. So far as exposure to bodily dangers and tortures is concerned, our condition is better than that of the early Christians. Mentally and spiritually, it is the same. In the world without there is the same fierce opposition to God and his cause, the same prejudices against his people. Within is the same natural depravity—the same hell of unsanctified passions—the same temptations and trials—the same "law of sin and death," "warring against the law of our minds, and bringing us into captivity." Indeed, they that will live godly in Christ Jesus, shall suffer, not only the persecutions of the ungodly, but those direful spiritual conflicts with the powers of darkness, which are even more painful and afflictive. It is the good man that is cast into the furnace, or the den of lions. Dangers stand thick through all the ground. His soul is often dismayed. He trembles lest the adversary should gain an advantage over him, and, forsaken of God on account of his feeble faith or unfaithfulness, he should be at last cast off forever.

But to such the text is a message of consolation. God reigns. And in all the relations of his sovereignty, there is none more precious than this, that he reigns "King of saints." In ancient times, he brought his chosen people out of their house of bondage, and broke the bands of their cruel task-master. He overthrew their enemies before them, and condescended himself to be their leader. And though he led them by a devious way, and exposed them to the attacks of many and powerful enemies, yet the arm of his power was bared for their deliverance, and they were at last triumphantly established in the promised land. So



shall it be with the faithful Christian. No matter how poor, how little or despised. No matter how hotly persecution may rage or devils roar. He has placed himself under the protection and guidance of a covenant-keeping God, and though he may be led by strange and dangerous paths, and all the forces of hell be let loose against him, yet God shall deliver him. He shall triumph at last. He shall rejoice in many a victory along his earthly march. He shall rejoice also in the final victory which marks his transit from the shores of time to the full possession of his heavenly inheritance.

The Lord reigneth. Let wicked men and devils fear. The Lord reigneth. Let good men and angels exult. The Lord reigneth. Let the earth rejoice; let the multitude of isles be glad thereof.

## EDITORIAL MISCELLANY.

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### NEW VOLUME—CHANGE OF TERMS.

With this number we commence the third volume of the Southern Methodist Pulpit. A review of the past two years of its existence, is, upon the whole, satisfactory to its editor. That he has written some things which now he would be willing to see displaced, need not be concealed. No thoughtful man perhaps ever reviews the past for any period, without seeing something which he thinks he could improve. But the editor is conscious of this, that he has written no word in any spirit contrary to charity, that he has endeavored to present in his department such things as he believed would minister to the edification of the reader, and as far as practicable, to embody such statements of matters of current interest to the Church as he believed ought to be preserved in bound volumes. In the notices which he has made of books he has endeavored to be independent, discriminating and just. In some cases he may have offended, but he knows that he has never intentionally wounded the feelings of an author or damaged the interests of a publisher. He has felt, and still feels, the responsibility of attempting to guide in any measure the literary tastes of the people, and he has attempted to discharge this duty with a conscience void of offence toward God and man. He looks away from his own penning to the contributions of his brethren with no ordinary feelings of gratification. Already the assistance of twenty-three of our ministers has been secured and their sermons given to the Church and to the world. These men are among our most distinguished preachers, and the whole body of sermons which we have already given compares favorably with that which we find in any

similar periodical. The fact is, that Southern Methodist preachers surpass any class of men with whom we are acquainted, in preaching abilities, and if they will only turn their attention to embodying their discourses in print, transferring to the page the warm and powerful expressions of gospel truth and doctrine, such as are resounding in our church edifices and ringing through the mountain glens and pine forests at our camp-meetings, God will bless and perpetuate their efforts to promote his glorious kingdom. Such sermons we desire to have. Discourses well-wrought and logical, undergirding the noble system of the evidences of Christianity and reproducing the grand doctrines of the cross, and sermons steeped in the fountains of gospel consolation, and appeals that strike to the heart and conscience like arrows from the hand of the Lord, sent broad-cast through our Church, must result in good. The representations of the *profitableness* of the Pulpit to our people have been among the most grateful returns for our labor. That, in two years, we have been the humble instrument of scattering more than *forty thousand sermons* through the South, is a comforting reflection. We shall go on, as long as the Church will encourage us, in this good work, confidently believing that our beloved brethren who contribute to our pages will find in eternity that their efforts have been blessed to the conversion and edification of their fellow-men.

When we first commenced we wrote for sermons to brethren who are known all through the Church, and we requested them to give us the address of others who were accustomed to write and who would probably aid us. In this way we have secured contributions. In addition to these, brethren have occasionally volunteered, and so our pages have been filled. We have been convinced that by this plan we have failed to secure sermons from some of our best writers and preachers. Our plan now is to request each Conference to select some one of its members to prepare a discourse for the Pulpit. By this means we believe we shall give greater satisfaction to the Conferences. Although not an official periodical, we desire the Pulpit to be controlled by the Southern Church, and especially to be a fair representative of the characteristics of our public ministry. We



hope the Conferences will feel enough interest in the publication to make the appointments from year to year, and that our brethren who are appointed will, as promptly as practicable, send us the sermons.

To extend among our people, as far as we could, a knowledge of the appearance, style and peculiarities of our ministers, we attempted to secure likenesses of their faces and sketches of their history and characteristics. The wood-cuts in the last volume cost us a considerable sum. In some instances they appear not to have given satisfaction. We are convinced upon inspection that the difficulty lay in the character of the portraits which were sent on to be engraved from. The artist had no acquaintance with the subjects, and was therefore obliged strictly to "follow copy," as the printers say. Nevertheless, the pictures did not satisfy, and we considered ourselves as having lost the money which we expended upon them. We were determined, however, not to be baffled, and so we secured a few steel-plate engravings. They are all good, some superior. That of brother Redman in the last volume was very unexceptionable. We know that all our subscribers, who are not determined at all events to find fault, will be pleased with these. We cannot say how often we can afford to furnish these steel-plate engravings, as they are much more costly than wood-cuts. This will depend entirely upon the patronage which the Pulpit shall receive. We have made up our mind, however, *to do all that our preachers and people will encourage us to do*, to make our work attractive as well as profitable. We must be permitted to say a word concerning the "Pen-and-Ink Sketches." We repeat that they are not written by the editor of this periodical. The friends of the subjects have been kind enough to furnish them. They have been very acceptable to a large number of our subscribers, while we believe others have not approved them so highly. To do good and give pleasure was the object, not to flatter, not to puff up. The editor has not felt himself at liberty to make alterations freely either in the sermons or the sketches. He has especially avoided making any changes which would suppress the sense or sentiment of the writers of either, as he has always desired it to be *distinctly un-*

*derstood* that he is not to be held responsible for the views of doctrine in the one or of character in the other. He may differ from a brother, who sends a sermon, in opinion, upon points of doctrine, but he publishes the sermon without note or comment. The sermon has the author's name to it, and that author is responsible to his Conference for the doctrines he promulgates. The "Sketches" have views which are matters of opinion and taste in which the editor may or may not concur. No one is to suppose that he is responsible for these things, as he does not write the sketches, and in nearly every instance had never heard or seen the persons sketched. We are particular to make this point clear, as we have learned in our late travels that some misapprehension existed upon this subject.

Our friends will see from our prospectus that we have made some alteration in our terms. Hitherto we have maintained very strictly the cash system. This system has great and manifest advantages; but we have also found that it had disadvantages. Many persons intend to continue the Pulpit, but they do not recollect when the year is out, they are dilatory in making remittances, the preachers do not call upon them, and thus they lose the blessing of having the Pulpit in their families, and we lose their patronage. Closing up the mail book at the end of the year, we are always unable to tell what number to print for the coming volume. We may print too few and thus many be disappointed. We may print too large a number and thus make a loss. We have received complaints from some of our firmest and best friends because we had "stopped the Pulpit." The fact was, on the cash system it stopped itself! Upon our return from the General Conference, we examined the mail book in the office in Richmond. In going over its pages we found that we knew personally very many of our subscribers, and the whole appearance of the book was of a most favorable character. It did seem too hard to lose seventeen hundred subscribers at a sweep. Upon consultation we resolved to modify our plan. We shall continue to mail the Pulpit to our old subscribers, hoping that *every one will hold on* and remit the money at the earliest convenience. The terms now are \$1 in advance, or \$1 50 if not paid before

the issue of the fourth number. It will not require much time, and we therefore most respectfully request each subscriber to turn to our prospectus upon the cover, and read it at least once very carefully. This may save him and save us a great deal of trouble hereafter.

Our subscribers will perceive that this is a double number. In explanation we beg leave to say that we intend to complete a volume if possible before next January. Each number will be double, and have at least two sermons. Thus our subscribers will obtain the number of sermons and the number of printed pages promised. The volume will be as large as either of the preceding. By this means we shall hereafter begin our volume with the beginning of the year, and this will save us from some inconveniences. Now, brethren, help us! Adhere to us. Do not discontinue; but rather in your several neighborhoods do something to extend our circulation. We have done well, but our motto is, "not only so much, but better and better."



#### THE GENERAL CONFERENCE OF 1850.

This supreme ecclesiastical court and legislature of our Church convened in the city of St. Louis on the first day of last May. The session was evidently anticipated with interest throughout the whole connection, and a record of its proceedings may perhaps be looked for by the readers of the Pulpit. The official report, as it appeared in the St. Louis Republican, has been extensively copied into our Church papers, and our present aim will be to furnish only a synopsis of the important motions and decisions, to be preserved for future reference.

The Conference consisted of one hundred and three members, not all of whom, however, were present. The following is the list:

*Kentucky Conference.*—H. B. Bascom, B. T. Crouch, H. H. Kavanaugh, T. N. Ralston, W. H. Anderson, J. G. Harrison, G. W. Brush.



*Missouri Conf.*—J. Lanius, W. Patton, W. W. Redman,\* A. Monroe.

*St. Louis Conf.*—B. R. Johnson, J. Boyle, J. K. Lacy, T. H. Capers.

*Louisville Conf.*—E. W. Schon, A. H. Redford, T. Maddin, E. Stevenson.

*Holston Conf.*—S. Patton, C. Collins, J. Atkins, C. D. Smith, W. H. Hicks, W. H. Rogers.

*Virginia Conf.*—J. Early, W. A. Smith, L. M. Lee, D. S. Doggett, T. Crowder, A. Dibrell, J. H. Davis, G. W. Langhorne.†

*Tennessee Conf.*—J. B. McFerrin, F. E. Pitts, T. W. Randle, A. L. P. Green, M. M. Henkle, J. W. Hanner, E. Wadsworth, J. F. Hughes, G. W. Martin, W. D. F. Sawrie.

*Indian Mission Conf.*—W. L. McAlister, N. W. Talbott.

*Arkansas Conf.*—W. P. Ratcliff, J. F. Truslow, A. Hunter, W. Moores.

*Memphis Conf.*—G. W. D. Harris, M. J. Blackwell, T. L. Boswell, W. McMahan, W. M. McFerrin, M. Brock, D. J. Allen.

*North Carolina Conf.*—W. Closs, C. F. Deems, R. I. Carson, P. Doub, H. G. Leigh, D. B. Nicholson.

*Mississippi Conf.*—W. Winans, B. M. Drake, L. Campbell, G. M. Rogers, J. Lane.

*Georgia Conf.*—W. J. Parks, S. Anthony, J. E. Evans, J. W. Glenn, J. Boring, G. F. Pierce, L. Pierce, W. H. Ellison, R. Reneau.

*Louisiana Conf.*—W. E. Doty, S. W. Speer, R. Randle, J. A. Hamill.

*South Carolina Conf.*—W. M. Wightman, H. A. C. Walker, A. M. Shipp, W. A. Gamewell, J. Stacy, W. Smith,‡ C. Betts, N. Talley, S. W. Capers.

*Alabama Conf.*—T. O. Summers, W. Murrah, J. Hamilton, A. H. Mitchell, T. W. Dorman, E. Callaway, G. Garrett, J. T. Heard.

\* Deceased ; place occupied by W. G. Gaples.

† Place supplied by L. Rosser.

‡ Place supplied by R. J. Boyd.

*Florida Conf.*—P. P. Smith, E. L. T. Blake, S. P. Richardson.

*Texas Conf.*—R. Alexander, C. Richardson.

*East Texas Conf.*—R. Crawford, W. C. Lewis.

On the first day it appeared that there was not a quorum present. On the second day a sufficient number of the delegates having arrived a quorum was constituted and T. O. Summers, D. D., was elected Secretary and D. J. Allen, of the Memphis Conference, Assistant. The following standing committees were appointed, the first five consisting of one member from each delegation: 1. On Episcopacy; 2. On Itinerancy; 3. On Boundaries; 4. On the Book Concern; 5. On Missions; 6. On Education; 7. On Revisals; 8. On Sabbath Schools; 9. On the claims of the American Bible Society; 10. On Temperance; 11. On Finance.

On the third day the Bishops presented their Address. Bishops Andrew, Paine, and Capers, were in attendance, Bishop Soule being still detained by indisposition. This Address touched generally upon the various departments of Southern Methodist interests, and was referred in portions to the several committees already appointed. The fourth day was occupied by the presentation of memorials, petitions and resolutions from the several Annual Conferences. The fifth day was Sabbath. On the sixth day a new Conference was formed by the adoption of the following portion of the report of the Committee on Boundaries: "The committee, after considering the memorial of the Kentucky Conference, unanimously resolved to recommend the erection of a new Conference, to be called the Western Virginia Conference; and that this new Conference shall include all that part of the State of Virginia which *is* or *may* be under our jurisdiction, not included in the present Virginia, North Carolina or Holston Conference." The first session of this Conference was appointed to be held at Parkersburg. The same day a report from the Committee on Itinerancy was adopted, recommending a change in the restriction of the appointing power of the Bishop. We are not now prepared to say what the precise extent of this change is, as the official report is very meagre, and we do not now

recollect exactly what the petition from Kentucky prayed for. We believe, however, that the action of the General Conference abolishes the restriction which provided that a preacher should not continue in the same appointment more than two years in six, nor in the same city more than four years in succession, nor be returned to it until after an absence of four years. It also abolishes the restriction which provided that a presiding elder shall not be re-appointed to the same district until the lapse of six years after his previous term. On the seventh day the following report of the Committee on Missions was adopted :

“That the 12th item of the 8th section of our Discipline be stricken out, and that the 11th item of the same be so amended as to read as follows, (beginning on page 186, end of 6th line from the top,) ‘and, furthermore, it shall be his duty to attend to all the business of the Society with the government of the United States, in relation to the schools which have been or may hereafter be committed to our hands in the Indian country by the Department of the Interior or Commissioner of Indian Affairs ; and it shall also be his duty to prepare and superintend the publication of the annual reports of the Society, under the direction of the Board of Managers.’”

On the eighth day the following report from the Committee on Itinerancy was adopted :

“The Committee on Itinerancy beg leave to submit the following fact, as, in their judgment, at variance with the laws and usages of the Church, and ask the attention of the General Conference to the subject :

“They find in the Journals of the Georgia Conference ‘the case of a brother who was admitted on trial in the traveling connection, before his term of probation, as a member of the Church, had expired ;’ and believing it to be a departure from the principles of the Discipline, interdicting the appointment of persons to offices of trust and responsibility in the Church, who are not in full membership with it, and as fraught with danger as a precedent, they recommend for adoption of the Conference the following resolution :

“*Resolved*, That it is inconsistent with the Constitution and



Discipline of the Church, to admit persons to official trust and responsibility in the Church, and especially to the work of the ministry, who are not in full membership with the Church; and that our Bishops be, and they hereby are, instructed to see that this resolution be carried into effect."

On the ninth day the following regulation concerning *Local Preachers* was adopted:

"That it shall be the duty of the preacher in charge, as early as practicable after going to his circuit or station, to ascertain from the local ministers of his charge, what portion of the Sabbath time they are, respectively, willing to labor in connection with him, in supplying the people with the ministry of the word; and after consulting their views on the subject, it shall be his duty to sketch a general plan of ministerial labor for the year, and to avail himself of the aid which they are willing to afford in enlarging the work, forming new societies, and receiving probationers into the Church; provided always, that such societies and probationers shall be duly reported to him, to be received into the regular work, or recognized in his pastoral charge."

The General Conference so changed the boundary of the *North Carolina Conference* upon the South that it shall be hereafter "by the South lines of Iredell and Rowan, the Pedee and Yadkin rivers and the State line to the ocean."

On the tenth day the following resolutions were adopted, being part of a report from the Committee on Itinerancy:

"*Resolved*, That the practice of petitioning for preachers, either by official boards or otherwise, is contrary to the spirit of our economy, and tends greatly to embarrass the itinerant system: we therefore urge our bishops, preachers and people to give no countenance to this practice in future.

"*Resolved*, That we greatly deplore the evil complained of in reference to transfers from one Conference to another, both on account of the spirit which it involves, and its opposition to a fundamental law of Methodism; for, while it has been a general usage to station the preachers within the bounds of the Conferences of which they are members, still it is the genius of our system, and the law of our Church, to make such a disposition

of the itinerant preachers as in their judgment will best serve the whole Church.

*“Resolved,* That this Conference regards any effort on the part of the Annual Conference, to control the Bishops in the proper exercise of the power to transfer preachers from one Conference to another, as highly improper; and any want of appreciation of a preacher transferred on that account, as unbecoming and unkind; and for the honor of Christianity and of our beloved Methodism, it is hoped such cases have been of rare occurrence, and may not be repeated.

*“Resolved,* That our Bishops be, and hereby are requested, to give no countenance to a spirit so pernicious in its tendencies, but continue to supply the whole work as they may deem best.”

Considerable discussion was had upon the report of the Episcopal Committee recommending the appointment of two additional Bishops. It was finally resolved to elect but one. On the afternoon of May the 10th the Conference went into the election of Bishop. There was no choice upon the first ballot, Drs. Bascom, Early, Wadsworth, Boyle and Pierce, receiving votes. We have lost our memoranda, and the official report does not give the number of votes received by each. Upon the second ballot Dr. BASCOM was elected by a handsome majority, and the announcement of this choice by the chair seemed to be received by the whole Conference with a sensation of great satisfaction. In all portions of our Church, Bishop Bascom will be hailed with the highest respect, and we hope that God will give him physical strength to endure the burdens which the Church has laid upon him. The labors which this distinguished man has already performed for us should make every right-hearted Southern Methodist feel that our section owes him a lasting debt of gratitude.

The eleventh day, the following resolution was adopted:

*“Resolved,* That the boundary between the Holston and Georgia Conference be the Tennessee river, from the Northern terminus of the Lookout mountain; and that that part of the Murphy mission now in the Georgia Conference, inhabited by the Cherokee Indians, be transferred to the Holston Conference.”

After the discussion of some other matters which ended in no

decision, Bishop Andrew announced that information had just been received by the chair of the decease of Mr. Boring, one of the delegates from Georgia. The Bishop said he had known brother Boring long, and known him well; he was a true and faithful man of God. Bishop Capers said he called to see brother B. yesterday morning. We had no reason to sorrow as others who have no hope. None who knew Isaac Boring could entertain the shadow of a doubt that he had entered into his rest. Dr. Early said that, in other circumstances, respect for the memory of that beloved brother would certainly require an adjournment; but in our present circumstances, it might be deemed inexpedient. The chair remarked that we had better proceed. It would not be construed into any want of respect for the deceased. Mr. Evans, on behalf of the Georgia delegates, said he did not desire an adjournment. Dr. Drake proposed a season of prayer. The Chair called on Bishop Capers to lead, who, in a most beautiful and impressive manner, rendered thanks to God for his grace granted to our brother in his last hours, and implored the divine blessing upon the bereaved family and the Conference, while tears and audible responses attested the estimation in which the deceased was held by his brethren, and their participation in the affliction of his family.

Subsequently a series of appropriate resolutions concerning the decease of brother Boring, offered by Dr. G. F. Pierce, was adopted by the General Conference.

Dr. Wightman presented the following preamble and resolution, which were read and adopted:

"Whereas, a communication has been presented to the General Conference of the Methodist Episcopal Church, South, through Bishop Capers, from Thomas Waring, Esq., of the city of Charleston, South Carolina, respecting a legacy left for the purpose of sustaining a Methodist minister at a Missionary Church, within the bounds of the Cooper river mission, in the Conference aforesaid, Therefore,

"*Resolved*, That Francis R. Shackelford and Clarence A. Graeser, Esqs., of Charleston, S. C., be and they are hereby appointed, under the authority of the General Conference of the



Methodist Episcopal Church, South, as commissioners to receive from the executor of the estate of Mrs. Eliza L. Simons, the legacy left to the Church in her last will, and to fund it in the purpose specified in the will aforesaid."

The Northern Methodist Church, in answer to the bill filed by the commissioners of the Southern Church, having made answer under oath that they have reason to believe that we are not united in the approval of this suit, the following resolution was passed by a rising vote :

*"Resolved, unanimously,* By the delegates of the several Annual Conferences of the Methodist Episcopal Church, South, in General Conference assembled, that we fully and cordially approve the action of the Commissioners of said Church, in bringing suit for the recovery of an equitable share of the Book Concern and chartered fund of the Methodist Episcopal Church, as pledged in the plan of separation adopted by the General Conference of 1844 ; and that said Commissioners—H. B. Bascom, A. L. P. Green and C. B. Parsons—be requested and instructed, and also furnished with necessary means to prosecute the claim with vigor until the final decision of the Supreme Court of the United States be had on the suits now pending."

The 12th of May was the Sabbath. At nine o'clock in the morning the funeral of the Rev. Isaac Boring took place. His remains had been deposited in the Odd Fellows' Hall near the house where he died. The General Conference, accompanied by the Orders of Odd Fellows, Masons, and Sons of Temperance, together with many of the citizens, proceeded in carriages to the Wesleyan Cemetery, three miles from the city. In that beautiful spot we laid him, afar from his home and his wife and his little ones. Many of us, then sick and feeble, encircled his grave with our tears of love and grief ; and the Orders to which he belonged threw in their emblems of fraternal sympathy ; and we left his body to await the honors of the resurrection morning. Bp. Capers opened the services with a full, fervent and humble prayer to the God of life and glory, Bp. Andrew followed in an address all heart and eloquence, and Bp. Paine read the impres-

sive burial service of the Church. We returned to the city in time of the morning sermon.

In the afternoon of this day, Bishop Bascom was ordained. An hour before the appointed time the large and elegant Church where we met was crowded, the aisles were full, the vestibule was blocked up with standing spectators, aged clergy filled the altar and the pulpit steps. The Bishop elect opened the services with a chapter from the scripture and announced a hymn, Dr. Lovick Pierce followed in prayer, and Dr. Bascom preached. "God forbid that I should glory save in the cross," was his theme. He read his sermon, adhering minutely to the manuscript and following the lines with the finger of his left hand. His voice was low and husky, so that he could scarcely have been heard by more than half the immense assemblage until he arrived at his concluding paragraphs. Occasionally he would look up with an eye all fire and fling upon the congregation a sentence that had the effect of the touch of the torpedo upon those who heard. His excitement was intense. He trembled under it—and so did we. We were afraid it was more than he could endure. The last paragraph was ascendingly glorious. We could imagine how perfectly overwhelming it would have been, if the Dr. had only had the voice he wielded in other days, and the manuscript could only have been thrown under his feet, and he had stood up in all his glorious manhood and given out the rolling sentences with the accompanying thunder of his tones and lightning of his eye. We feel now, since the Church has made him Bishop, as though the Lord will clear out his throat, and then when he shall have forgotten the strait-jacket of colleges, we expect that he will blaze along the country. After his sermon the Bishop elect was conducted by the venerable Drs. Early and L. Pierce to his place in front of the altar. Bishop Andrew read the Collect, Bp. Capers the Epistle, Bp. Paine the Gospel. Dr. Early presented the Bishop elect. Bishop Andrew moved the congregation to prayer, and afterward addressed and questioned the Bishop elect. The impressive *Veni Creator Spiritus* was repeated in alternate strains by the Bishops and other clergy present. The senior Bishop was then brought in, in a feeble state, tottering and gasp-

ing for breath. He stood up—that great wreck of the noble Bishop Soule—and laid his large and heavy hand on the head of Dr. Bascom, which seemed to sink beneath the pressure. The other Bishops and Drs. Early and Pierce then laid their hands upon his. In the profound stillness of the great congregation, making as it were the last effort of his old age, in a low tremulous voice, he said, “Receive the Holy Ghost for the office and work of a Bishop, in the Church of God.” The Bible was presented by Bp. Andrew, and the concluding prayer was offered by Bp. Paine. In a state of exhaustion from the protracted and intensely interesting service, the congregation retired from the Church.

The thirteenth day, the following report from the Committee on Itinerancy was adopted :

“The Committee on Itinerancy having had the journals of the several Annual Conferences under examination, find defects and omissions, which, in their judgment, require the notice and action of this Conference. They beg leave, therefore, to state the facts that have fallen under their notice, and recommend the adoption of the resolutions annexed :

“1st Omissions to record facts required to be recorded by the Discipline, as in the following instances :—The Journal of the Holston Conference for 1846, contains no statement that the candidates for full connection were examined before the Conference. The same is also true of the Journals of the North Carolina Conference. And in the Journals of the East Texas Conference, for 1848, there is no classification of subjects under the different questions laid down in the discipline.

“2d. Omissions of statistical information. This defect is general, though in some of the Journals it is occasionally and partially attended to. But in the Virginia, South Carolina, Mississippi, St. Louis and Florida Conferences, there is an entire omission of the statistical information, especially in relation to the numbers in society.

“3d. Omissions to enter the stations of the preachers. The Alabama and one or two others, only furnish an answer to the question : ‘Where are the preachers stationed this year?’



"Regarding the matters here specified as important to a correct and full record of the proceedings of our Annual Conferences, and as expressly required by the Discipline; and, in order to secure uniformity in the future, your committee recommend the adoption of the following resolutions:

"1. *Resolved*, That the Bishops be, and they hereby are instructed to see that the secretaries of the several Annual Conferences enter upon their respective journals, as fully as may be, answers to each of the questions contained in question 4th, chapter 2d, section 3d and page 21 of the Discipline.

"2. *Resolved*, That to answer sixth, of question 3d, section 5th, of chapter 2d, page 38, be added the following words: 'and to see that the names of all persons so ordained be entered on the journals of the Conference.'"

The Committee on Education presented a report in relation to Transylvania University, detailing, to some extent, the present condition and prospects of the institution, and the circumstances of its relation to the General Conference, and concluding with the following resolutions, which were adopted:

"*Resolved*, That the General Conference of the Methodist Episcopal Church, South, entertain the highest appreciation of the original tender by the trustees of Transylvania University of that institution to the supervision of the Methodist Episcopal Church, South.

"*Resolved*, That nevertheless, it is the present conviction of the General Conference, that the interests of the University can be more advantageously secured and managed by the Kentucky and Louisville Annual Conferences, than by a continuance of existing relations.

"*Resolved*, That should it meet the concurrence of the trustees of Transylvania University, the entire control and management, so far as now possessed by this General Conference, shall be and hereby is transferred to the Kentucky and Louisville Conferences aforesaid, to be exercised by them as may be mutually agreed upon between the Conferences."

The General Conference then adopted the Methodist Expositor and ordered it to be removed from Cincinnati to Louisville. The

Methodist Episcopalian and Texas Wesleyan Banner were also recognized and adopted by the Conference.

The fourteenth and last day of the session, the following report was adopted :

“The Committee on the Itinerancy, to whom was referred the duty of inquiring ‘whether any member of an Annual Conference has been deposed from his ministerial office for immoral conduct, or otherwise, and yet retained in the membership of the Church, and if so whether the act is consistent with our constitution and laws?’—having had the same under consideration, beg leave to state the following facts, as all that bears upon the subject, that has come under their notice :

“1st. They find in the Journal of the North Carolina Conference for the year 1848, the following preamble and resolutions: ‘Whereas, it has appeared in evidence, that Samuel S. Bryant has on certain occasions indulged in the intemperate and improper use of ardent spirits; and the said Samuel S. Bryant admits himself to have been of set purpose drinking in the city of Richmond; therefore, Resolved, That said Samuel S. Bryant be, and he is hereby deprived of all authority to exercise any of the functions of the Christian ministry in the Methodist Episcopal Church, South.’

“2d. The published Minutes of the several Annual Conferences for the years 1848-9, in answer to the question, ‘Who have been expelled from the connection this year?’ contains in the Minutes of the North Carolina Conference, the following answer: ‘No one. Samuel S. Bryant has been put out of the ministry.’

“Upon these facts, your Committee recommend the adoption of the following resolutions, viz :

“1st. *Resolved*, That it is inconsistent with the constitution and laws of the Church to depose from the ministry any person convicted of immoral conduct, without at the same time, and by the same act, expelling him from the Church.

“2d. *Resolved*, That the only legal decisions recognized by the Discipline in the case of trial for immoral conduct, are acquittal, suspension, and expulsion.

"3d. *Resolved*, That our Bishops be, and they hereby are instructed to see that the law of the Church on the subject of the 'trial of immoral ministers,' be strictly enforced in the Annual Conferences.

"4th. *Resolved*, That the word '*locate*,' in the third paragraph of the answer to question 4th, of chapter 4, section 1, page S7, be stricken from the Discipline."

The report of the Committee on Boundaries was adopted, recommending that the Kansas District be transferred from the Indian Mission Conference, to the St. Louis Conference, and that the boundary of the St. Louis Conference be so changed as to embrace the city of Quincy, Illinois.—Also, a report changing the boundary of the Western Virginia Conference so as to include that portion of the Kentucky Conference embraced in the Guyandotte District.—Charleston was stricken from the list of places for book depositories.—The *Ladies' Companion* was adopted and continued at Nashville.—The Quarterly Review is hereafter to be published under the direction of the Agent, instead of the Commissioners as heretofore.—The Missionary Secretary and the Editors of the Richmond and Southern Christian Advocates are no longer to be Assistant Book Agents.—There is to be an Assistant Book Agent at Louisville and one at Richmond.—That paragraph in the Discipline, (p. 194,) which advises the establishment of no more Conference papers, was stricken out.—The Bishops were authorized, when requested by an Annual Conference, to appoint an editor for any religious paper which they may establish.—It was resolved to publish at Charleston, under the direction of the Agent, a Sunday School Journal, and that a Sunday School Depository be made in the same city.—The The Quarterly Review was removed from Louisville to Richmond, Va.—The Discipline was so amended as to dispense with Assistant Editors to our papers.—The Bishops were authorized to erect a new Conference in California.—It was proposed to strike out sec. 9, part 2, of the Discipline. The ayes and noes were called. 81 delegates responded; 43 *against* and 38 *for* striking it out.—Drs. W. A. Smith, G. F. Pierce and C. B. Parsons were appointed a General Book Committee.—Drs. Wight-



man and Summers were appointed a committee to arrange and prepare the proceedings of the present General Conference and of the General Conference of 1846, for publication in pamphlet form.—*Columbus, Ga.*, was appointed as the place of meeting for the next General Conference.—It was resolved that Dr. Lee be, and he hereby is authorized to attend the next session of the General Conference of the Methodist Episcopal Church, and ask permission of that body to copy the records of the General Conference from the beginning down to the session of 1844, for the use of this body, and of the Methodist Episcopal Church, South.—The Conference proceeded to the election of officers: John Early, D. D., was elected Book Agent; W. H. Anderson, Editor of the *Quarterly Review*; Thos. O. Summers, D. D., Editor of Books and Sunday School Advocate; L. M. Lee, D. D., Editor of the *Richmond Christian Advocate*; Wm. M. Wightman, D. D., Editor of the *Southern Christian Advocate*; J. B. McFerrin, Editor of the *Nashville Christian Advocate*; M. M. Henkle, D. D., Editor of the *Southern Ladies' Companion*; Saml. A. Latta, M. D., Editor of the *Methodist Expositor*; E. W. Schon, D. D., Missionary Secretary; E. Stevenson, D. D., Assistant Book Agent at Louisville; S. Patton, Editor of the *Methodist Episcopalian*; C. Richardson, Editor of the *Texas Wesleyan Banner*.—W. H. Anderson declined accepting the office of Editor of the *Quarterly*, and D. S. Doggett, D. D., was appointed.

After some complimentary resolutions the Conference adjourned with prayer by Bp. Capers, having been in session fourteen days, eleven of which were spent in business. We have furnished simply a statement of what was done. Many things were talked of, and much that was important was left undone. Sickness and panic caused the brethren to leave. Having staid a day after the adjournment, and having escaped the cholera, we may be permitted to say that under the circumstances the delegates who left could scarcely have been expected to feel and act differently. We trust that the Head of the Church will bless our labors, and that the coming four years will bring our beloved Zion peace, prosperity, and a glorious increase.

## BISHOP SOULE.

Among the prominent anticipations which we cherished on our way to the General Conference was that of looking once more upon the form and face of our venerable senior Bishop. We are unable to express the sadness which we felt when we learned that his health was so feeble that it was very doubtful whether he would be able to reach the seat of the Conference, nor the relief which we felt when it was announced, after several days of our session had elapsed, that he had arrived in the city. When we first saw him, tottering under the weight of years and infirmities, large yet feeble, and still struggling, with an unyielding manhood's pride, against even the appearance of decay, striving to do as he had been accustomed, bearing himself as in the days of his prime, tears of love, veneration and sympathy, rushed to our eyes. He is not as he was: and who can endure the toils of the Methodist Episcopacy? Bishop Soule had done a life's work and seemed almost ready to go to the fathers in their resting place, when the unfortunate rupture in our Church occurred. Then a new power came upon him, he buckled his armor more tightly on, and the shadow upon his dial seemed to go back. But the work is nearly done now. He stands, the great framer of the constitution of our Church, like one waiting for a call. We know not the purposes of the Judge of all the earth, but we feel as though we should see his face no more. But his Church loves him, his younger brethren venerate him, prayers ardent as love can make them go to the throne for him daily, and when the heavens shall receive him, the heart of our entire communion will feel that we have no other JOSHUA SOULE.

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“KIRWAN” A CATHOLIC.

If there be any minister of our Church who has not read “Kirwan's Letters to Bishop Hughes, he has denied himself a

rare intellectual treat. The energy of style, the cogency of reasoning, the sparkle of wit, the twinkle of humor, which play through the pages of this thrice-popular book render it the most effective attack upon the Papacy made in this century. We did not mean to speak of this work, (which, however, we will say is published by our friend Joshua Leavitt of New York,) but of its author, whose fine face, remarkably fine when lit with a laugh, we had the pleasure of seeing at our General Conference. "Kirwan" is the Rev. Dr. Murray, of Elizabeth Town, New Jersey, late the Moderator of the Old School General Assembly of the Presbyterian Church. He was in St. Louis during our session, and came to the Conference room and was introduced to the body. At the hour of adjournment he intimated a desire to say a few words, which were listened to with profound attention. He said :

"I am here on my first visit to the great west. Till within a few days, I was never west of Pittsburgh. I had heard much of the west. I have come to what used to be considered the outward limits of the country ; but since my arrival here, I am informed that I have scarcely reached the centre. I am on my way to the General Assembly of that branch of the Church with which I am connected. It affords me unfeigned gratification, in looking over this body, to find here so noble a representation from so noble a branch of the Church of our common Lord, occupied in giving this great valley to Jesus Christ, who is ultimately to reign over the whole earth.

"I am gratified on another account. This is a day of sacramentalism and formalism. I am gratified to meet with the representatives of a large Christian community, with whom my own Church is in the closest alliance in opposing these evils. I believe, sir, that if it were not for the Presbyterian and Methodist Episcopal Churches in the United States, in a short time we should have little else than formalism and sacramentalism among us. In view of our common interests, sir, we should be drawn closer and closer together by the bonds of love and the cords of a man.

"In some things, it is true, we differ : but these things are only



as the drop of a bucket—as the dust of the balance, which the hand of a child may wipe away, compared with the great matters in which we agree. As Presbyterians and Methodist Episcopalians, I hope, sir, we shall coalesce more and more; not to increase our differences, but to perform the work to which God has called us, of giving the gospel in its simplicity and its purity to the world.

“Sir, it is a beautiful idea to me. I look upon the map of Palestine; I see the country parcelled out to twelve different tribes; but they are all the tribes of Israel! Or, if we compare the Church to an army, an army with banners, how delightful it is to see such a union and harmony between its several departments; and I rejoice to find here, belonging to that army, so noble a phalanx; and cordially say to you, as to my own Church, God speed you! I wish to say one thing more. Upwards of thirty years ago I was a boy in the city of New York; a mere boy, and to a great extent friendless. My first religious impressions were received under the ministry of a man now in heaven. As a bird wandered from the nest, I sought here and there for counsel and consolation. I can recall many who aided me in my incipient Christian course. It is with the greatest pleasure I see one here this morning on whose ministry I often waited at that period, whose influence gave an impress to my religious character, and whom I have not seen before for thirty years. I mean the venerable man (looking respectfully towards Bishop Soule) who presides over your Conferences. It is with unfeigned gratification, and thankfulness to God, I am permitted to behold his face once more.”

Bishop Paine arose, with evident emotion, and said:

“Sir, we do not regard you as a stranger. We have read your admirable letters, signed “Kirwan,” to Bishop Hughes. We agree with you, sir. We welcome you among us. We are glad to see you. We pledge ourselves with you to the defence of our holy religion against the encroachments and corruptions of formalism and sacramentarianism.”

The manner in which the reverend stranger addressed the Conference, and the sweet spirit of Christian charity evinced in

his remarks, with the catholicity and cordiality of the Bishop's reply, produced a delightful tide of emotion, and drew tears of love from many an eye.

The Chair introduced the Doctor to his Episcopal colleagues, and the Conference adjourned with the benediction by Bishop Soule.

## LITERARY NOTICES.

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(1.) M. W. DODD, NEW YORK, publishes Bishop Gobat's *Journal of Three Years' Residence in Abyssynia*. Bp. Gobat was educated at the Missionary Institute at Basle. In his conversations with the Abyssinians upon religious subjects he manifests an aptness and a spiritual fullness which are very instructive. Christians of every denomination will be delighted with this portion of the book. The biography of the distinguished author, by Dr. Baird, is very instructive, while the Historical and Geographical Sketch of Abyssinia contains much information concerning a country not generally known. This is a very fascinating book for general reading and a very valuable addition to any permanent library. For sale at the Book Room in Richmond, Va.

(2.) PRESBYTERIAN BOARD OF PUBLICATION. We have received from this house "*Practical Sermons, to be read in Families and Social Meetings. By A. Alexander, D. D., Professor in the Theological Seminary at Princeton.*" The extensive fame of the good man who writes these sermons, his usefulness to his own Church and to the Christian community generally, will give the book a wide circulation. It will deserve it on account of its own merits. The subjects are of practical importance, the discourses founded thereupon are practical in their bearing, they are most inartificial, plain to a degree, so as to be comprehended by children and by the unlearned. And yet they are not jejune. They are just such sermons as only an aged, intelligent, spiritual preacher could write. They are



short. Almost any one of them may be read in twenty-five minutes. They should be laid on the family-altar, and one of them read every Sabbath morning or evening where there is no public service.

(3.) From the same Board of Publication we have received two pleasant, useful, and neatly printed books for the juveniles, entitled "The Shepherd Boy of Bethlehem," and "William Tyn-dal," the latter being an interesting account of the good man who translated the Bible into the English tongue.

(4.) GOULD, KENDALL & LINCOLN, Boston, publish the two excellent and useful works by Harris, entitled "The Great Teacher, or Characteristics of our Lord's Ministry," and "The Great Commission: or, the Christian Church constituted and charged to convey the gospel to the world." The reputation of these books is throughout christendom. They have done much in giving the whole Church a blessed impulse in its high and holy work. The large number of copies sold in this country and in Europe testifies to the value of these productions. They never will have had sufficient circulation until they are found in the house of every man who can read our language. Although they have been so long before the public, we feel that we are doing a good work in continuing to call attention to them. They are for sale at the Methodist Book Room in Richmond.

(5.) LANE & SCOTT, New York, publish "Notes of the Minister of Christ for the Times, drawn from the Holy Scriptures. By Charles Adams." The book is decidedly scriptural. It is written in sections, each headed by a passage from the inspired record. The style is pointed. The sections are short, and the book so divided that a minister who is crowded with engagements may find time to read it by portions in those broken intervals of time which every professional life affords, and we heartily commend the perusal of this book to our brethren, believing that it will excite and animate them in the greatest and noblest of all

pursuits, the work of saving souls. It is sold at our Book Room in Richmond.

(6.) PRESBYTERIAN BOARD OF PUBLICATION. "Pious Meditations and Devout Breathings." By the Rev. Joseph Hall, D. D., Bishop of Norwich." The name indicates the character of this spiritual book—a book for the closet and for the trunk of the Christian traveller. In this busy time, this time of excitement and collision, too few of us have pious meditations and devout breathings.

(7.) LEONARD SCOTT & Co., 79 Fulton st., re-publishers of the British Reviews. In our absence the North British Review for February, and the Edinburgh for April, came to hand. The former has, among other articles, papers on Pope Joan, Southey, Footprints of the Creator, Muller on Sin, Scottish National Education, and Mr. Wortley's Marriage Bill. The latter has papers on Observatories, Sydney Smith's Sketches of Moral Philosophy, Landor's Poetry, and the Polynesians. Two capital numbers of two great Reviews.

(8.) LITTELL'S LIVING AGE holds on its way with unabated interest. We call attention to the prospectus on our cover. We presume that literary men throughout the country accord with John Quincy Adams' exalted estimate of its value. Before us, in a separate case especially dedicated to them, stand fifteen stately volumes of the Living Age, all dressed in black and enriched with gold, a treasure-house of learning, literature and light, beside which the literary possessions of all the ancient philosophers would be inconsiderable. A compiler's work may seem insignificant to some, but it requires tact, taste, a kind of genius which few men possess, and which we think lies largely in Littell.

## SERMON IV.

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### PROFANING THE NAME OF THE LORD.

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BY THE LATE REV S. D. BUMPASS,

*Of the North Carolina Conference.*

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“Thou shalt not take the name of the Lord thy God in vain.”  
Exodus xx. 7.

An inference from a question in one of our greatest poets have made the current adage, “There is nothing in a name.” This may be true of such fanciful terms as Romeo, Juliet, or of any other name known by Shakspeare. It may likewise be true of such arbitrary terms, whether common or proper, as we call names: “a rose by any other name would smell as sweet.” But it is not true of that ineffable name called “Jehovah.” This is a name not to be trifled with.

The Scriptures employ several names to express the attributes of deity: *El, Strong, Shaddai, Almighty, &c.*; but that which most fully expresses his nature, and consequently, all his perfection is the word, which we call Jehovah. “The later Hebrews, for several centuries before the Christian era, either misled by a false interpretation of certain laws, Ex. xx. 7; Lev. xxiv. 16; or following some ancient superstition, regarded this name, as too sacred to be uttered. Hence, they substituted for it in reading, or pronounced it for the word Adonoi,” Gesenius. And for this reason it always appears with the points of this word; so that the true pronounciation is now lost.



This practice obtained at a very early day, for the Septuagint renders it *Kurios, Lord*. The more modern Jews in the days of the christian fathers, wrote the name in Samaritan instead of Hebrew character. The Hebrews of the present day affirm that Moses did all his miracles by virtue of this name written on his rod; that Christ stole it out of the temple, hid it in his thigh, between the flesh and the skin, and wrought all his miracles by it; and that we could do as much as they did if they could attain the perfect pronunication of this name. They flatter themselves that the Messiah will teach them this mighty secret (Robinson's Calmet.) Such was their reverence for the sacred name. All this was of course superstitious; for by whatever name we designate the Supreme Being, that name is sacred; and in taking it in vain, we as certainly sin against him as though we had the true pronunication of the word Jehovah. This name is defined by God himself to be, "I AM THAT I AM—that is, and that was, and that shall be," that self-existent Being upon which all other beings are dependent. And this *Being*, by whatever name he is called, must be had in reverence. "Hallowed be thy name," is the first petition which mortals are taught to offer to a throne of grace; and happy shall I feel if the feeble effort of this hour shall, in any measure, conduce to this end.

The highest offence against this venerable name is false swearing, calling upon the most sacred of all names to sanction one of the blackest sins. There is no particular need for me to condemn this crime. Public opinion, as well as the civil law, has long since given it its due. And the man, who is guilty of it, is no longer regarded fit for any thing better than the whipping post or the prison.

The most common offence against this law is profane swearing. By profane swearing we do not mean swearing before a magistrate upon a serious cause, when called upon to do so. In this sense it often becomes our duty to swear. "Thou shalt swear by his name," is the direction of holy writ. "As the Lord liveth," was a very common oath with the prophets of old. The blessed Savior swore "verily, verily, I say unto

you ;” and when “ conjured by the living God,” he answered, though he had refused to do so before. And the holy apostle “ takes God to record upon his soul.” By profaneswearing we mean, doing so on ordinary occasions, mingling oaths in our common conversation. This is the sin forbidden by the blessed Savior : “ But I say unto you, swear not at all : neither by heaven ; for it is God’s throne ; nor by the earth ; for it is his footstool.—Neither shalt thou swear by thy head, because thou canst not make one hair white or black.” Here the Savior more than intimates the cause of swearing : it is a disposition to be large, to do something great ; it is pride. This is that sin which Pope calls, “ the never-failing vice of fools. What nature has in worth denied, she gives in large recruits of needful pride.” This is the vice that,

——“ Where wit fails, steps in to our defence,  
And fills up all the mighty void of sense.”

It is easy enough to account for the prevalence of this vice. Some weak and ignorant lad, in many cases quite old enough to know better, if more largely gifted with intelligence,—takes it in his head to be great. But it will never do to think of rising by merit; this would be entirely too tedious a way. So he concludes to show his independence by setting aside the authority of heaven, and showing to all the world that he is not afraid of God himself. Yet, poor soul ! if he could persuade himself that the weakest angel that surrounds the throne would condescend to notice him, he would be willing to hide himself in the dens and caves of the earth. Now, every creature on earth has its admirers. Even so uncouth a being as the crocodile has been worshiped by kings and courtiers. No marvel then, if these modern heroes shall find imitators among those who, in all other respects, are gentlemen. And thus it is that the land is filled with swearers. But this vice seldom remains alone. When—once the restraints of religion are thrown off, ample room is made for other sins ; and that dreadful state lamented by Hosea, too generally ensues. “ By swearing, and lying, and killing, and stealing, and committing adultery, they break

out, and blood toucheth blood," Hos. iv. 2. Such is the obvious tendency of this vice. But O, if this were all, there would be comparatively little need to warn you—to weep over your fallen and wretched condition. I have thought that the severest pangs of eternal punishment—the blackest venom of the worm that never dieth—the hottest vengeance of the Most High will be visited upon this needless sin. For almost every other sinner can offer some kind of apology. The thief can plead his necessities; the murderer can blame his passions; but what excuse can the swearer offer for thus wantonly insulting the majesty of heaven? He and all others must stand most speechless before his judge. May God give repentance before it shall be forever too late.

Again, this commandment is often violated by calling upon that sacred name in the moment of surprise, by using it carelessly in conversation, or even in our devotions. All such mention of the Lord's name is "in vain:" it means nothing; it effects nothing, but condemnation to him that so uses it. And I have often feared, brethren, that this sin is found at our door. We confess to the Lord that we are sinners, miserable sinners in his sight; but how should we feel if a friend should undertake to point out one of these our sins? We pray to be delivered from temptation; but do we show that we mean what we say by keeping out of its way? We pray the Lord to revive his work: do we use the means inseparably connected with a revival? or do we, like the fabled wagoner of old, expect Hercules to do all? I much fear, beloved, that we cannot all stand these trying tests.

All such mention of God's name serves to lessen the reverence due to his greatness, to make him "altogether such a one as ourselves," and to throw off the restraints which a due reverence would place upon us. We are told, that in many eastern countries the true personal name of the king is unknown to his subjects, lest, by coming too familiar with his name, they should lose the reverence due to his dignity. In Japan it is a punishable offence to pronounce the emperor's real name. Now this is evidently exalting a mortal too high; but it shows



us a principle: we lose our reverence for that which becomes too common. The name of God is often put for God himself; and it is impossible to render the one common, without despising the other. Hence we are taught not to use vain repetitions, even in our prayers, as the heathen do. Mat. vi. 7. All such ejaculations seem to proceed upon the supposition that God is a long way off, or that he is dull of hearing; and that his attention must be arrested by strength of voice, or by a multitude of words. I. Kings xviii. 27. When, therefore, we come before the Lord, serious be our thoughts, and few and well considered be our words; for God is in heaven, and we on earth, Eccles. v. 2. Our whole deportment should say—one after life should prove—that we have not come here as “the unthinking horse rusheth into the battle;” but as trembling children before a great and kind father. With such approaches as these we shall not only escape the fearful threat in the text, but he “rewarded openly.” But without the fear and precaution, I say unto you of a truth, we shall “get a curse, and not a blessing.”

There is yet another way in which the name of God is profaned by professing christians. For the name of God is blasphemed among the Gentiles through you, as it is written, Rom. ii. 24. The prophet tells us how this sin is committed. “Yet, in this, your fathers have blasphemed me, in that they have committed a trespass against me, Eze. xx. 27; and again, “and when they entered unto the heathen, whither they went, they profaned my holy name, when they said unto them, these are the people of the Lord, and are gone forth out of his land,” chap. xxxvi. 20. To make a profession of religion then and thereby to take upon us the name of the Lord; and then to act unworthily of that holy name, is, in a most offensive sense, to blaspheme it. This indeed is wounding religion in the house of her friends, by the hands of her own children; and a most distressing wound it is. The Roman hero had courage to resist so long as he saw none but enemies around him; but when he saw a former friend among the number, he had only enough soul left to cry, “*et tu, Brute fili,*” and

*thou Brutus my son*, to throw a mantle over his head, and submit to his fate. It was not an enemy that caused the Psalmists deepest sorrow; but it was his "own familiar friend, which did eat at his table," that "lifted up his heel" against him. Nor is it an avowed enemy, at the present day, which causes the people of God most sorrow, which clothes the church in the deepest mourning. The scoffs of infidels, the slanders of a world "that lieth in the wicked one," the blasphemies of the wreckless, cause us to feel sorry, it is true, but we can bear all this. We expect nothing less at their hands; and are prepared for it. But to see a man reeling in the streets, to see a woman identified with the giddy dance, and to be told, "These are the people of the Lord," is more than we can bear. It touches the soul; it dries up the spirits; and there is no more strength in us. This is that which hangs the sweet harps of Zion upon the willows of Babylon—which causes hosannas to languish on our lips, and our devotions to die. This is that torpedo which benumbs the church, and paralyzes all her energies—the sting which caused the prophet to cry, "O, that my head were waters, and mine eyes a fountain of tears!"

"The Lord will not hold him guilty that taketh his name in vain." The man, who thus blasphemes the name of the Lord, is guilty of saying, "Lord, Lord," and yet not doing "the will of the Lord." He is guilty of causing many of these little ones to offend." He is guilty of all the blasphemies with which the wicked reproach the name of the Lord. He is guilty to causing that holy name to be despised. And wo to that man, to that woman, who is guilty of it! Better for them had they never been born—yea, better for them "had a millstone been hanged about their neck, and they cast into the midst of the sea."

What is worse still, this kind of blasphemy causes the blind to miss the right way, and makes sinners stumble at the word of God. The Almighty has condescended to make us his "witnesses," Isa. xliii. 9, &c.; in the great suit pending between him and Satan. Jesus Christ has constituted us "the light of the world," Mat. v. 14. It is through our union that the world is to be made to believe in Christ, Jno. xvii. 21.

This then is what God expects for us. The world expects no less. They seldom read their Bibles ; and when they do, they realize none of the practical influences of its religion. For this then, they look to us ; and they judge of it by our lives. If a strange sect, my friends, should spring up among you ; and should advance new and strange doctrines ; how would you judge of those doctrines ? Would you not judge by the lives of those who professed them ? Undoubtedly you would. If all who joined that sect became reformed from former vices, and maintained a consistent course of conduct, while connected with it, you would judge that there was something excellent in the rules by which they lived ; and vice versa. Just so of Christianity. If its professors “walk worthy of their high calling”—if every sinner would continue reformed—if every member of the church would but be all that religion is able to make him—then should we take the world as by storm—then, indeed, should “a nation be born in a day.” Now if this is not the case, at whose door does the fault lie ? Sinners must bear their burdens, but I admonish you this day, my brethren, that an awful reckoning will await us. We have in our hands a sword able to slay the wicked, a lever that can move the world ; and if we fail to use them aright—or rather, if we turn them against our cause, the day is coming when sinners will take up a wailing against us, that we have been instrumental in their damnation. Then shall children upbraid their parents, and neighbor rise up against neighbor, saying, had you but lived as you promised God and his church to do, you might have been saved both yourself and us from this torment. O, it would be bad enough to go to hell alone. But I tell you this is impossible. Whether you intend it or not, others will stumble at your example—will walk in your light—and be ruined with you. If you have no pity for your own souls, O ye careless professors, yet have mercy upon poor sinners, and lead them off from ruin.



## HYMN.

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BY DR. WATTS.

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God is a name my soul adores  
Th' almighty Three, th' eternal One :  
Nature and grace, with all their powers,  
Confess the Infinite unknown.

Thy voice produced the sea and spheres,  
Bade the waves roar, the planets shine :  
But nothing like thyself appears  
Through all these spacious works of thine.

Still restless nature dies and grows,  
From change to change the creatures run ;  
Thy being no succession knows,  
And all thy vast designs are one.

A glance of thine runs through the globe,  
Rules the bright worlds and moves their frame ;  
Of light thou form'st thy dazzling robe,  
Thy ministers are living flame.

How shall polluted mortals dare  
To sing thy glory or thy grace ?  
Beneath thy feet we lie afar,  
And see but shadows of thy face.

Who can behold the blazing light ?  
Who can approach consuming flame ?  
None but thy wisdom knows thy might,  
None but thy word can speak thy name.

## SERMON V.

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### OUR DUTY TO PARENTS.

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BY THE LATE REV. S. D. BUMPASS,

*Of the North Carolina Conference.*

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“Honor thy father and thy mother.” &c.—Ex. xx. 12.

An inspired man has thought it worthy of special notice that this is “the *first* commandment with promise,” i. e., with a promise expressed; for every commandment has one implied. And we may add that it is the *only* one (of the Decalogue) with promise. This promise, too, is of a blessing of all temporal good most generally and most ardently desired. Long life!—who does not desire it? who would not attain to the full measure of his days on earth? This, at least, is one respect in which the good and the bad, the young and the old, fully agree. All desire long life. Nor is there any labor too hard to be endured, any sacrifice too great to be made for the attainment of this desired blessing. For the protracting of human existence the physician studies his science, the druggist mixes his medicines, and the poor invalid will endure the most painful operations, or quaff the most nauseating draught. In short, what will not man do to secure long life? And yet it is to be feared that the promise in the text is almost universally overlooked or disbelieved. Who ever thinks of securing long life, ardently as it may be desired, by reverencing his parents? Neither the express promise of God nor the special

notice of the inspired apostle have been sufficient to persuade men that obedience to parents is the readiest means of preserving their lives. Spite of all this they will still disregard the Lord, and seek death in the error of their ways. But can it be true that this promise—the only one made in the Decalogue—the voluntary, unasked for promise of him who has the sole disposal of life and death—is of no effect? Nay, verily. Let God be true, and every man and all human experience, liars. The cloud-capped mountain may tumble to the ground, the sun and moon may fail to give their light, heaven and earth may pass away, but the promises of God will not fail. If we have not so seen it, it is only because we do not understand or fail to practice it.

1. Our first business with the text this morning is, to explain it. And since the Scriptures of truth are their own best interpreter, we will allow them to speak for themselves to-day.

“Honor thy father and thy mother.” The word which is translated “honor,” has many shades of meaning. Its primitive signification is, *to be heavy*; and hence it is applied to any thing which conveys the idea of weight: as *guilt*, Gen. xviii. 20; abundance, Gen. xiii. 2; weight, Job vi. 3, &c. Hence no word could more properly signify our duty to parents. Make them heavy; love, reverence, obey, and honor them. But more particularly, the teaching of scripture is,

(1.) “Children, obey your parents in all things,” Col. iii. 20. “My son, hear the instruction of thy father, and forsake not the law of thy mother,” Prov. i. 8. *Obedience*, then, is a duty we owe to parents. This however is to be understood with some restriction: “Children, obey your parents *in the Lord*,” Eph. vi. 1. “He that loveth father or mother more than me is not worthy of me,” Mat. x. 37. From these passages it is obvious that our duty to God takes precedence of our duty to parents; and that where the commands of parents conflict with the commandments of God it is our duty to obey the latter. In such a case, the parent has no right to command; and the sin of disobedience lies at his own door. Again, “Wives, sub-



mit yourselves to your own husbands," Col. iii. 18. "Servants, obey in all things your masters according to the flesh," Col. i. 22. "Let every soul be subject unto the higher powers," Rom. xiii. 1. From these passages it is further evident that obedience to husbands, masters, and rulers takes precedence of our duty to parents. And perhaps, too, the stern law of necessity, which knows no rules, may sometimes exempt us from duties which we cannot perform. But even here, where some other person has a right to command obedience, the advice of parents is not to be disregarded. After these exceptions our duty to obey parents is universal: "obey your parents in *all things*." Nor is there any reason why old children of thirty or forty should not obey as well as younger ones. Mr. Wesley declares that he felt the same obligation resting on him when a man to obey his parents, that he did when a boy. George Washington is another illustrious example of filial obedience. For obeying the voice of Jonadab their father, the Rechabites have perpetuated their race through all coming time, Jer. xxxv. 18, 19.

(2.) We have already remarked that the word honor sometimes means abundance, to make abound. Such is its meaning in the following passages: "Let the elders that rule well be counted worthy of double honor—honor the Lord with thy substance," &c. And this is the interpretation given to our text by the blessed Savior, Matt. xv. 4, 6. If, then, our parents should, at any time, become poor, or from any other misfortune, be unable to provide for themselves, it is the bounden duty of children to support them. The most touching incident I have ever met with was that of a little girl, in the discharge of this duty. While going around the Guilford circuit a few years ago, I passed through a wealthy and, as I thought, pious neighborhood. Here I learned that there was a poor afflicted woman, the wife of a drunkard, who, with her two little children about two or three years old, was in a state of starvation. The neighbors, according to their own profession, were very willing to relieve the woman, but were afraid to do so, lest they should thereby offend the husband, and give him a pretext

to burn their property. Believing that God was more to be feared than a drunken man, I determined to run all risk, and do my duty whatever might be the consequence. On reaching the house I found the poor woman sitting on the floor—for bed and chairs she had none—her two little ragged, half-starved children by her side, and another daughter about twelve years old, with a child in her arms, and a bucket of milk in her hand, like an angel of mercy, feeding her poor mother and her little sisters. This little girl was employed as a nurse in one of the neighbor's families, where she fared well; but remembering the obligations she owed to her mother, she begged for a bucket of milk every day; and so paid back in kind the fare of her infancy. The example of our Savior upon this subject is worthy of all imitation. With him it was not enough to be the most dutiful of children while living, but he provided for his mother after he should be taken from her. While in the most excruciating agony he bore the sins of the world, "he saw his mother and the disciple whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he unto the disciple, Behold thy mother! And from that hour that disciple took her to his own home," Jno. xix. 26, 27.

(3.) But all of this will be of little avail unless we maintain such a course of conduct as to reflect honor upon the character and memory of our parents. Without this care, notwithstanding the most rigid obedience and the most bountiful support, we may "bring down their grey hairs, in sorrow, to the grave." Hence we are told, "He that begetteth a fool doeth it to his own sorrow; and the father of a fool hath no joy.—A foolish son is a grief to his father, and bitterness to her that bare him," Prov. xviii. 21, 25. The promise made by Solomon, "Train up a child in the way he should go; and when he is old, he will not depart from it," is of so universal application that the child is always regarded the representative of the parents. If the child is clownish or wicked, the world very naturally concludes that there was something defective or wrong in his training; and more or less disgrace attaches to the parents. On the other hand, nothing can reflect more honor on parents than

to have discreet and prudent children. Hence it is that parents feel so intimately interested in the conduct of children. This, beloved, is a sense in which we, who have no parents living, can still do honor to the memory of departed sires, and inherit the blessing consequent upon it. How many have occasion to mourn, alas, too late!—their undutifulness to parents? O, how often have such thought that they would give a treasure for parents again, that they might make amends for their past errors? Although we cannot call to life the dead, we can assure you that the text affords you the opportunity so ardently desired. Maintain an honorable course of conduct, and you will reflect an honor upon your parents. And could you hand down your name to posterity as a benefactor of mankind, the name of your parents would go with it; and with it share in your honors.

The text proceeds, “that thy days may be long upon the land which the Lord thy God giveth thee,” Deuteronomy adds, “and that it may go well with thee;” both of which promises are quoted by St. Paul, Eph. vi. 3. Here is evidently a two-fold promise: long life connected with prosperity. Now, it is not expressly said that all who honor parents shall live long; but simply “that thy days may be long,” &c. as if he had said, “This is a means of preserving life. Do this, and if you fall into no other sin for which your days must be shortened, or if I do not see that you have filled up the measure of your usefulness on earth, and think it best to remove you to a happier reward, then, you shall live long, and prosper in the world. This is the obvious sense of the text; and I challenge the world to instance a case in which it has not been literally made good. Do you say that many dutiful children have come to an untimely end? I grant it. But then they committed some other sin worthy of death; they exposed themselves to unnecessary dangers, which thing, even the Savior of the world would not do; or God, having accomplished the work which he had for them to do on earth, took them to glory. They had filled up either the measure of their usefulness or folly; and who would do more? I feel fully authorized, to-day, to



offer you the prescription of this text as the very best means of preserving long life and attaining prosperity.

2. Having explained the text it only remains to urge its observance.

(1.) And it must strike every reflecting hearer that much devolves on parents. All experience teaches that children raised in a *certain way* are seldom brought to honor their parents. Indeed it is almost impossible for them to do so. Every lesson they have received in the way of parental training has taught them to disrespect the one who gave it. In order to comply with the requisitions of scripture they must rise above the circumstances thrown around them ; and where their better judgment teaches them that honor is not due, they must substitute in its stead filial reverence and gratitude. But how few are there who will do this ? How large the proportion of those improperly raised who are forever defaulters in this duty ? Parents, who would have their children honor them, must “train them in the way they should go—in the nurture and admonition of the Lord.” They must teach their children obedience and reverence in early youth. And to this there are many powerful motives.

To say nothing of the disgrace consequent upon the neglect of this duty, and the honor and satisfaction which ever crowns its observance ;—to pass entirely over the gracious promise of the text, there is another single consideration which should induce every pious parent to train up his children aright : it lays a good foundation for piety. Children, who have not been taught to honor their parents, can seldom be brought to honor God. All their habits are formed to irreverence and disrespect ; and you might almost as soon attempt to change the Ethiopian’s skin or the leopard’s spots as to change them. You may indeed bring them to fear God ; and, in times of great excitement, they may be filled with ecstasies of joy ; but truly to honor him is something which they have not been taught to do. Hence they endure for a season, and then fall away. The neglect of proper training is a most fruitful source of apostacy. Most cases of backsliding may be traced to this

cause. If then, dear parents, you have any regard either for the bodies or souls of your children—if any bowels of mercies—if any compassion or love, train them up aright. O, how could you bear in a dying hour, at the judgment bar, to have your children upbraid you with their damnation! If you are unwilling to meet these consequences, you must begin betimes to amend.

(2.) But children must recollect that much is required at their hands. And hence it is written, “Cursed be he that setteth light by his father or mother. And all the people shall say, amen,” Deut. xxvii. 16. “The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it,” Prov. xxx. 17. All of you whom I now address are children. You have parents either in this world or in the spirit land, all equally interested in your salvation. Some of them have given you pious trainings, and are awaiting your arrival in heaven. Others may have neglected this duty, and are dreading your approach to hell. Much as they loved you on earth, they do not wish you with them in hell to upbraid them for neglect of duty. And though you may not have been trained to honor them, it is your privilege through grace to rise above this disadvantage, and still to do them honor. Children, what will you do? I appeal to you by the tenderness, the sorrows, and the cares of her that bare you—by the authority of him that gave you being—I appeal to you by all the tender recollections of youth, by the convictions of riper years, and by authority of your Maker to honor your parents.

Finally, you must recollect that you have a Father in heaven who has a much larger claim to your service than any fathers on earth. They gave you a name, it is true; but God gave you a being. They have ministered to your comfort; God created those comforts. They indeed have watched around your sick bed; but God gave his own son to die for your salvation. If you have revered them who have chastened you for their own pleasure, how much more should you reverence God who may be emphatically said to have chastened

you for your profit. You have seen that *long* life is the reward of obedience to earthly parents; *life eternal* will be the gift of obedience to God. Amen.

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## HYMN.

BY REV. CHARLES WESLEY.

I and my house will serve the Lord :  
But first obedient to his word  
I must myself appear ;  
By actions, words, and tempers, show,  
That I my heavenly Master know,  
And serve with heart sincere.  
I must the fair example set ;  
From those that on my pleasure wait  
The stumbling-block remove ;  
Their duty by my life explain ;  
And still in all my works maintain  
The dignity of love.  
Easy to be entreated, mild,  
Quickly appeased and reconciled,  
A follower of my God,—  
A saint, indeed, I long to be,  
And lead my faithful family  
In the celestial road.  
Lord, if thou didst the wish infuse,  
A vessel fitted for thy use  
Into thy hands receive :  
Work in me both to will and do,  
And show them how believers true,  
And real Christians, live.  
With all-sufficient grace supply ;  
And, lo ! I come to testify  
The wonders of thy name,  
Which saves from sin, the world, and hell,  
Whose virtue every heart may feel,  
And every tongue proclaim.  
A sinner, saved myself from sin,  
I come my family to win,  
To preach their sins forgiven ;  
Children, and wife, and servants, seize,  
And, through the paths of pleasantness,  
Conduct them all to heaven.



## EDITORIAL MISCELLANY.

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### THE LATE REV. S. D. BUMPASS.

In this number we furnish two Sermons written by our departed brother, late a member of the North Carolina Conference. Brother Bumpass was a laborious workman in the vineyard of the Lord. His prudence and carefulness in the discharge of pastoral duty endeared him to hundreds. As a circuit-rider, stationed preacher, and Presiding Elder, he was extensively known in North Carolina and portions of Virginia. Some time before his death he commenced to employ his pen. He once said to us that there seemed to him to be a voice like that which spoke to John in Patmos, saying, "Write." He projected a volume of sermons on the Ten Commandments. He has left much manuscript behind him, but nearly all in a condition demanding considerable revisal before they would be ready for the press. His widow knowing the anxiety which he had to be useful to the church by his writings after he should have gone away, has put his papers in the hands of the Editor of this periodical. It is proposed to gather enough to make a 12 mo. volume of medium thickness. This, however, will not be done unless there should be a sufficient demand for the volume. As the loss, if any, would fall upon the estate of our widowed sister, she has been advised to this course. All our readers, therefore, who desire to add such a volume to their libraries, will please address *Mrs. Frances Bumpass, Greensboro', N. C.* Our brother also started a paper before his death, which is now edited by the Rev. James Jamieson, who is making it an interesting affair. It is styled the *Weekly Message*, and is the property of Mrs. Bumpass. It is published in Greensboro', at \$1 a year. We should be pleased to have our readers increase the subscription list of this pleasant little weekly visiter.

The sermons in this number were taken not as the best but as in some measure meeting our desire to have discourses on the relative duties, in which matter we have been disappointed, as our contributors have not felt in that mood. We are pleased, however, to be able to present such good sermons on other subjects.

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### LAY REPRESENTATION AGAIN.

In the February number of this journal we ventured to express our views in regard to the subject of lay representation in our Church. We did not think it wrong to do so. It is true that we are not as old as the other Editors, but we have opinions and like the freedom of expressing those opinions in proper language, and we waited until nearly all our brethren of the press had spoken. Was it wrong to express our opinion? We are not very learned, we have never *professed* to have "studied church policy" very closely. We have made some examination of the systems of other churches, read the usual list of books prescribed in this course, and thought much of how our beloved Church might extend her usefulness,—but not more perhaps than thousands of laymen and ministers in the Church. We are not a Doctor of Divinity, nor Doctor of Civil and Canon Law, and suppose that what we say at any time will only pass for the opinions of a plain and young Methodist preacher, ready to go any where and do any thing for the Church in whose pale we were reared, in which our father is still a more efficient and devoted minister than his son, of which our maternal grand-father died a minister, and of which one of our distant relatives was among the first and ablest pioneers and most revered Bishops. (Phil. iii. 8.) The Methodist blood in us should be our plea for studying the interests of the Church and the freedom of speech should be our safeguard in expressing our opinions.

In the article alluded to, we desired merely to show that *if the laymen asked* to be admitted into all our counsels, we,

“not *anxious* to have a change,” are *willing* to admit them. Our reasons were given for that willingness. There, so far as we are concerned, we supposed the matter would stop. We did not expect to write another line for the press on this subject. We avoid controversy as far as possible. We know, however, that it is possible for a writer to be mistaken, as it is for a preacher. That article has been sadly misapprehended, and while we generally abstain from replying to newspaper attacks, it may be our duty to set brethren right who may have misapprehended us. We have nothing to say to those who hold the other side of the question. We are pleased to read their articles and accord to them the same privilege of expression we demand for ourselves.

When our article appeared, the editor of the Sunday School Visitor, Dr. Summers, pronounced it “a temperate advocacy” of lay representation. That is precisely what we intended it to be. We never expected to make any movement in this matter. The movement ought to originate with laymen. But whenever we are called upon to express our views of this subject we shall not hesitate to say that we are perfectly willing to have laymen sit with us in our Annual and General Conferences. Whatever odium or abuse we shall incur by this candor we shall always hope to have grace to express our principles and abide by them.

We have concluded to recall this subject to our pages simply for the purpose of correcting some misapprehensions into which our brother, Dr. McFerrin, of the Nashville and Louisville Christian Advocate, has fallen, and the statement of which in his paper does us vast injustice. We cannot reach his thousands of readers, but as some of his subscribers read the Pulpit we feel bound to set ourself right before them. The concluding sentence in our former article contains the following sincere expression: “We hope all abuse, newspaper slang, misrepresentation, wrangling, and personalities will be avoided, and the whole subject discussed in a dignified and christian manner.” So far as misrepresentation is concerned, brother McFerrin has disappointed us. We have no objection to his



taking the other side of the question, and arguing it to the extent of his ability, and to his filling his columns with articles upon that subject, but why should his name or ours be mingled in the discussion? The principles involved are all that are of permanent importance; and he knows that it is impossible for even the oldest, wisest, meekest men to reply to a personal article without also being personal.

Dr. McFerrin says that he is "surprised to find any intelligent, prominent and leading Methodists at the South sympathizing with the [Philadelphia] movement and arguing in favor of the proposed measures. We do not, however, find any such among our lay brethren, nor many, so far, among our brethren in the ministry, local or traveling. If, however, any radical demonstration should be made in the South, we have no doubt it will originate with some restless and ambitious preacher, and not among the members."

We have no means of ascertaining the ground of our brother's surprise. Why should not Southern Methodists take an interest in the government of the church? why should they not examine such subjects? and if they examine, is it for a moment to be supposed that they will all agree upon such a subject? To suppose that would be to expect a unanimity which has never yet occurred, and would betray a want of knowledge of human nature which, we do not suppose, can be found in Dr. McFerrin. We, therefore, cannot conjecture the ground of his surprise. Nor do we know why "if any radical demonstration should be made in the South" our brother supposes "it will originate with some restless and ambitious preacher, and not among the laymen." Did the Philadelphia movement originate with preachers ambitious or unambitious? Certainly not. The preachers have generally opposed it, and the chief organ of the Church refused to do any thing in the way of setting the objects of the Philadelphia Convention before the people, so that we have no doubt hundreds of the Northern Methodists at this hour know nothing of it. It would be a very stupid course for any *ambitious* preacher to pursue to "originate a radical" movement, as he would know that all

power over him is in the hands of his clerical associates, and they could put him down at once. If we were ambitious, unscrupulously ambitious, we would take ground against every attempt to introduce lay representation into our Annual and General Conferences. We should do this because it is a known fact that in 1828 those who favored reform were banned and those who opposed it were rewarded. Dr. Bond became possessor in fee of the Baltimore Conference and Dictator in general to the Methodist Episcopal Church, for his opposition; and Dr. Bascom was a marked man, because he favored it. And that mark on Bascom followed him and shadowed his course to the grave. These are well-known facts. Dr. Bond was shrewd and far-seeing, and Dr. Bascom was unsuspecting and daring.

We do not see why any preacher, who favors lay representation, should be *anxious* on the subject. The object of introducing our lay brethren into all our ecclesiastical councils is to promote the glory of God by giving greater efficiency to our system of itineracy, and all our other plans of church-operation. Every man must know that unless our lay brethren are anxious, *very anxious*, to have the change made, they will not heartily co-operate. For ourself we think we should oppose the movement of the *ministry* in this matter, oppose any thing except an appeal from the laymen themselves. If *they* are not ardently desirous it would be useless for ministers to make the proposed alteration in our economy. This is as far as we have gone, and it would be wrong to try to make the impression that we go any farther.

Dr. McFerrin proceeds to say that we "set out as though Methodism, in her government, were a mere cob-web, that could be torn to atoms in a moment; and as though its blind friends are afraid—aye, think any attempt to discuss any portion of the system a heinous sin. Now, we know of no intelligent Methodist, minister or layman, who fears a rigid examination of the government of the church."

Where have we spoken of the Methodist government as though it were a cobweb? All this is rhetoric, without any founda-

tion in facts furnished by our article. We believe that the General Conference can make what alterations in our economy its wisdom may approve, under control of the restrictive rules *alone*, and that no power on earth else can do it. This does not look like regarding the government a cobweb. We believe, with Mr. Wesley, that Methodism to maintain its original spirit must be progressive, as it must adopt every improvement suggested by Providence. But we forgive Brother McFerrin this sally of fancy, as we intend to confess to a little freak of that sort, in a few minutes. He says he "knows of no intelligent Methodist, minister or laymen, who fears a rigid examination, &c." That may be, but what of it? Does he know no Methodist minister or layman, who is exquisitely sensitive on this subject, who looks with suspicion upon any proposition to make any change in our economy? If the Dr. does not, *we* do. The Dr. may say that they are not "intelligent." He may think so: we cannot determine that, but they are old and young Methodist ministers and laymen.

The Dr. thinks that thousands of his readers will be astonished at our paragraph commencing, "If we may apply the figure to Methodism, &c." (Pulpit, p. 56.) So they will, reading it away from its connections, with the prefatory remarks of the Editor, and the interpretation which he puts upon it. Any thing can thus be made ridiculous. He leads his readers, we hope unintentionally, to believe that we represent John Wesley as a betrayer of the interests of his country, if that is the American sense of Tory, and as a tyrant, if that is the American sense of autocrat. Is this just? Or have we mistaken our brother? We give his paragraph entire.

"Let an enemy of Methodism construe these words, attaching the odiousness of the epithets usual among Americans, and see how they read. "John Wesley, a violent Tory, became an autocrat, seized the reins of government," though "he did not make government a special study," and ruled "sooty colliers, servants, and the uncultivated" Englishmen. Such a government "might hardly be fit for a church among whose laymen are presidents and professors of colleges," etc."



Precisely ! “Let an *enemy* of Methodism construe these words.” Is Dr. McFerrin an enemy of Methodism, or is any reader of the Southern Methodist Pulpit ? We presume not. Why then put *this* interpretation upon these quoted passages ? That Mr. Wesley was a Tory, in an *English* sense, is just as much a fact as that he was an Englishman. His father was a violent Tory in the *English* sense. If we had added that qualification in our original article we should have feared an insult to the intelligence of our readers. Every man who has sense enough to understand any thing connected with the discussion knows that Mr. Wesley could not be a Tory in the American sense, as he was no American and was not in America during our contests with the mother country. We were not writing for children but for men, and therefore did not stop to give a dictionary meaning of words. An “autocrat” is a person invested with absolute, independent power, by which he is rendered unaccountable for his actions, if we must quote the Lexicons. Mr. Wesley was that. Who blamed him ? Certainly not the Editor of the Southern Methodist Pulpit. If we were an English clergyman we should probably be a Tory, that is, we should belong to the party strenuously upholding kingly prerogative and the established Church ; and if as great and good as Jno. Wesley, under similar circumstances, we should most probably so precisely as he did. Where is there a passage in what we have written or spoken *blaming* Wesley, or seeking to detract aught from his high and glorious name ? Has Bro. McFerrin attempted to prove that Mr. Wesley was not a Tory and an autocrat ? Not in the least. Why did he not simply say that Bro. Deems used the word “Tory” in the English political sense, if he thought any of his readers might probably misapprehend our meaning. He either knew that we used it in that sense, or he did not. If he was *not* aware of the *fact* that in politics John Wesley was an English “Tory” and that we used the word as simply expressive of his strong political preferences, what propriety is there in his writing the following sentence ?” Any one well informed would know, that any man who would thus write, had never made John Wesley his study,

nor had written truly." Why not disprove the statements instead of saying that they are untrue? But if Bro. McFerrin *knew* that we used the word in the manner indicated, how are we to account for the great injustice he does us in representing to his readers that we employed it in the American sense?

Let our readers reflect for a moment that the following language is used by one Methodist minister in regard to another. "But as it is, writing to Americans, and applying the offensive epithets employed, without qualification, brother Deems has done Mr. Wesley gross injustice, defamed the founder of Methodism, and has offended the Methodists both in Europe and America. Yea, more—it is a gross misrepresentation of Mr. Wesley, and a stain upon the escutcheon of Methodism."

How can an intelligent man read our article and write such a sentence? We used the word *autocrat*, for instance, "*without qualification!*" Indeed! On p. 66, *before* the application of the epithet to Mr. Wesley, we say, "For our own part we are perfectly free to express the opinion that the best government is an autocracy, *when society is in its infancy and when the autocrat is by a great odds superior to his subjects in wisdom and virtue and power of will.*" In the very next paragraph we say of Mr. Wesley that *he* was "*a strong man,*" and that "*he was before his times,*" of course in wisdom or virtue or both,—both we believe. But, simply put together what we had written, and every logical mind, not filled with prejudice, would pronounce at once that the writer of the article in the Pulpit believed that Mr. Wesley adopted the best form of government for his *infant societies*. And yet we are a defamer of the founder of Methodism, an offender of Methodists in Europe and America, a gross misrepresenter of Mr. Wesley, a stainer of the escutcheon of Methodism!!! Why did not Bro. McFerrin rather say that we spoke of John Wesley as a man "*ever to be venerated?*" We might have said nothing to the article of Bro. McFerrin but for this sentence. It became, however, a question of duty whether we should allow such an allegation to lie against us, charging us with doing what we would regard as one of the

most heinous offences against the truth of history and against the generation of God's children! We would rather lose this right arm whereby the bread our children eat is won, than *intentionally* to do as Dr. McFerrin has so cruelly and gratuitously charged upon us. What have we done to Dr. McFerrin to induce him thus to wound our feelings by this stab upon our reputation? Or did he read our article carelessly and write carelessly? If so, is it proper thus to sport with feeling and reputation. Wherever Dr. McFerrin's article is read and believed, our reputation as an honest, intelligent, and faithful minister of Jesus, is gone. If our boys, when we are dead, in turning over old files of newspapers, should come upon the paragraphs he has written, and believe them correct, they would have cause to despise their father in his grave. Is this a small matter? We return upon Dr. McFerrin his own solemn hint: "*we* would respectfully hint that *he* is on a subject too grave, and involving too many interests, to be thus hastily thrown to the world. *We* hope *he* will take back some of *his* offensive statements." To be charged with defaming the holy dead is an "offensive statement." We have never done so. We never dreamed of doing so. Bro. McFerrin has put upon our words a meaning which we never thought of, in the connection in which they are used, and thus misrepresented us and done us gross injustice. We have misapprehended Bro. McFerrin's whole character if, upon this statement, he will not rectify this matter before his readers.

There is only one expression in our article which, upon reflection, we should strike out as being useless and therefore improper. We spoke of Mr. Wesley as "*seizing* the reins of government." This is the mere rhetoric which we set off against Dr. McFerrin's "cob-web" sentence. The fact is there were no reins to seize. As a sect gathered round Mr. Wesley he made provision for their management as Providence opened a way. He was an autocrat, a good strong autocrat, doing God and the people service by governing his infant societies, which we repeat he did "most ably." Mr. Wesley was just the great good man to govern those societies. But



he certainly did not make *church* government his study as he never desired his societies to become church. He steadfastly resisted any disposition upon their part to become so. His whole study was how to manage societies within the pale of the Church of England. We frankly take back the expression of "*seizing the reins of government.*" In all else written in our article we steadfastly believe. Now, if Bro. McFerrin will kindly take his pen, and in the paragraph at the bottom of p. 56 (of the Pulpit,) make the amendments so that the sentence shall read "John Wesley did not make *church* government a special study, but being a strong man and a violent *English Tory in politics*, and finding a sect gathering around him to be governed, *assumed the "control" of them, was a wise and good autocrat*, and through his helpers he governed most ably,"—and will then publish in the Advocate the whole article without note or comment of *his own*,\* he may place our humble name at the bottom of it, and until convinced that we are mistaken, we shall be willing to stand by the paragraphs all and singular. The words in italics show what changes we have made in the sentence.

The Dr. apologizes for us an account of the statement we made that "our views were expressed with rapidity." Those who write for the periodical press know how frequently there is an unexpected call for copy. The article in question we began when we supposed we should have time to finish it satisfactorily, but a man who is having his work done at a press not his own, must accommodate himself to its arrangements. We spoke of rapid writing to apologize for blunders in expressions, (not for sentiments and views on lay representation,) occasioned by a sudden call for copy, which had to be furnished at a certain hour, or delay the Pulpit another week.

While our hand is in and to finish this matter, we reply to the other paragraphs of Dr. McFerrin. He says: "But after

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\* He may, however, put a note to the bottom saying that to be a Tory in England is nothing more than to be a Whig or Democrat in the U. S.; and that the word "control" is adopted upon Dr. McFerrin's suggestion, in his 18th March article.

all this flourish of trumpets, brother Deems gravely informs us that "he is not anxious for a change." Yet he is interested for the rights of the people. But what rights? Having demolished Mr. Wesley, and shown the wonderful defects in our government, he specifies wherein he would like to see a change."

What stuff this is! Where have we ever said any thing about the "*rights of the people.*" We would like to see a lay delegation in our church, *if the laymen are anxious*, only for the advancement of the church. Is not this the spirit of our article? Have we, in any reason assigned for the change, intimated that the "rights of the people" were infringed? Not in the most remote manner conceivable. Bro. McFerrin must have been writing an answer to some one else, and the paragraphs mixed! *We* demolished Mr. Wesley!! *We* have shown the wonderful defects in our government, when we simply expressed a willingness to have another element of usefulness added! What random talk this is!

He then quotes our paragraph beginning "Crowded as we are for space, &c." which we have not space to quote but ought to be read in this connection, and subjoins the following:

Why, does not Professor Deems know that ~~these~~ *temporalities* are already under the supervision and control mainly of laymen? Who are the trustees of our colleges? Mostly laymen. Who are the trustees of our church property? Laymen. Who are the stewards of our circuits? Laymen.—Who constitute our parent missionary board? Mostly laymen. Who control the missionary operations in our circuits and stations? Laymen. And yet brother Deems wakes up to the rights of laymen of our church, and wished to give them the right of helping in the "financial matters" of the church!

And then the following:

Spiritual interests indeed! We thought the Discipline already guaranteed to laymen the control of many spiritual interests of the church;—the trial of members, the recommendation of persons to the office of the ministry, the licensing of proper persons to preach, renewing licenses, recommendations to the annual conference for admission into the travelling connection, and for the ordination of local preachers to the offices of deacon and elder in the church of God. But brother

Deems, instead of increasing their rights and responsibilities, would seem by his doctrine to strip them of all this, and reduce them to mere financial agents.

Now the paragraph which the Dr. quotes expressly tells that *in addition* to *all* they now do, we are willing to have our lay brethren help us in our *Annual* and *General* Conferences. We put it to Bro. McFerrin's conscience whether his paragraphs are not a wholesale misrepresentation of our article. Intelligent laymen will understand us: we do not fear that. They would not deem themselves "*stripped*" of any thing by being made members of Annual and General, as they now are of Quarterly Conferences. The Dr. asks us whether we do not know that "*these* temporalities are already under the supervision and control mainly of laymen." No, we do not know it; and Dr. McFerrin knows that *they are not*. "*These temporalities*:" refers to questions arising in *Annual* and *General* Conferences, for the whole discussion is turning upon the question of committing laymen into *those* councils of the Church, and upon nothing else. It is adroitly using a sophism to state the matter as he does. And it has nothing to do with the question to ask us, who are the trustees of our Colleges? &c. &c. But we will answer his questions to the best of our ability. (1) The Trustees of our Colleges are frequently laymen, but who project the colleges, who raise the funds, and *do all the hardest work*? Ministers, in every college with which we have the least acquaintance. There is not a Methodist College in existence that we know, which does not owe its origin and sustenance almost wholly to the ministers. (2.) "Who are the Trustees of our Church property? Laymen." But if ministers did not labor to secure it, our church property would go to the winds. We could produce a certain case in our own vicinity, where a judicial decision required specific and immediate attention to church property in the Methodist Church throughout North Carolina, and yet our ministers could scarcely excite our laymen to take the necessary though simple steps in the matter. (3.) "Who are the stewards on our circuits? Laymen." If there is a single station or cir-



quit in our church, on which the ministers would be supported if he did not exert *himself* actively, we have never lived within its bounds. Wherever we have lived it requires the greatest skill and energy upon the part of the preacher to induce the stewards to obtain the disciplinary allowance. (4.) "Who constitute our parent missionary board? Mostly laymen." To this we have nothing to say. (5.) "Who control the missionary operations of our circuits and stations? Laymen." We never knew a missionary collection proposed by a layman. The preachers have always done this business. Since Bro. McFerrin's article appeared we have received a letter from a minister of very high standing describing the state of things in portions of a Conference not a thousand miles from the very office in which Bro. McFerrin writes, showing how the fact that the Presiding Elders of the Conference alone having control of the fund for Domestic Missions, has seriously embarrassed missionary operations in that section. The author of the letter is not an Editor, but has as much the confidence of the church for intelligence as Bro. McFerrin. The distinguished writer of the letter adds "some of our people are restless and some of our preachers express great dissatisfaction. \* \* Our people are not *near* enough to us, &c. &c." This is the reason why our laymen do not operate as well as those in other Churches. They are not near enough to us. They are as intelligent, wealthy, and pious perhaps as others; but our system is not calculated to excite them to a proper activity. We have been solicited to draw up resolutions, and plans of movement, &c. for laymen to move this matter, but have steadfastly refused. We know that many of our preachers and people desire a change, but we doubt whether the whole body of laity is sufficiently interested in the matter yet, and until they move energetically we think ministers need not make themselves anxious. Those laymen who are disposed to take the side in favor of the change see what assaults are made upon ministers who utter "a temperate advocacy of lay delegation," and this perhaps keeps hundreds quiet.

We again express the regret that this attack of our brother

of Nashville has called us again to the discussion of this subject. If we have said a word which our defence did not demand, and that word is calculated to wound Bro. McFerrin, we shall be truly sorry, and shall be ready to make all Christian and gentlemanly apologies: but let him remember that this article was called out by a misrepresentation of our views on a matter of great importance and by a charge made in a public print to meet thousands of eyes, which charge if true is ruin to our reputation. We forgive Bro. McFerrin, whether he wishes it or not. We have never given him cause to treat us thus rudely. In regard to the question at issue we have no doubt that *if he shall be living twenty years hence he will sit down in his Conference beside Lay Delegates*. The people will demand it and the majority of the preachers will grant it. In any event Heaven prosper Methodism, and Heaven bless Dr. McFerrin.

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#### SUMMARY OF SOUTHERN ITEMS.

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The Rev. W. W. Bennett, of the Virginia Conference, has been compelled to retire from the chaplaincy of the University of Virginia, on account of ill-health.

Prof. Hardy has been elected to the chair of Mathematics in Emory College, Ga., but a writer in the Memphis Christian Advocate says that he will not leave his present position in La Grange College, Ala.

Bascom Female College, Granada, Miss., is said to be in a very flourishing condition.

The Rev. John Mathews, pastor of Andrew Chapel in Nashville, Tenn., has responded to Bp. Paine's call and is on his way to California as a missionary. At a preacher's meeting held in Nashville, resolutions were passed speaking of Brother Mathews in cordial terms of commendation.

The Missionary Society of our Church has requested Bp. Soule to pay an Episcopal visit to California, if practicable.

An Engraving of the Southern Methodist Bishops, made by

Mr. C. J. Hedenberg, Philadelphia, is announced. We have not yet received a copy.

The Rev. B. H. Russell, of the St. Louis Conference, has added himself to the number of missionaries to California, under the appointment of Bp. Paine.

We have received several numbers of the *Christian Observer*, published in San Francisco, Cal., by Rev. Dr. Boring. They are as beautifully printed as the papers in the older States.

The Northern Methodists in California have already begun their annoying attacks upon our Southern brethren. We regret this, but it is what we must expect while man is so sinful.

The *New Orleans Advocate* says :—"Rev. J. Boyle, D.D., of St. Louis Conference, arrived during the week, and is spending a few days in this city. The Doctor's health is much improved by his travel southward. He indulges the expectation of soon returning to his charge, Fourth St. Church, in St. Louis, in sound condition. Long may he be spared to Zion."

From the *Christian Observer*, Feb. 11, we clip the following information :

"The steamer *Oregon* arrived on Wednesday, between 10 and 11 o'clock, A. M., having 439 passengers, among whom were 38 women and 28 children, and four missionaries. Three of the missionaries, A. M. Bailey, Morris Evans and Jas. M. Fulton, are from the Methodist Episcopal Church, South, and one, the Rev. G. S. Phillips, of the Church, North. The former are stationed as follows : A. M. Bailey, Stockton ; Morris Evans, San Francisco ; and Jas. M. Fulton, Grass Valley. We understand that the Rev. G. S. Phillips will be stationed in this city. Some eight or ten more missionaries of the Church, South, are en route for this country, and will arrive in the course of a few days."

The Rev. Dr. Collins is to leave Emory and Henry College to take charge of Dickinson College, Carlisle, Pa., vacated by the resignation of Dr. Peek. Dr. Collins is really an able man, and will, we doubt not, fill the Presidential Chair of Dickinson nobly. We regret to lose him.

A revival of religion is reported at Randolph Macon College.

The Rev. James P. Owen departed this life on the Sussex Circuit, Va., on the 25th of March. He was a good and useful man.

The *St. Louis Advocate* says, "the Rev. F. L. B. Shaver has




reached this city on his return from the South, whither he had gone to advance the interests of the college at Lexington, (Mo., with which he is connected. He reports favorably as to the success of his mission—and may be expected soon to resume his place in the college.”

The Holston Christian Advocate says that a meeting of the members of the different churches at Abingdon, Va., was held in the Presbyterian M. H., on Sabbath evening 14th inst., a Farewell Meeting, with Bro. Cunyngham,—about leaving for the field of his mission in China. The meeting was addressed by Rev. W. G. E. Cunyngham, Missionary, Rev. J. McChain, and others.”

The life of the late Rev. J. W. Childs, of the Va. Conference, from the pen of the Rev. John E. Edwards, is announced as being in press. We shall look for it with interest.

The Rev. Jno. Bayly, of the Virginia Conference, has published a series of articles in the Richmond Christian Advocate in reply to Rev. G. W. Langhorne. In style and matter they are among the very best things published in the Advocate in the last ten years. The reasoning appears to us to be conclusive. Bro. Bayly is a calm thinker and a fine writer. He would do service to the church by collecting his “Miscellanies” into a volume.

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 Several Literary Notices designed for this number are necessarily postponed for want of space.

## S E R M O N   V .

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### THE HOUSE OF THE LORD IN THE TOP OF THE MOUNTAINS.

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BY THE REV. E. H. HATCHER,

AGENT OF THE AMERICAN BIBLE SOCIETY.—APPOINTED BY THE  
TENNESSEE CONFERENCE.

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“ But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills ; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for the law shall go forth of Zion, and the word of the Lord from Jerusalem.”

*Micah iv : 1, 2.*

These are words of prophecy They speak of the moral elevation and permanent establishment of the Christian Church ; the zeal and prosperity of the people of God ; the union and harmony which shall distinguish their movements, and of the extension and triumph of the word of Jehovah, when Zion shall be restored to evangelical order and beauty, and the nations of the earth shall be gathered within her sacred enclosures.

That the text refers to the Church under the reign of Messiah, is clear from the period of time when the great events of which it speaks were to occur. “In the last days it shall come to pass.” This phrase has been determined by inspired authority to refer to the age of the Gospel ; and it is used to denote the last dispensation of revealed religion, under which the purposes and

plans of God with respect to our world are to be consummated. There is no intimation in the Scriptures, however, that this age shall not be longer than the patriarchal or the legal. It may indeed be longer than all the previous periods of time put together. Nevertheless, it is the last economy, and under it the Church is to be built in all its vast extent, and all the nations of the earth are to flow into it.

The time when this prophecy was uttered was marked by the cruelty of princes, the oppression of magistrates, and the apostacy and idolatry of the priests and people. Surrounded by crime and rebellion, the prophet surveyed the degradation of his countrymen, and portrayed the fearful visitations of wrath that should come upon them. He saw, in prophetic vision, the calamities of Samaria, the captivities of Israel and Judah, and the destruction of Jerusalem; he heard the descending footsteps of an angry God, and witnessed the invasion of merciless armies, until he was caused to wail and howl, and to strip himself of his garments in token of his humiliation and grief. To deepen his sorrow, he was caused to see the wretched form of a disconsolate mourner, moving, like a dim and troubled spectre, through the gloom which overshadowed the nation, and uttering doleful lamentations over the desolation of the land. But in the midst of these painful circumstances, the splendid scenes described in the text arose upon his vision; his mind was borne forward to the far distant future, and his weeping eye brightened into rapture, as his broken spirit found repose in the contemplation of a purer and happier period, and his sorrowing soul triumphed amid the dawning glories of the kingdom of Messiah.

The figures employed in the text are taken from the institutions of the Levitical economy. The temple, with its priests and ritual, was a type of the Church of Christ. It was so regarded by the prophets. Hence they frequently spoke of the Church under the appellation of Mount Zion. That was the place of spiritual worship and acceptable sacrifice. It was "the throne of majesty"—"the mountain of holiness"—"the special residence of God." In allusion to this, the apostle Paul, in speaking of the distinguishing privileges of believers under the Gospel economy,



says, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." Under this figure, then, the prophet sets forth, in the passage before us, the permanent and prosperous state of the Church under the dispensation of the Gospel. He saw the Church elevated and made conspicuous to the whole earth; the true religion extending to all people, and the blessings of universal peace and security become the heritage of the world.

Among the blessed scenes which so enraptured the prophet, and which, in the language of the text, he calls us to consider, we notice,

*I. The Spiritual Elevation and Permanent Establishment of the Church under the Reign of Messiah.* "The mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills."

The last scene which had passed in vision before the eye of the prophet, previous to the utterance of these words, was the destruction of Jerusalem by Titus. He beheld the city laid in ruins; the magnificent temple destroyed, and the mountain on which it stood so much neglected, that it resembled the wild, unfrequented hills of the forest. And to represent the final and irreparable ruin that was to fall on "the joy of the whole earth," he saw the plough of the conqueror drawn along the site of its ancient walls, and over all the courts of the Lord's house. Thus the type was laid in ruins to be rebuilt and adorned no more.

But the anti-type, the true spiritual Zion, was to be built upon a more permanent and enduring basis. It was to be so constructed that no heathen conqueror could invade its recesses or demolish its walls. Its foundations were to be in the tops of the mountains, and its glittering spires were to tower far above the heights of the loftiest hills. It was to be rendered conspicuous to all nations, and its glorious dome was to be visible from the remotest parts of the earth. A false philosophy was to find no place in her creeds. Idolatry was to bring no votary to her shrines. Superstition and error were to hang no gloomy clouds around her portals. No dismal ruins were to overspread the mountain of her holiness; nor would the ever rolling and swell-

ing tide of earthly revolutions be able to displace the beautiful stones of her solid and lofty architecture. Her limits were to be greatly extended; her Sovereign acknowledged, her laws obeyed, and her ordinances attended. Persecutions were no longer to chase her faithful children from one land to another; the arm of human power was to cease its dire oppressions, and a pure and cloudless heaven was to spread its canopy over all her towers, reflecting the splendor of her domes, and symbolizing the purity of her sons and daughters. In a word, the Church was to be elevated to the occupancy of that high and commanding ground, where she might exercise the greatest amount of spiritual influence, and secure the most abundant success in her efforts for the salvation of the world. These blessed scenes have as yet, however, been but partially realized. Their fullness and perfection still lie in the bosom of the future.

To the complete accomplishment of this prophecy, it is necessary that the Church, among other blessed achievements, shall be brought *to estimate more correctly the wretchedness of the world's condition.*

For ages past she has been an inhabitant of the vales. She has not attained to the mountain top, where her eye might range at will over the vast and blackened fields of guilt and death that deform the face of the earth. Dwelling in the shadows of the hills, the interposing heights have shut out from her view, the far receding plains which lie in the distance, along whose bleak benighted paths uncounted millions of the human race have for ages past been hurrying onward to the gulf of perdition. Here and there, it is true, from among the hosts of the Lord, a lone sentinel has placed his feet on some bright eminence, and thrown his glance over the wide spreading territories that lie in the region and shadow of death. He has seen a world before him—its islands and continents rolling round under the eye of God, and crowded with millions of immortal souls under the domination of Satan. He has tracked, among the wilds of America, the children of a thousand savage tribes, in paths of blood and carnage, to the vast and crowded sepulchre of the murdered and the damned; he has heard their infernal yells ringing through the

depths of their gloomy solitudes, and has sent back, on the winds that come from their peopled forests, his prayers and lamentations for the thronging multitudes going down unwarned to perdition. He has looked upon Europe, the theatre of the greatest events that have transpired in the annals of the world—the home of the arts and the mother of the sciences; and has seen one half of its chequered and crowded continent veiled in the smoke of the bottomless pit, ruled with an iron rod by “the man of sin,” and crushed in mind and heart by the fell, unfeeling tyrant, who has assumed the name and livery of heaven, to reign, a demon on the earth; while the other half, a solitary kingdom excepted, he has seen discarding the simplicity of the true faith for the damning tenets of a baptised infidelity. His eyes have wandered over Africa—a vast and lurid waste—a continent of robbers and murderers; and he has witnessed her multitudes, naked and famishing, bowing with deadly incantations, at the shrines of devils; he has seen them moving in moral gloom, as “imperious as that which once veiled her own Egypt, on that prolonged and fearful night, when no man knew his brother;” and he has heard the unavailing lamentations of that plundered quarter of the globe, as, sitting in the dust, and mantled with a pall of deepest gloom, she has wept for her children and refused to be comforted because they were not. His penetrating glance has reached far into “the dim and ancient East—the hoary cradle of the world”—and Asia has presented him a scene which no tongue, human or angelic, can describe. Scattered over that vast region, he has seen two thirds of the human race in the thralldom of Paganism; there he has witnessed the demons of the Brahmin exulting in libations of blood—countless millions bowing before the thrones of devils—avarice, sensuality and revenge, deified and adored—temples filled with human bones, and altars stained with human blood. He has ranged the shores and islands of every ocean, and has found no virgin soil where guilt and death do not revel in the orgies of hell—no land untrod by “the great arch enemy,” whose feasts are murdered souls—no portion of the globe unravaged by destructive vices, or free of the fearful domination of crime. Everywhere he has seen ra-



pine and violence rife in the earth, idolatry enthroned and ruling over millions, and passion and imposture blighting the greenest fields of the globe. Here Romanism waves her infernal banners upon the very verge of Zion ; there Paganism weaves the warp and woof of hell to enshroud the myriads of her votaries, and yonder Mahomedanism lifts its foul crescent, and draws its bloody sword, beside the streams, and amid the hills and vales, which were consecrated by the foot prints of the world's Redeemer.

Such is the scene of complicated misery and crime upon which the Saviour looks whenever he casts his eye upon our world, and which has been surveyed by a few faithful ones who have felt for the wants and the woes of our race. But this fearful spectacle has yet to fall under the eye of the Church. She has yet to ascend the heights of the mountains, from which these wide-wasting fields of ruin shall arrest her gaze. Leaving the shadows of the vales, where, too long, she has been engrossed with "the shifting panorama of earth's empty illusions," the Church has yet to lay her firm foundations in massive grandeur on the "Mount of Vision," that from the height of her glorious dome she may survey the vast territory whose countless tribes she is to attract to her portals. She will then see, as she ought to see, the wretched and ruined condition of more than six hundred millions of human souls, without hope and without God, in the world—with no altars but the shrines of fiends—with no priests but impostors and murderers—with no religious emotions but lust and avarice, rage and revenge ; and all moving under an "angry cloud, stored with the materials of judicial wrath," and throwing its lurid flashes over the rugged tracks they are crowding onward to everlasting destruction.

Such a view as this will prepare the Church *to appreciate more fully the remedy of the world's misery.*

It is painful to reflect that the Church, instead of pondering the great conservative truth of the atonement, and applying it in the unity and simplicity of the faith to the accomplishment of her grand design, has wasted her strength in the conflicts of internal strife, and blunted the edge of her spiritual weapons amid the rage of sectarian battles. Feuds and controversies, instead of

prayers and supplications, have too often engaged her mightiest minds; the defence of a creed, instead of the salvation of souls, has exhausted her busiest energies, and the interests of a party, instead of the glory of Christ's kingdom, have occupied her most ardent affections. She has too frequently disfigured the simplicity of her doctrines by human admixtures, and thought to add lustre to the Star of Bethlehem, by blending with its beams the lights of philosophy and reason. The cross of the Saviour has well nigh been forgotten amid the floods of her endless heresies, and the pleadings of the Spirit have scarcely been heard amid the din of her raging strifes.

The text, however, directs our minds to a brighter and a happier period—to a day when the Church shall emerge from the obscurity of the vale, into the light which gleams over the mountain top, and when these intestine feuds and jarring interests shall divide her energies and distract her members no more. That day is beginning to dawn. The heights of Zion are beginning to glow in its golden radiance, and myriads of eyes are anxiously awaiting to behold its cloudless orb ascend the zenith. Then shall the means of renovating the world be clearly seen and fully appreciated. Then shall the Church, deeply, spiritually, feel—feel as does the Saviour himself, as far as her capacity will allow—that “the Gospel of Christ is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Gentile.” She shall then appreciate fully the meaning of the prediction of the Son of God, “And I, if I be lifted up from the earth will draw all men unto me.” The cross of Christ shall be acknowledged as the central jewel of her faith, and shall attract her every thought and desire to itself. It shall be fully apprehended as the instrument of human redemption—the “shrine and medium” of all the spiritual influences and blessings vouchsafed to a fallen world. It shall awake to holy ardor, and excite to deeds of love, the heart, the whole heart of the Church; and, with it every pulse of that heart shall beat in deep and vital sympathy. The atoning sacrifice of Christ shall be embraced as “the great conservative truth,” which is to dispel darkness and error from the world; and the devotion of

the Church to this truth shall be such as to make her willing to bring all her powers, resources and agencies into subordination to it ; to embrace other truths only as they shall be seen to be animated and sanctified by it, and to exert no influence that shall not be in perfect unison and harmony with it.

Such an appreciation of the remedy of the world's misery, will lead the Church *to feel more deeply her obligations to advance the cause of the world's salvation.*

She will no longer remain indifferent to the conversion of that world, for which the Saviour left the realms of glory, came to earth and died the accursed death of the cross. She will look upon the unredeemed portion of the human race as assembled around the mouth of hell, and ready to plunge its dismal gulf—upon the cross as the only means of their rescue, and upon herself as solely “constituted and charged” to bear it into their midst. She will feel that the world belongs to Christ, that he has redeemed it with his blood ; and that for her to be indifferent to the universal acknowledgment of his claims, would be to rob him of his glory ; that he claims its provinces as the reward of his atoning agony, and that for her to remain inactive while those provinces are under the domination of Satan, would be to crucify the Son of God afresh and put him to an open shame. Placing her hand upon the cross of Christ, she will feel that in her grasp is an instrument that can move the world, the only one that can move it towards God ;—that to her has been given the power, and that to fail to move it, would be equivalent to letting it drop into hell. She will look upon all her relations, natural and acquired, as so many consecrated channels for the transmission of an ever deepening and widening tide of spiritual power and influence—a tide, exhaustless, rapid, strong, flowing to the ends of the earth. Her gold and silver she will regard as a sacred deposit committed to her keeping, that she may consecrate and offer them up to God for the purpose of extending his kingdom and disseminating his truth in the world. For the miseries of a perishing race, she will feel an ever abiding, an ever increasing compassion ; her benevolence, ever kindling and burning with seraphic ardor, will excite her to unresting activity, and her cease-



less self-denial, cheerfully endured, will increase in her hands the means of her aggression upon the kingdom of darkness. She will feel that while there is a soul involved in guilt to cry for mercy, or a tract of earth, however small, unreclaimed from the empire of Satan, there can occur no moment in which she may be permitted to pause in her work of restoring the world to God. And that she may be the better prepared to fulfill her high commission, she will continually thirst for clearer and more perfect views of divine truth, for the attainment of a far higher standard of christian principle, a greater depth of personal holiness, and a more intimate dependence upon God. She will appreciate more fully the spiritual nature of her work; she will kindle into a brighter flame the holy fires of her energy and zeal, and she will attract, by the grandeur and universality of her plans of christian effort, the wonder of men and the admiration of angels. Her agencies and instruments of aggression will be rendered invincible by union and co-operation; prayer and supplication, offered up with "holy hands, without wrath and doubting," shall invest her with the might of Omnipotence; and the entire consecration to God of all her resources, material and spiritual, will insure her ultimate and glorious success in the enterprise of the world's conversion.

Such is the high moral ground to which the Church is called by her Great Founder, and in the occupancy of which she was, in the ages past, foreseen by the eye of the prophet as among the blessed visions of the future. O that she had already attained to this glorious height. Then would she indeed be the wonder and the blessing of the world. How like the voice of God would be every word uttered from her lips! How signal as the stroke of Omnipotence would be every exertion of her moral power! How refulgent the tides of glory she would pour all around her! Let her but attain this elevated point, and then will the day of universal redemption dawn upon the world, and fill and flood the entire globe with the brightness and splendor of its light.

The text calls us to consider,

*II. The Influence which the Church, thus Elevated and Established, shall exert upon the Nations of the Earth, in turning them to the Knowledge and Worship of the True God.* There shall be a prevailing disposition among all people to approach the heights of Zion and to enter into the courts of the Lord's House. "People shall flow unto it; and many nations shall come and say, come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths."

This language implies that so great shall become the spiritual influence of the Christian Church, that it shall produce a universal desire among all the kindreds and tongues of the earth, to turn and seek the true God, and to embrace the true religion. An illustration of the fulfillment of this prophecy has been afforded in modern times, by the African chief, who left the dark and remote interior of his country, and went and offered his herds for a christian teacher; by some of the Polynesian tribes who threw their idols to the winds, and remained with no gods to worship and adore—with no religion to employ their minds, as if in waiting for the advent of the true Divinity; and by numbers in various pagan lands, who have turned from their temples and altars, and gone from great distances to missionary stations to seek for the Bible and to be instructed from its pages. These instances are but the type of thousands of heathen princes who shall come from distant lands, and bear away to their people the message of life and salvation; they are but the pledge that "many nations" shall discard their long established systems of idolatry, and hasten to welcome the yoke and the burden of Christ, and the prelude to a universal flow of people to the mountain of the Lord, to the house of the God of Jacob.

The picture here presented is not that of a few individuals, scattered here and there through the towns and villages of christendom, resolving on a pilgrimage to Zion; but it is that of nations, even of many nations, coming up to the spiritual building of God, that they may be taught the ways of the Lord, and that they may walk in his paths. It is not that of a few shal-

low streams, winding hither and thither, now broken into foam and eddying among rocks, now scarcely visible amid the gloom of forests, and now sinking under ground to rise again at some distant point, and thus, through difficulty and danger, making their way to the chrystal pools within the precincts of the temple; but it is that of rivers deep, broad, and rapid, sweeping aside all intervening obstacles—wearing themselves channels through rocks and mountains—traversing islands and continents, overleaping the boundaries of empire, and pouring, like resistless floods, into the reservoirs of light that lave the inner walls and foundations of the holy city. Thus the Church is to exert an all-controlling influence in causing the inhabitants of this globe, by kindreds and tongues and nations, to press within her portals and to mingle with her worshiping throngs. As the material building on Mount Zion, the most splendid and magnificent the world ever saw, shot its spires into the heavens, and by the brightness of its effulgence, arrested the gaze of admiring millions, and attracted them from all parts of the earth to its gorgeous and stately dome; so the Christian Church, soaring upward from her firm foundation on the Rock of Ages, distinctly visible to all, shall by her massive grandeur, her unearthly splendor, and harmonious proportions, arranged and assigned by her angel architect with his golden measuring reed from glory, attract the admiration and wonder of the world, and win the ingathering nations to the solemnity of her shrines and the devotion of her altars.

Although nothing has occurred in the history of the past, which can be regarded as a complete accomplishment of this prophecy, yet the Church, from her first organization, has been enlarged—though sometimes at long intervals—by the accession of kingdoms and nations. Within comparatively a brief period, the primitive christians had diffused the gospel, and planted churches, through the whole of Palestine and the better portions of Asia Minor, through Macedonia and Greece, in the islands of the Egean sea, and along the coasts of Africa, in Rome itself, and in every known nation from cape Comorin to Britain, from Scythia to the Pillars of Hercules. And in every intermediate



century down to the present time, the Church has, to a greater or less extent, been diffusing her influence among the nations of the earth. Thus the history of the past, although it presents many a page of gloom to which the eye of the pious should turn only to weep, is yet bright with many a passage which records the triumphs of Messiah's reign.

The present, however, is more encouraging than the past. Prophecy begins now to ripen into fulfillment. A spirit of religious enquiry is abroad in the earth. Ancient forms of error are fast falling into disrepute. A secret but most mighty influence from God, is stirring and moving the masses of the heathen world, the result of which will doubtless be to produce a universal desire for the true religion, and to cause the barriers between them and the Christian Church to crumble into atoms. The Koran of Mahomet is losing its authority. The Shasters of the Brahmin are failing in their influence; and the throne of the Papacy is tottering on its base. A deep presentiment of a radical and universal transformation has taken hold upon the mind of the world; and like Judea and other eastern lands about the time of the incarnation of the Son of God, it is eagerly expecting the advent of some mighty principle; which is to change the destinies of the race. On many parts of the globe, that principle, the principle of the gospel of Christ, has already descended and is rapidly operating its intended functions of light and truth, and diffusing its benign and heavenly influence among the children of men. In what nation indeed has the gospel not already been preached? Upon what dark corner of the earth has not the Star of Bethlehem thrown, though dimly it may be, its celestial beams? From what benighted vale may not the lofty dome of our spiritual Zion be seen gleaming in the smile of God, and inviting the wanderer home to his rest?

Jehovah is evidently preparing the world for the universal dissemination of the Gospel. The withering of crowns, the crumbling of thrones, and the ruin of empires, which have of late marked the history of earth, are but the tokens of his power and the forerunners of his glory; and from the midst of these commotions, his kingdom shall rise in majesty and grandeur, and

awe the world into reverence and obedience before him.) Floods and tempests may lave and lash the base of the everlasting mountains; but from their cloudless summits the temple of the living God shall lift its glittering dome into the clear, blue depths of heaven; and over the swelling surge the on-flowing nations shall rush to its portals, while from lip to lip, from land to land, the joyful proclamation "Come ye and let us go," shall peal like the thunder of ocean or the shout of an army.

Of all the great principles affecting the destiny of the world, that of the gospel is the most powerful and aggressive. Look at the revolutions it has produced! Behold what wonders it has wrought in the earth. See the triumphs that attend it wherever it goes! Joy and freedom spring up in its path. Provinces and kingdoms are added to the dominions of the Saviour. The savage is roused from the slumber of centuries; nations are shaken from the holds of idolatry, and superstition and error are dispelled from the minds of millions.

Thus confident of the power and influence of the gospel, we know that it shall universally triumph, that the complete fulfillment of the text shall be ultimately realized. Standing erect on the "Mount of Vision," and looking down through the vista of coming years, we rejoice in the scenes of victory and gladness that attend it in the future. Each rising sun, as it gilds the heavens with splendor, shines down on some new tract transferred from the dominion of Satan to the sovereignty of Christ. The moral gloom which has for ages mantled the world, is rolling back upon itself and passing away from a thousand lands. A day of serene and cloudless beauty is dawning over the earth; the voice of joy is heard to swell from the valleys and echo from the hills, and the dews of heaven, resting upon the wilderness, cause the solitary place to be glad, and the deserts to rejoice and blossom as the rose. The songs of new born nations mingle with the eastern breeze, and the praises of rejoicing islands float on the western gale. Listen, and you will hear the rustling of seraphic pinions—the flight of the angel through the midst of heaven, "having the everlasting gospel to preach to every nation and kindred and tongue and people." Look—from the hill of Zion,

from the top of Calvary, look ; and you will see the tide of nations, so long flowing from God, turning and flowing into the Church. On whatever height of earth's myriad mountains we take our stand, we behold visions of glory unrolling before us. The promised triumphs of the Church multiply through every land. The monuments of christian zeal and charity rise in beauty and splendor beneath every sky ; and light and liberty, joy and love, make glad the hearts of millions redeemed from the thralldom of sin. Ascending the Alps, we behold the beams of light peering through the night of ages, and the dense, deep folds of spiritual darkness rising up and passing away from the Papal world. From the heights of the Andes, we see the blushes of a brighter day dawning over South America, and the loveliness of a Sabbath-time falling, like a robe of divinity, over the islands of the Pacific. If we ascend the mountains of Thibet, we shall see the altars of China veiled in incense offered to the christian's God, and hear the pagodas of Hindostan echoing with the praises of redeemed and holy worshipers. Thus to the eye of faith the future is all radiant and bright. Our hopes are animated and cheered as we reflect upon the mighty movements in Europe and Asia, in Africa and America, and in the islands of the sea, which indicate the universal flow of nations to the mountain of the Lord, to the house of the God of Jacob.)

To justify ourselves in these glorious hopes, we might recount from the scriptures many exceeding great and precious promises respecting the future power and influence of the Church. They assure us that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ ; that his way shall be known upon earth, and his saving health among all nations ;—that his name shall be great among the Gentiles ;—and that the earth shall be filled with the knowledge of his glory, as the waters cover the sea. We know not, indeed, when these promises shall be fully realized. We cannot tell the precise period when the Church, established more than eighteen hundred years ago, and at present embracing less than a fourth part of the human race, shall gather within her enclosures every kindred, and nation, and tongue under heaven. Nevertheless, we know that at the



appointed time, that glorious era shall dawn upon the world ; and we exult in the thought, that this earth, so long the abode of misery and death, shall one day be sown with the seeds of perennial peace and joy, and be made to "bloom like the garden of the Lord." We know that Zion's King shall "make her beautiful through his own comeliness put upon her ;" that he shall "cause her righteousness to go forth as brightness, and her salvation as a lamp that burneth." Neither we nor the generation following may be permitted to witness the full development of these blessed scenes ; we shall all doubtless be sleeping in the dust, or rather, if prepared by grace, rejoicing before the throne of God, associated with angels, and expatiating amid brighter glories ; yet will we bless the Lord that though we die, yet in due time he will visit his people, and cause them to realize his precious promises, and to rejoice amid the unfolding of the glories which, in the last days, are to brighten over all the earth. (We have the confidence, founded upon the authority of the Eternal Word, that the messengers of Zion shall speed their flight into every land ;—that the gates of her sanctuary shall be open to the world ;—that the Spirit of God shall be poured out upon all flesh, and that "all the ends of the earth shall see the salvation of God."

Yes, brethren, that day shall come. And what wonderful revolutions shall it bring along with it ! The Mosque of the Moslem shall be transformed into a christian temple ; the Kraal of the Caffre shall smile in the light of the christian sabbath ; the jungle of the Hindoo shall be fragrant with the fruits and flowers of Eden, and the pavilion of the Persian shall become the abode of holiness and peace. Then shall the thrilling sound be heard echoing round the globe—it shall be borne from continent to continent—it shall circle every ocean and make vocal every island—"Come ye and let us go up to the mountain of the Lord and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." Perfect union and co-operation shall then mark every religious movement of the world ; a deep desire for the knowledge, and a cheerful obedience to all the commandments of God, shall characterize individual and so-

cial man, and a growing activity in the cause of the Saviour shall pervade the ranks of the pious. The swelling tide of people shall be seen flowing into the Church; and every kindred and tongue shall become tributary to the rising Amazon of nations, as it shall flow majestically onward to the mountain of the Lord. It shall deepen and widen, and continue to increase, until the last polluted tribe of Adam's race, regenerated and saved, shall be wafted into Zion, and the earth be filled with the glory of the Lord.) *Rev. E. Hatchers Sermon. Bull.*

From these interesting views of the power and influence of the people of God, in turning the nations of the earth from darkness, superstition and error, to the only true worship, when they shall have attained to the moral elevation of which we have been speaking, let us turn and consider,

III. The Multiplication and Diffusion of the Means to be Employed by the Church in the Cause of the World's Conversion. "The law shall go forth of Zion and the word of the Lord from Jerusalem." Thus, for the glorious results we have attempted to describe, an adequate cause is here assigned. The law and word of Jehovah, proceeding from Zion and extending to all nations, shall be the means of illuminating the world, and of determining the people of every land to the Mountain of the Lord, to the house of the God of Jacob.

The truth inculcated by the closing words of the text, is, that the Church is the source, the shrine and medium, of religious light and influence to the world; and that by her agency, and through the instrumentality of the divinely inspired record, the world is to be brought to a knowledge of the true God, and of the plan of salvation, as revealed in the scriptures.

X Zion of old was the centre from which religious light and knowledge were diffused abroad among the nations. It was so during the continuance of the Jewish church; and that it was so in the beginning of the gospel economy, appears from the command of the Messiah to his disciples to "tarry at Jerusalem until they should be endued with power from on high;" and also from his declaration that "repentance and remission of sins should be preached among all nations, beginning at Jerusalem."

Without the light which emanated from Zion, the ancient world could have no correct notions of the character of God, or of any of the doctrines of revealed religion, a knowledge of which is so essential to the happiness and well being of the human race. Even the correct religious views of ancient Greece, which indeed were few, and which were obtained by intercourse with the sages of other lands, were traceable to this source; and the truths taught in Zion, radiating from land to land and from mind to mind, were the means of preventing the clouds of error from veiling the entire world in night.) To what extent those truths were diffused abroad; how many millions they loosed, from the holds of idolatry; or from how many pagan altars and temples they dispelled the gloom of superstition and error, we have not the means of determining. Of one thing, however, we are certain. We know that persecution could not banish them from the earth. (They continued to blaze up amid the winds and waves of opposition, and to diffuse their rays over the land of Judea, penetrating the darkness that covered the nations, and giving promise of a day when their benign and hollowing influences should bathe the entire globe in heavenly light.) X

(The world) is still (dependent) upon the Church for (religious) (light and) knowledge. There is no opinion of any value whatever, upon moral subjects, to be found among men, which is not traceable to Zion. There is no desirable view of God, of immortality, or of any peculiar doctrine of the true religion, which has originated from a system of worldly philosophy; nor is there in all the uninspired volumes of men, a single tenet of faith which can satisfy the immortal mind, without aid and corroboration from the teachings of the bible.) The unaided thoughts of man rise not so high as to grasp the boundlessness and splendor of the truths developed only in the book of God. No pagan soil has ever produced a system capable of giving elastic energy to the mind, or of imparting a recuperative power to remould it into the image and likeness of its Maker. The tendency of thought and feeling in the heathen world, where the light of the gospel has never gone, is ever downward—the darkness becomes deeper and denser—and the masses are driven farther and farther from



hope and from God. The lapse of centuries has tended only to weave a thicker entanglement of error around the nations, and to render more debasing their moral sentiments, and more beastly and groveling their idols of worship. There is no system of heathen philosophy at present believed in the world, which can at all compare with the refined and cultivated views of the sages of antiquity ; there is not a pagan idol on earth equal to the statue of Minerva, nor is there a temple of modern mythology which possesses any thing like the grandeur and eloquence of the Partheon in ancient Greece. The millions of heathen lands, where the gospel exerts no influence, are ever traveling into regions darker and more distant from the light of truth ; and instead of building more splendid and refined systems upon the ruins of those which have perished with the roll of centuries, we behold rising from the dark memorials of their ancient errors, only the grosser and more gloomy monuments of their present deepening ignorance and increasing degradation. Thus we see that the power and principle of reformation are foreign to pagan lands. They belong not to the thrones and temples of idolatry ;—they are not to be evolved from systems of worldly philosophy ;—they are the property and prerogative of the gospel alone. And if heavenly light is to spread over the earth, and cover all her vales, and mountains, and oceans with glory, it can only be when the law shall go forth from Zion and the word of the Lord from Jerusalem.

This alone—the law and word of Jehovah—is adapted to the wants and the woes of the world. There is no stage of human society to whose exigences the gospel is not adapted with all the precision of a special bestowment. To the Arab, the Tartar and the Turk ;—to man wherever found and however degraded, it is the most effectual means of intellectual and moral culture. However dissimilar in habit and religion the pagan and savage nations of the earth may be ; and however impossible to bring them to exchange their religious systems one with another, and to adopt each other's forms and modes of idolatrous worship ; yet are they all pervious to the truth of God, and may find in the bible the very scheme of intellectual and moral elevation which

their ignorant and degraded condition demands. The bible indeed was given for man as he is; it is the book of the world—the voice of God to the entire race, without distinction of habit, of color or of caste. It is adapted with the utmost precision to every order of mind—to the educated and refined—the polished European and accomplished American—the sage and the philosopher, as well as to the rustic and the lowly. The systems of ancient Greece were suited only to a few; they were designed only for the learned and the refined. They were fraught with influences of a peculiar kind, and adapted to intellects of a particular order, which, had they continued to exist, would have confined them forever within a narrow circle, and prevented them from being studied by the world at large. But here is a system whose truths may be grasped by the humble and the unlettered, as well as by the learned and the wise; a system towering majestically above the reach of the loftiest intellect, but at the same time unfolding its beauties to the eye of the child, and pouring its riches into the heart of the peasant. The tendency of its influence is to make the wise wiser, the great greater, the good better. The learned are lost amid the sublimity and grandeur of its revelations—the ignorant are instructed and delighted by the simplicity and sweetness of its teachings. The bible is at home as well in the cottage as the palace; it is alike the companion of the shepherd and the monarch;—it has a voice for the sailor on the sea, and the ploughman on the land;—it is the boon of humanity—gold in the hand of the poor—peace to the cares of the great—the bright and durable inheritance of all who will believe in its Author and seek for the heaven it reveals. To tell all in a word, it is the great central sun of the intellectual and moral world, and truth is valuable only as it revolves in an orbit illumined by its rays, and shines with a radiance derived from its beams.

And this is the means, the only means, devised in the economy of grace for making known the message of the cross to a dying world. There is not in the universe another agency invested with the lofty function of proclaiming the redemption of Christ. No angel wings it from the pavilion of the skies. No tongue of flame announces it from the starry thrones in heaven.

No breeze of ocean wafts it to the shore. No vision in the clouds reveals it from the thunder's home. No leaping wave of all earth's rolling seas proclaims it. No flower blooms, no streamlet sings, no beam of day descends, to whisper one sweet syllable of the heavenly theme. The pall of night must rest forever on the minds of the heathen world, unless the law of the Lord from Zion dispel the gloom, and the word of Jehovah reveal the mystery of the cross, and proclaim the message of the Saviour's love. This is the Urim and the Thummim in whose flashing rays the tribes of earth are to read the story of redemption. Without the revelation of God, the world were in darkness, deep, dense and fearful. Unaided by the gospel, no soul of earth can find his way to heaven. The Jew, the Pagan, the Mahomedan, must have light from the bible, or grope forever in gloom without a star in the heavens to guide them, or the first faint beams of a coming dawn to encourage and cheer them.

Nor is the duty of disseminating the teachings of this inspired volume, a mere incidental feature in the constitution of the Church. It is the prime office of her existence—the great object of her establishment—the first and leading business of her organization. For this express purpose was she instituted by her glorious Founder. To her is entrusted the "Great Commission" of communicating, without change or modification, to all nations and in all languages, the heavenly tidings contained in the oracles of God. No mystic recesses are to hold in unbroken secrecy the priceless boon from an impoverished race. No hidden shrines are to conceal the sacred page from the world's perusal. The truth of God is deposited with the Church that she may diffuse it abroad; that she may call the attention of every ear to the sound of its heavenly music, and the gaze of every eye to the blaze of its cloudless radiance. Entrusted with the living Word, it is hers to bear it to every shore,—to place it in every hand,—to find a pathway through the waves of every sea, and to visit every clime—to range the whole extent of this benighted globe, diffusing around her wherever she goes, the truth which, pregnant with ethereal energy, can rouse the slumbering conscience, move and melt the heart of stone, and quicken and restore the dead in sins to the lost image of their Maker.



It is gratifying to know that this high commission has, within the last fifty years, more deeply engaged the interest of the Church, than during any former period since the days of the primitive disciples. The bible has been translated, within a half century past, into about one hundred and sixty languages at this hour spoken on the face of the globe, and the process of translation is still going on with increasing rapidity in almost every part of the earth. Copies of the holy scriptures, for the express purpose of supplying the destitute both in heathen and in christian lands, are every year being multiplied by tens and hundreds of thousands both in Europe and America; and the sublime enterprise proposed by the institutions of this and other lands, whose sole object is to promote the circulation of the scriptures, is to supply all the accessible portions of the globe with the word of God as rapidly as the means and facilities shall be afforded them for the accomplishment of the mighty work. In accordance with this resolution, about thirty-five millions of copies of the sacred volume have been put into circulation since the commencement of the present century—nearly twelve times as many within the brief period of fifty years, as were issued from every press on the face of the earth during the entire three centuries which preceded. The seeds of life have thus been scattered upon almost every wind of heaven, and sown in almost every soil of earth. France, the theatre of revolution, the home of confusion, has received within her bosom more than three millions of these copies; and other catholic countries of Europe have been made the recipients of millions more. Even in Italy there are societies for the diffusion of the scriptures. Thousands of copies have recently been published at Rome itself. Pious protestants are traversing the country distributing the bible, without fear of the inquisition, and undaunted by the thunder of the Vatican. The enterprise has been extended to the East. Turkey, Syria, Persia, India, China and other lands, have welcomed the bible to their borders. To the shores of Africa, the kingdoms of South America, and the islands of the Pacific, have gone many thousands of volumes, while millions have been scattered broad cast through every state and territory, and I might say, through every county and village,

of our own extended republic. These millions of bibles have been accompanied by the living ambassadors of Christ, who have gone into almost every nation, and kindred, and tongue under heaven, to unfold the meaning of the inspired oracles of God, to declare his will, and to persuade the scattered tribes of earth to gather around the cross of the Redeemer. The gospel has been preached; the bible has been read; the light of divine truth has penetrated the baleful gloom which has so long been resting on Papal, Mahomedan, and Pagan lands; and thus, in some degree, has been realized the fulfillment of the prophet's words,—“the law shall go forth from Zion and the word of the Lord from Jerusalem.”

But, brethren, let us not suppose, from this practical survey of Christian effort for a few brief years, that our work is done. It is but just commenced. Estimating the number of the world's inhabitants at eight hundred millions, there are more than seven hundred and fifty millions of that number still destitute of the law and word of Jehovah. The disproportion is even greater than existed between the loaves and fishes and the immense multitude they were destined to feed. But, thank God, that same power which multiplied those few provisions, so that they staid the hunger of famishing thousands, is pledged to the allotment of the bread of eternal life to every starving soul of earth, whenever the Church, having received it, blessed and broken, at the hand of her Lord, shall consecrate her entire energies and resources to the handing it round to the dying millions in her reach.

To such a consecration the voice of Providence is loudly calling the Church. Why is it, for instance, that God has suffered India, with its hundred millions of souls, to be brought under the political influence of the greatest christian power on earth, if it be not that the Church may work the abolition of its hateful idolatry, and pour through all its jungles the radiance of eternal truth? Why is it that the political and moral, as well as the material walls of China are giving way, and admitting the herald of the cross into the midst of her three hundred and fifty millions of inhabitants; why is it that her population is bursting forth on every side, and placing themselves in vast multitudes in voluntary

contact with christian lands, if it be not that the "Celestial Empire," long wandering like a rayless planet through the dark and distant regions of space, may be brought to revolve within an orbit circling the Son of Righteousness, and receive upon her countless myriads of minds the full and glowing splendors of his beams? And why is it that Providence has so scattered and situated the savages of every quarter of the globe, amounting in number to nearly a hundred millions, that they can exert no influence on the other great divisions of the human race, but are themselves almost entirely within the controlling influence of christian nations, and are liable to "be assimilated and absorbed by them," if it be not that the people of God may turn them from the worship of devils, and lead them into the solemn temples, and gather them around the beautiful shrines of the christian faith? Such, indeed, is the political and moral aspect of the world; such the judicial dispensations of God among the nations of the earth; such the restlessness and disquietude, the thirst for change, and the increasing imbecility of long established systems in Mahomedan and Pagan lands; such the discoveries of science and the achievements of art, and such the resources, natural and spiritual, of the Church of the present age, that none can mistake the clear indications of Providence that the period has arrived when the children of Zion should thrust in the sickle and reap the ripening harvest of the earth.

Brethren, there is a work for us to do. And the manner in which we perform that work shall tell upon the destiny of immortal spirits through the ceaseless ages of eternity. However humble and obscure may be our place in the Church, yet the eyes of the universe are upon us; and so glorious is the province assigned us, that angels themselves would rejoice in our high commission to diffuse abroad among our fellow men the glad tidings of salvation. The brightest seraph which burns before the throne of God would exult to tune his lyre to strains of earthly melody, and to pour from its chords of fire the intelligence of a Saviour's love upon the eager ears of earth's listening millions. O, if Gabriel sees—and doubtless he does see—the functions of our ministry; if he scans the world-embracing plan of man's redemption,



and has an eye upon the deep tide of guilt and death which rolls its ruinous billows round our blighted globe, how gladly would he speed his flight through the parting heavens, and on exulting pinions make the circuit of the world, proclaiming, as once on Judah's nightly plains, to every kindred, tribe and tongue, "Behold, I bring you glad tidings of great joy, for unto *you* is born a Saviour, which is Christ the Lord." But no angelic ministry is ordained to proclaim the mercy of God to man. It is ours—yes, it is *ours*, to shed reviving light from God upon the ruins of an apostate world—to sound the swelling anthem of a Saviour's love through all the bleak and withered vales of earth, and to sow around us the seeds of heavenly truth, until the lily and the rose shall bloom wherever the tide of guilt hath been, and the earth, fragrant as Eden and beautiful as the garden of the Lord, shall hold in her bosom a race, redeemed and saved, and happy in a Father's smile.

Christian friends! the work assigned me for the present hour is done. I have delivered unto you "a message from God." The line of duty is before you. The enterprise of the world's conversion demands a sacrifice at your hands. Every tear shed, every sigh drawn, in view of the miseries of a perishing race; every prayer offered in behalf of the crowding millions plunging into eternal despair; every desire breathed, and every mite bestowed, to hasten and advance the deliverance of our species, will contribute to disclose that new order of the moral creation, whose purity, light and love shall weave their balmy influences around redeemed humanity; and when the globe on which we live, brightening and glowing in the smiles of heaven, as it rolls along its orbit, "shall seem but a censer revolving in the hand of the Great High Priest, and pouring out at every aperture a cloud, dense and rich, of incense, fragrant and grateful to God." Go, then, and enter with increased faith and zeal upon the great work assigned you, and let every heart breathe into the ear of heaven the devout aspiration,—"*Come Lord Jesus, come quickly; and let the whole earth be filled with thy glory! Amen! and Amen!*"

## S E R M O N VI.

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BLESSEDNESS OF THE PEOPLE OF GOD.

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BY THE REV. ISAAC M. WILLIAMS,

APPOINTED BY THE EAST TEXAS CONFERENCE.

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“Blessed is the people that know the joyful sound : they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day ; and in thy righteousness shall they be exalted.”—*Psalm lxxxix.*, 15, 16.

In the preceding part of this eloquent effusion of inspired song, the Psalmist had been extolling the excellences of the Infinite God. In the words of the text he introduces those whose happiness consist in the true knowledge and love of this Divine Personage. It is generally agreed that in these words the psalmist had reference to the solemn and interesting festivity of the jubilee, as celebrated among the Jews. It was held every fiftieth year, and was proclaimed by the sounding of ram's horns, and blowing of trumpets. The Jews looked forward to this solemnity with feelings of deep interest. On these occasions no servile work was done, the land was left uncultivated, and the spontaneous products of the soil were appropriated to the poor, and destitute. All debts contracted between Hebrews were remitted. Bond servants of the Hebrews were set at liberty, and possessions, which had been alienated, reverted to their original proprietors. For a more full account of this merciful economy, see Lev. 25th chapter.

In the use of the above beautiful illustration the psalmist would portray the benefits and blessings of the plan of human redemption, as revealed in the word of God. This is the only medium by which God has been pleased to discover himself to a lost and fallen world, and which, if neglected, will leave us exposed to the consumings of that devouring wrath from which it was sent to point out the way of escape.

Let us, my brethren, look into this perfect law, this economy of light—of mercy—and redemption—that we may be lead to the knowledge of the truth as it is in Christ, and enjoy the fullness of the blessings of this salvation. And that this may be the experience of each one of us, let us enquire,

*I. How we are to “know the joyful sound.”*

The sound of the trumpet by which the festivities of the Jewish church were proclaimed, and the people called together for the offices of devotion, is employed by the psalmist to call our attention to the communications of God’s revealed word.

We take it for granted that we are correct in this application of the words, and, shall therefore proceed to examine and apply them, by showing that we are to *know* this “sound,” or system,

1. Theoretically. A religion having for its foundation only ignorance and superstition, is not religion, but fanaticism. You may succeed in making an enthusiast or a fanatic of an ignorant man, but you cannot make of such an one, a uniform and consistent christian. A knowledge of right principles is essential to a correct practice—a rational creed is necessary to a rational and saving faith. Without this the mind remains in its chaotic state and the heart in its corruption. The light of sacred truth, and the knowledge of the rectitude of Divine precepts, is necessary to bring the mind and moral nature under the sanctifying influences of the grace of God. “How shall they believe in Him of whom they have not heard,” contains a sentiment which at once teaches us the indispensable necessity of this knowledge. How shall we apply doctrines, principles and precepts of which we are in utter ignorance? How shall we avoid dangers of which we are not apprised—embrace promises that have never come to our knowledge—work by a rule, of the strict rectitude of which



we have no conception—aspire for a heaven, of whose glories and joys we have never heard—embrace a system of salvation, of the want of which we are in profound ignorance—in a word, fly to God for pardon—to Christ for life and salvation—to the Holy Spirit, for sanctification and comfort, of the existence and offices of whose glorious personages we know nothing?

The knowledge of the word of God, is therefore essential to the consummation of the plan of human redemption. “Whereas it is life eternal to know the only true God, and Jesus Christ, whom He hath sent,” and to know them in the saving excellences of their natures, is the benevolent design of a Divine revelation, and short of this design we might, with equal advantages, subscribe to the creed of Mahomet, or to the morals of Seneca.

May not the infidelity of the age, the irreligion of the times, the back-slidings of the Church, the irregularities of christians, and the lukewarmness of the professors of religion be traced directly or indirectly to the criminal neglect, if not a total ignorance of the word of God? Here is a system which the Son of its Divine Author challenges you to investigate—to “search.” Nay, the saving excellences of which can never be known, experienced or enjoyed unless investigated. A system, every feature of whose economy stands as imperishable evidences of its Divine authenticity—a system, every doctrine of which, from that of the being and essence of its author—through all its redeeming, sanctifying and glorifying economy, is stamped with the seal of eternal veracity, and overflows with peace to earth and good will to men.

2d. Experimentally. The system of our holy christianity will fall far short of its benevolent design unless it becomes “the power of God to our salvation.” It is this peculiarity of the christian religion which so eminently distinguishes it from all false creeds and systems of religion and morals. It is not only “pure and good,” but it is “holy;” not alone in “word,” but also in “power,” and in the demonstration of the Spirit. It is not a cold and inactive form, a lifeless creed, but it is “righteousness, peace, and joy in the Holy Ghost.”

It regards man, in his fallen and helpless condition, the unfortunate victim of the wiles of the devil. It looks with an eye of pity on his sufferings and woes. The clemency and sympathy of his offended God breathe consolation upon the afflicted heart. They invite him to return to his allegiance, and promise him pardon. They point him to the cross, to the bleeding victim, and offer him salvation. They direct him to the Spirit and offer him sanctification and peace—security from hell and a refuge in heaven.

Of what advantage will it be to you, my brethren, though you could search the “deep things of God,” unless you are lead to admire and adore the excellences of the Divine Personage—avert his wrath and indignation, and propitiate His love and approbation? Of what advantage to know that you are a lost and miserable sinner, unless you fly to lay hold of the hope that is set before you; to know that Jesus laid down his life for you, became poor, that you through his poverty might be made rich—rich in faith, and in good works, having your fruit unto holiness, and the end everlasting life; of what advantage all this knowledge unless by a saving faith you turn unto Him. What will it avail you to know that the Spirit, all-saving and sanctifying, hath come into the world to enlighten thy mind—to make thy conscience tender, and to apply to thy moral nature the saving truths of the gospel, and sanctify thee unto God—unless thou yield to its divine teachings and apply its purifying and comforting influences to thy heart? Of what profit will it be to know there are reserved for the impenitent punishments of an interminable duration, and without mixture of mercy, unless by flying to the embrace of thy Saviour thou seek to avert them? or, to know that there are joys such as eye hath not seen, ear heard, nor the heart of men conceived, unless by faith and obedience thou seek to enter in through the gates into the city. It was that you might be saved from the one, and enjoy the other, that this plan was arranged and executed. For, “for this purpose the Son of God was manifested, that he might destroy the works of the devil.” This is the crowning excellence of the christian religion, that you may know God in the forgiveness of

your sins, and from a sense of his love shed abroad in thy heart, be able to exclaim "Behold what manner of love the Father hath bestowed upon me, that I," a poor, helpless and vile sinner, "should be called a son of God." A son ! "For we have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry Abba Father." That ye may know Christ, and the power of his resurrection, being made conformable unto his death. That you may put off the old man with his deeds, and put on the new man which, after Christ, is renewed in knowledge, after the image of him who created him." "Him hath God raised from the dead to be a Prince and Saviour, to give repentance unto Israel, and remission of sins. He came that he might shelter us from righteous indignation—save us from the curse of a broken law, deliver us from the bondage of sin, and the pains of an endless death. But from this scheme of heavenly benevolence, we shall derive no spiritual advantages, except we do heartily comply with that feature of its economy which requires us to repent of our sins—forsake them, and turn to God. Do not delude yourself with the idea that you will be saved on any other terms, or by any other means. "For there is no other name under heaven given among men, whereby we can be saved," nor is there salvation through any other than the divinely appointed means, which is Christ. "I," says the blessed Redeemer, "am the way, the truth, and the life;" "no man cometh to the Father except by me." There are no other terms of acceptance. Think not to plead that those upon whom the tower of Siloam fell were sinners above all others, or those whose blood Pilate mingled with the sacrifices ; that they were sinners of a darker dye—or, of a more enormous grade ; Christ tells you they were not, and admonishes you that except you repent you shall all likewise perish. You may be well informed on the general principles of our holy christianity, you may have an extensive biblical knowledge—you may be able by your sophistries to unsettle the faith of the less skillful, and like Saul "make havoc" among the disciples of the Lord—you may be able to dissect the character of christians, point out their defects and improprieties, hold them up to public scorn, and the "contempt of



the proud," but in the meantime art thou not dallying with thine own damnation, "and hoarding up a treasure of wrath against the day of wrath?" This knowledge is vain, is worse than vain. Like a "sounding brass and a tinkling cymbal" you may have the gift of prophecy and understand all mysteries, and all knowledge, and you may have all faith so you could remove mountains," and have not this qualification, this knowledge of God, it shall profit you nothing—For "without holiness of heart no man shall see the Lord."

3d. Practically. This knowledge engages us to do—to discharge all the active duties of the christian life. The christian religion not only furnishes a system of doctrines to be investigated and principles to be embraced, but also precepts to be obeyed. Our holy religion is not a code of lifeless forms. The blessed change which is wrought on the heart is to be evidenced in the life and conversation of the christian. This is a divine work, and if it has been divinely effected on the great fountain of our moral nature it will manifest itself. For "the fruit of the Spirit is peace, love, joy, gentleness, goodness, faith, meekness, temperance." These are the external evidences of the internal work. And again, says Christ: "If ye love me keep my commandments." It will not suffice that we have had a pious education, that we have been dedicated to God by baptism. It is not sufficient that we have come to Christ, and by faith have been made the partakers of his grace. That faith must be kept in a lively and purifying flame, and we must increase in the "knowledge and love of God." The obligations of discipleship impose upon the christian duties of the most imperious and sacred nature. He is to confess Christ, to "bear about in his body the dying and suffering of the Lord Jesus." Never was an error more dangerous to the christian's spiritual interest, than that conversion exonerates from all care and solicitude as to the final result; against it he should constantly watch. "Watch ye therefore, stand fast in the faith, quit you like men, be strong." But why this vigilance, why this watchfulness? Because, "your adversary the devil walketh about seeking whom he may devour," whose wiles and temptations you are exhorted to "resist

steadfast in the faith." This exercise of the christian graces is certainly of the utmost consequence, else why are we so fervently admonished by Peter that in giving all diligence we should add to our "faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." And he gives the following important reason: "For if these things be in you, and abound, they make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things," what things? the above graces most certainly, "is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Although converted to God, and blessed with a home in his church our only security from the many sinful influences which surround us, and to which we are continually exposed, is in a prayerful watchfulness against them—an humble reliance on Almighty God for the constant and seasonable supplies of his grace, and a faithful continuance "in all the things written in the book of the law to do them." The religion of the Son of God is eminently practical; and under all the vicissitudes and changes of this life, its design is to administer support and comfort—to reconcile us to those hardships which we cannot avoid, and support us under those trials we are called to endure, so that we may "glorify God in our bodies and spirits which are his;" and endure as "seeing him that is invisible;" knowing that "in due time we shall reap if we faint not."

*II. We will next proceed to notice the advantages of this knowledge.* The text affirms they are "blessed," or, as it may be properly rendered, happy. This blessedness is expressed in the words, "they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted." These blessings are of

1. A general nature. "Blessed is the people." We presume it is not necessary at this time, that we should introduce a formal argument, to prove that christianity as it is revealed, has been an inestimable blessing to those among whom it has been introduced. It is a fact which the most prejudiced will not deny, and which

the most irreligious have admitted, that in proportion to the influence which the bible is suffered to exert is that people prosperous and happy, and in proportion as people are ignorant of its sacred teachings are they miserable and degraded. In what nations, and among what people are good governments established, wholesome laws sustained and executed—life, person and property the most sacred? where there is a destitution of the word of God? nay, truly, but where it is circulated among the people, where it is taught in its purity, and they are permitted to drink from this fountain—this depository of heaven's own sacred truth. To this source, and to this alone every people under heaven who have ever been distinguished for wisdom, and virtue, are indebted. And not until they have forsaken the fountain of living waters; "and hewn to themselves cisterns, broken cisterns that could hold no water," have they been degraded from that lofty eminence to which the principles of a pure, and holy religion had elevated them. How forcible the truth, "righteousness exalteth a nation." Truly, "blessed is the people whose God is the Lord, and the people whom he hath chosen for his own inheritance."

2d. They are of a special nature. The doctrine of the forgiveness of sins, and the knowledge of that blessed work of grace upon the heart, is clearly taught in the word of God. It is the privilege of all to whom this salvation comes, who hear this "joyful sound," to experience this blessed change. "They shall walk, O Lord, in the light of thy countenance;" words more beautifully expressive of this blessing could not have been used by the psalmist. By the light of the Divine countenance, we are unquestionably to understand the knowledge of the forgiveness of sins, and the joys arising from that comfortable assurance. This is one of the blessings of faith. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have received the atonement." This "peace" of which the apostle speaks, arises from a sense of pardon; for until this is felt, there is a sense of guilt and condemnation. The penalties of the broken law no longer threaten—the accusings of a guilty conscience no longer terrify him, the intolerable load of guilt no more crushes his bleeding heart, the agonies



of a wounded spirit torture him no more. The frowns of his forgiving God have been changed to smiles, and his aversion to complacency and love. "The Spirit itself beareth witness with his spirit that he is a child of God;" and again, "he that is born of God hath the witness in himself." These words do most clearly teach the doctrine, and blessed be God, in thousands of instances has it been gloriously demonstrated, when from a blessed experience they were enabled to sing,

O for this love let rocks and hills,  
 Their lasting silence break ;  
 And all harmonious human tongues,  
 Their Saviour's praises speak !

2d. "In thy name shall they rejoice all the day." These words at once express the source and the nature of the true christian's joy.

1. Its source is God—"In thy name." God is the inexhaustible source of their blessedness. They possess all fullness in him, all earthly sources of pleasure are uncertain and polluted. They are transitory, fleeting and evanescent. The friend, who, to day animates us with his smile, may to-morrow wither us with his frown. The treasures of this earth which to-day cluster around us, may on to-morrow take to themselves wings and fly away. The loved ones whom we treasure up in our heart's best affections, to-morrow may be cold and stiff in the icy embraces of death. In the unchangeable God alone is to be found unfading blessedness. With him there is a balm for every wound, a cordial for all our fears. Here we may turn sickened with earth's dazzling phantoms, and feast on heaven's pure joy. Here though the tempest howls, and the fury and wrath of man rage, though events which we cannot control may divest us of every earthly comfort and pleasure, yet in God we rejoice. For "he is our joy, and the lifter up of our head." In him we confide

Though the earth were from its centre toss'd,  
 And mountains in the ocean lost,  
 Torn piece meal by the roaring tide.

2d. Its nature ;—Is spiritual. It is not of a temporal kind. They derive no real gratification from things of an earthly nature, neither their persons, their possessions, or earthly honors can afford them even a substitute for those pure and holy joys which the knowledge of God excites in their souls. They rejoice in that they are made the partakers of the grace of God. Our apostle has beautifully described this most peculiar feature of the christian experience. “And not only so, but we glory in tribulations also, knowing that tribulation worketh patience ; and patience, experience ; and experience, hope ; and hope maketh not ashamed : because the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us.” Finally, “they rejoice in hope of the glory of God.” In the possession of a blessed anticipation, they look forward to the time when their earthly pilgrimage shall end—when the toils and conflicts of the probationary trial shall terminate, when temptations shall no more assail—when they shall no more shrink from the frown, or distrust the smile of a treacherous world, no more sink under the weight of the cross, or recoil from the adversities that chill the heart and damp the joys of the soul. When God shall say, “it is enough,” “well done thou good and faithful servant, enter thou into the joys of thy Lord,” and all their conflicts shall end, in an eternal rest. What tongue can describe the joy of that child of God, who, having fought the good fight, kept the faith, and finished the christian course, who in the icy embrace of death, and the damps of the sepulchre gathering on his brow, is enabled to exclaim, “the time of my departure is at hand,” and on the very verge of the tomb to cry out, O grave ! where is thy victory ? O death ! where is thy sting ? The happy spirit released from its prison of clay, and mounting to the mansions of the blessed, breathes the heavenly strain,

Swift I ascend the heavenly place,  
And hasten to my home ;  
I leap to meet thy kind embrace,  
I come, O Lord, I come.

3d. "And in thy righteousness shall they be exalted." In these words is expressed the consummation of the glorious plan of human redemption. There is no feature of the economy of salvation which more clearly exhibits the infinite benevolence of Almighty God, than that which represents him as bestowing upon a fallen, but penitent sinner, the benefits and blessings of the atonement in the personal sufferings of His own dear Son. "For he hath made him to be sin (i. e. a sin offering) for us, who knew no sin; that we might be made the righteousness of God in him." This passage is not to be so construed as to teach the doctrine of the imputed righteousness of Christ. We conceive the meaning of the apostle to be simply this, viz: that Christ was made a sin-offering for us. For us, who were totally fallen, and unrighteous, who were internally and externally, nothing but sin; sinful in heart, and in life, and who must have been utterly consumed by the Divine displeasure had not this atonement been made for our sins, that we might be constituted righteous before God, and accepted in his sight through faith in His Son, our Saviour, Jesus Christ, through whom alone we receive all the benefits of the atonement. The exaltation of which the text speaks may refer

1. To the christian experience of a sinner in this life. Here he is brought to the knowledge of the truth as it is in Christ. His fallen nature is renewed, his polluted soul is washed and is translated from the kingdom of darkness to the kingdom of God's dear Son. He is "raised from a death of sin to a life of righteousness," raised from the sinks of moral degradation to the fellowship of the heirs of life—the sons of God, wherefore "Christ is not ashamed to call them brethren." Their origin is an heavenly one, and their nature is divine. How strange, therefore that there are those who feign to despise what they pretend is too far beneath their consideration, and enquire "can any good thing come out of Nazareth? How fatal the mistake that the christian religion is either unworthy our attention, or beneath our dignity. It is rather the very principle which constitutes man's real dignity His true excellence. For "godliness is profitable unto all things, and without the regenerating and sanctifying influence of religi"



man, under the most favourable circumstances, falls far, infinitely far below the design of his Creator. How numerous are the instances wherein the excellences and ennobling principles of the christian religion have been developed in the life and character of men in all ages, in all the departments of society, and under all the varied circumstances of life. "Living epistles seen and read of all men." Earthen vessels, but containing a heavenly treasure. All such impressions, therefore, which disincline us to religion, not only evidence the "enmity of the carnal mind," but also evidence a misconception of its true nature and design. Had we just views of our fallen state, did we entertain proper conceptions of the Divine Majesty, and a saving apprehension of the plan of salvation, we should immediately discover the true dignity of the christian character, and with the true spirit of a godly penitent "humble ourselves that we might be exalted."

2d. In that life which is to come. "He that serveth me, him will my Father honour," saith Jesus Christ, "and he that confesseth me before men, him will I confess before my Father and the holy angels." They shall be raised to a place of immortal blessedness, and unwithering honors shall be the portion of their inheritance.

In this life the christian character is undervalued, his name often cast out as evil, he is looked upon as the offscouring of the earth, being destitute, afflicted, tormented; of whom, however, the scriptures declare the world is not worthy. The time is approaching when a true estimate shall be put upon the faithful christian, and when confusion shall overwhelm their adversaries. Of the righteous and the glorious inheritance to which they have been made heirs, hath the Lord spoken good. "Glorious things are spoken of thee, O city of God, and of those entitled to its blessedness it is said they are the "children of God," they are "sons of God," "heirs of God," "kings and priests;" of whom Christ saith, "they are mine, and in that day I will spare them as a father spareth his own son that serveth him." "For all are yours, and ye are Christ's, and Christ is God's, that God may be all, and in all." A more glorious hope, a more animating prospect could not be exhibited to impress you with an idea of the

blessedness of being a child of God, or excite in you a holy desire to enjoy that blessedness. Let me conclude these remarks by enquiring

1. Have you fled to Christ? have you laid hold of the hope set before you? are you walking by faith and not by sight, and living in the faithful discharge of all thy religious obligations? Dost thou constantly replenish thy soul from this fountain of living waters? hast thou now an earnest of the inheritance, and a "joyful hope through grace." Then persevere to the end. "Be thou faithful until death and thou shalt have a crown of life."

2d. Art thou still in thy sins in defiance of all the means of grace and mercies of salvation? art thou still a stranger to God, regardless of all that he has done for thee? How unfortunate thy condition! how gloomy thy prospect! How canst thou meet that God? how can you confront that Jesus? what answer wilt thou make to the accusings of this blessed book, whose offers of life you have rejected? What a fearful, terrible reckoning hast thou to meet, when every instrumentality, human and Divine will appear against thee, and thou be overwhelmed with a sense of thy folly—thy madness in persisting in a course of ruin! Now, then, ere the season of grace is past—irredeemably past, I entreat thee, turn to God, now while thou mayst. For if thou dost frustrate the precious influences appointed to save thee, thy only portion will be a "fearful looking for of that fiery indignation which will consume the adversary," which, may God mercifully avert for Jesus Christ's sake. Amen.

## EDITORIAL MISCELLANY.

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### EXAMINING COMMITTEES.

The peculiar Providence which thrust Methodism upon the world drew into its earlier ministry many men of strong minds, whose education was by no means extensive or profound. They were, however, men who suited the times, and God blessed and honored them; and we revere their memory for the great good which the Church and the world received at their hands. It is not to be supposed, because in the emergencies of the case these men were used by Providence, that it is God's will that just such a class of men, with just such attainments, are always to constitute the ministry of His Church upon earth. Who supposes that Christ intended that the ministry throughout all ages should be of the same style precisely with His original disciples? The times change and the Lord adapts his workmen to the work to be wrought. Thus our fathers reasoned. They saw society in this country improving in intelligence around them, and they had the wisdom to know that the ministry of our Church must be in some degree cultivated. To attain this end as far as practicable with their peculiar views and with the peculiar economy of our Church, it was determined to adopt a course of study to cover four years, and that candidates for deacon's and elder's orders should be examined at each session of the annual conference.

We venture to make a few remarks upon this course of study and the examining committees. We heartily approve the plan of appointing studies to be pursued during the four years in which our preachers travel preparatory to their ordination as elders; but at the same time it may be a question with us whether the course now laid down is the best for the purpose.



Does it not include some branches in which the candidates should make a respectable proficiency before entering upon the labors of the itineracy? We apprehend that this is a great difficulty connected with our present plan. If a young man has "gifts, graces, and usefulness," sufficient to induce a quarterly conference to recommend him, he is taken among us on probation and is assigned to a circuit. He may be totally without culture beyond the capability of making an *imitation* of reading the bible in the vernacular tongue. If this be his case he has the whole work of ministerial education to accomplish, and this is to be done under circumstances most inauspicious. He is away from home. He is among the excitements of new acquaintances and new scenes. All the time he can manage to command must be devoted to the preparation of sermons for immediate use, as in most cases our candidates have been preaching so short a time that they have few discourses on hand wherewith to begin the circuit. The young preacher has very little assistance from his colleague, who is on a distant part of the circuit, and whom he may not meet a dozen times in the whole year. It may so happen that his colleague could be of little assistance to him even if they were much together, as the senior preacher may chance to be among those who became elders before the present plan was adopted, and may also be among those who never grow, who have added nothing to the stock of worn-out sermons which were gathered a score of years ago from some jejune British sketch-book. In addition to these disadvantages the probationer may not know how to study. With respectable talents, with pious zeal, with a desire to learn, he has acquired no discipline of his powers, no capability of turning books to account. This is a sad picture, but it would not be difficult to find hundreds of preachers to testify to its truthfulness. Young men, their superiors in nothing but a previous training, have been able to make respectable acquirements in the snatches of time gathered from travel and company, while all their efforts seem to have resulted in little or no valuable acquisition.

Now, what is to be done in this case? Something surely. It does seem to us that provision ought to be made for examination

of young preachers before they are received on probation ; or, in case of the pretermission of such examination, a certificate from some respectable school teacher should accompany the recommendation of the quarterly conference. That certificate ought to set forth that the applicant has made proficiency in English grammar, geography and arithmetic, if nothing more. Is a young man fit to be sent over the country as the representative of our ministry, who cannot speak the mother tongue with some decent degree of correctness, if not accuracy ? Is it not doing him an irreparable injury to present him before intelligent audiences, blundering at every other sentence ? Can the people have sufficient respect for him as a teacher of religion if their little children express surprise that the preacher should be ignorant of the things they have learned at school ? Is not the whole Church injured when such a brother, whatever may be his zeal and goodness, puts it of record, by the gross blunders he makes in every note he writes to his official members or to other persons, that he is wholly incompetent for public life ? There is this additional difficulty, that careless habits of pronunciation and spelling if not corrected in early life almost invariably become incurable in after life. The editors of the several religious papers of our Church could gather from the communications received at their offices any week in the year, astounding evidences of the distressing deficiencies not only of our younger but of our older ministers in these elementary departments of education.

To enforce this rule of preliminary examination strictly might result in keeping many young men out of the itineracy for several years. But would this be a disadvantage ? We think not. They would enter the regular work at the proper time, prepared to be more extensively useful, and started in the process of intellectual growth, so that if they did nothing during the two or three years given to preparatory study their ministerial labor, taken as a whole, would be much more profitable to the Church of Christ. But must they necessarily be doing nothing ? Certainly not. How few ministers in pastoral charge do as much for the promotion of true piety as James Brainerd Taylor did while he was pursuing his preparatory studies. A young friend of ours, while

passing through the first year of his probation in the itineracy became convinced of his deficiencies and was discontinued at his own request that he might go to school. He has since been studying closely we learn, and preaching in the neighborhoods on Sunday. God has blessed his labors, and very many have been converted through his instrumentality. He would scarcely have done so much good on a circuit. He is remedying the want of an earlier training, and by his decided course has won the respect of his brethren both lay and clerical. Upon his return to the regular work he will at once take a stand in advance of those who have been several years in the conference, but who, like himself, had no early advantages, and who have not been able in the regular work to make up the deficiency. We are fully persuaded of the necessity of requiring a preparatory course of study.

We feel the delicacy of alluding to our present course of study, coming as it has from such a high source; yet it has so often been made the subject of remark in private, that we know of no good reason why we may not say that it is the opinion of some of our ministers that it might be decidedly improved, that there does not appear to be the idea of progression in this course, as there should be in one which covers four years, that some text books now laid down are very good and useful, but might be left to the private or subsequent reading of the candidate. So far as our opinions go we are clear for a course as purely theological and progressive as it can be made. We may allude to this subject again.

But supposing the course to be a good one, we think that there are some defects in our present method of conducting the examinations. We are free to say that while in some conferences this portion of the work is done thoroughly, the standard is high, and the young men are profited by pursuing the course, in others the whole examination is a miserable farce to be compelled to be part and parcel of which a young man of character and sensibility feels to be quite an injury. This may seem to be very strong language, but it is true, and our preachers know it to be true. Take a few examples. The first examination of the kind



at which we were ever present consisted principally, so far as the Discipline was concerned, in the discussion of the very profound and deeply important question, whether a preacher had a right to go into the pastoral charge of another preacher to solemnize matrimony, without the consent of the preacher in whose charge the marriage occurred! The brother who examined upon the Discipline happened to be a very unpopular man and the girls would send for other preachers to marry them. So at conference he kept the whole class an hour and a half, we think, upon that great question. A brother who had been appointed to examine a class in mental philosophy, had not, according to his own statement, actually read ten pages of the text book the week before the conference assembled; yet he reported unfavorably upon the cases of several of the younger brethren! They might have been deficient, but we should judge it very hard to have any report received against us at the hands of such an examiner. On another occasion we knew a leading minister in a conference hand the text book to a very young member of the class to discharge the duty of examining for him. In one of the most extensive conferences in our Church a class appeared for examination. A well known elderly minister, who had the class in charge to examine upon English grammar, turning to one of the members said, "you have been a student at ——— college, haven't you?" "Yes." "Then I have no doubt you know more of English grammar than I do." So the examination ended. The young man had been at the college mentioned and the examiner had not discovered that many a graduate is too deficient in knowledge of English grammar to enter the ministry. These instances are taken from three several conferences. But why multiply such cases? we have no doubt that almost every conference could tell of scenes like these. Now, what is the object of these examinations? To ascertain whether the candidates have been diligent in study, and whether they have obtained a sufficient amount of knowledge to justify their continuance on probation. Is this information gained? We think not. What might satisfy me as an examiner in any particular case might not satisfy my whole conference. It is possible that prejudices

may be excited in the minds of examiners against particular candidates, and that, with every intention to do right, they may unconsciously injure the reputation of very worthy young men.

What effect does a report have upon a candidate's admission? In many instances none at all. If the report represents him as outrageously ignorant and irremediably stupid it is regarded as a serious obstacle to his passage. But, if it represent merely a want of preparation for his examination in any department, and some of the brethren begin to look grave about the matter, some member of the conference will rise up very solemnly and tell us that "gaining knowledge is good but saving souls is better," that the good brother has had an extensive revival on his circuit during the year, or he has been very devoted to pastoral work, visiting the people from house to house,—and here the defender of the delinquent casts a semi-mischievous look at the brethren who spend some time in their studies and not all their time in the houses of the people. It sometimes turns out to be the case that this extensive revival happened in the middle of the year, and that with all proper attention to that, the candidate might have saved time enough for his study; and sometimes this "visiting from house to house" amounts to nothing more nor less than unprofitable lounging about pleasant homes, or a badly regulated wandering through the circuit. We have a few words to say about this frequently quoted phrase, "gaining knowledge is good, saving souls is better." And first of all, no christian doubts it. It is often quoted as though there might be doubts upon the subject, and the authority of a great and good man is brought in to settle it—ah, and to do something more—to do the very thing he would protest against, to cast odium upon the acquisition of sound theological learning. He used it not when speaking of those who neglected, but of those who were devoted to their books, and meant to teach them that they must not let the love of learning draw them from the very work for which a minister acquires all the knowledge he obtains. But when quoted in a speech upon the conference floor, in defence of some delinquent, it is intended to mean that knowledge is of very little importance, or else it means nothing, or is a most unfortunate quotation against the

very person whom it is intended to shield. What is the argument? "Saving souls is so much the best work in the world that we must spend all our time in it, and waste none in the cultivation of our minds." Then, gaining knowledge does not help to save souls, and our Church has prescribed a work to her preachers which is to keep them from their legitimate employment! This proves too much. If this course of reasoning be correct the whole system of study and examination is wrong, and ought to be forthwith abolished. But, if continued, it should be made operative. If gaining knowledge is such an aid in saving souls that the Church thinks it accords with her dignity to take charge of the studies of her younger clergy, then these brethren ought to be expected to come up to a respectable standard.

We have suspected that the conferences did not have implicit confidence in these reports, or else they certainly would let them have some weight. When young men are passed every year who have not pursued the course of study satisfactorily, the conference must believe one of two things, either that the candidates ought not to be compelled to pursue the course, or else that they are better prepared than the report indicates. This latter may be the sentiment. The office of committee-man is really becoming unenviable. If qualified men are upon the committee they are not willing to see their report set aside as nothing, after the pains they have taken. If unqualified men be appointed the whole affair will fall into disrepute.

Can this state of things be remedied? To see defects is one thing, to remove them is another. The former is necessary to the latter. How may we mend this matter? We beg leave humbly to suggest a plan. It is simply this. Let committees be appointed as heretofore, but let the committees conduct the examinations in the presence of the whole conference. This might be done for the classes of the second and fourth years, at least. The first day of the session might be set apart for the examination of candidates for deacon's and the second of candidates for elder's orders. If this course were pursued the committee men would prepare themselves thoroughly and so would the candidates. The bishop and other members of the conference should



be at liberty to ask questions. Interest in theological subjects would be thus increased. The examinations being conducted with open doors, the two days would be very profitable and very interesting to intelligent laymen at the seat of the conference. We should then know each other's qualification. We are satisfied that a decided and rapid advancement would follow the introduction of this plan. The only objection which we think could be reasonably urged against it is that it would consume time. In answer to this we would remind brethren that we now have frequently to lose a part of the first day or two waiting for candidates or committees. But supposing the conference to be protracted a day, would not the gain justify it? Why are we in such a hurry to go away from conference? Are we not profitably engaged for the Church while together? But could not these two examinations be completed in one day, and coming on at the first of the session would it not compel wordy speakers to refrain from talking about less important matters? Is anything more important than the elevation of ministerial character among us? Let us throw overboard some of the questions which do waste time at our sessions, and spend more time in those exercises which will make us wiser and better men. Let our sessions be seasons of love, and of judicious, serious, earnest consultation about things which belong to the advancement of Christ's cause upon earth, and we shall go back to our work refreshed and strengthened in God.

If any brother thinks us rash in thus obtruding our humble views upon the attention of wiser and holier men than ourself, our answer will be, we believe the love of Christ constraineth us.



#### LETTER FROM THE REV. CHARLES TAYLOR.

We have just received the following beautiful and affectionate letter from our dear Taylor. Although a letter of friendship, and containing no news from the far country which has not been seen by our readers, we cannot deny ourselves the pleasure of

presenting it to our friends, hoping that some young ministers may catch the missionary fire with which it glows. It has been six months and one day in reaching us. If our reply be six months more on the return, it will be a long time between. But our heart has gone over to China in a second and is feeling the love and sympathy for our brother which we would fain express in words.

SHANGHAI, CHINA, *February 18, 1850.*

My dear Brother Deems:—Soon after I was designated to this field of labor, and while engaged in duties preparatory to the work, in Camden, S. C., the scene of my last pastoral charge, I received a very affectionate letter from you, expressing the warmest sympathy with me in my prospective toil and soliciting a correspondence, to be continued from this far off land. I was delighted with the freedom and open-heartedness of your letter—the entire absence of all formality and reserve, no less than with the deep interest you expressed in the contemplated mission. I replied to it at an early date, in a strain corresponding to your own, and heartily reciprocated all your good feeling in our behalf, cheerfully acceding to your proposal for a correspondence.

As this is the last I heard of it, I have been thinking that either my letter did not reach you, or that you wrote subsequently and yours failed to find me out. Be this as it may, it has often been in my heart to write to you since our arrival in the central country—all others being designated by the Chinese, outside countries, and all foreigners called *nga kwoh niung*—"outside country people." The reception of a complete file of the Southern Methodist Pulpit has aroused this feeling to action, and observing the sustained interest you manifest in our undertaking, apart from your generous proposition in connection with our mission houses in Shanghai, I have determined to delay this execution of my purpose no longer.

Could you look in upon us this evening you would see nothing indicative of the hardship and privation so commonly associated with ideas of missionary life in Pagan lands, and in reality so often connected with it in other parts of the heathen world, and

even in some places in this empire, but from which, quite contrary to our anticipation we are here nearly exempt. Before a cheerful fire, sits opposite me, the sharer of my joys and what few sorrows fall to my lot, reading while I write—the curtains are drawn over the window and the silence of our little apartment is only interrupted by the scratching of my pen and the heavy breathing of our sleeping boy—sweetly resting after a hard day's frolicking and glee, in his little bed a few feet from us. His infant brother sleeps too, just out in the grave yard yonder, beneath the branches of a pretty green tree. When I prepared his little rudely made coffin with my own hands, and put him in his narrow resting place, my heart was sadder, but I think no less resigned than when I put his surviving brother to bed to night. It endears China to me to think I have such a treasure buried on its shores, and it endears this poor heathen people to me, now that the only near relative I have ever lost is sleeping among their dead. And it is a thought bright with joyful anticipation, that when he shall awake on the morning of the resurrection, some of these now benighted Pagans may arise with him and accompany him to glory. Is it wrong for me to say, I would rather see him having such a convoy than one of angels? Far be it from me to be irreverent, but O my brother, with burning desire do I covet the blessedness of being the means of salvation to some of these degraded idolaters. I recollect in your letter to me three years ago you said "I almost envy your lot," and well you might, for I have said before, and now repeat with increased emphasis, that it is a glorious privilege, of which I feel myself most unworthy, to be permitted to live and labor for this heathen race. So far from desiring the commiseration of my dear christian friends at home for myself, as enduring hardship and suffering and self-denial, I only marvel that more do not envy my happy lot, and that pious young men particularly do not haste to heathen lands as eagerly as gold seekers to California. Right sure am I that to have been instrumental in bringing one soul to the knowledge of the truth, will afford infinitely greater satisfaction in the hour of death, than in the possession of all the gold imbedded in the soil of that attractive country. This has been



verified by actual experience. Rowland Hill records of an eminent ecclesiastic who had attained great exaltation and riches, that he said when he was about to die, he "would willingly forego all his honors, rank, station, learning, wealth, and count them as nothing, could he but be well assured he had been the means of bringing one sinner to repentance." Alas, that through life, men will allow things seen and temporal so to preponderate over things unseen and eternal, when they know that the approach of death will cause them instantly to reverse the scale.

You are doubtless so well advised of matters of general interest concerning our mission through the church papers that I need not introduce them here. Do write me soon—I shall confidently expect a letter from you in six months from this date. What a long time to look forward to for an answer to a letter! But I will try to wait as patiently as possible. I send this with several others in one envelope per overland mail, to my brother, Henry W. Taylor, of New York city, and he will forward it to you.

Direct your communications to me, care of Messrs. Rawle, Drinker & Co., Hong-Kong, and send them under cover to Messrs. Middleton & Co., 19 Beaver street, New York, who are our agents there and will forward every thing sent to them for us. Mrs. T. unites with me in christian love to yourself, sister Deems and your dear little ones. I feel it is almost superfluous to ask you to pray for us and for the success of our work, for I am well persuaded you do so daily. May God bless you, my beloved brother, and all yours. It would be fulsome for me to praise the "Pulpit;" suffice to say, I find it deeply interesting to myself, and shall always welcome it with delight—it will seem almost like a letter from yourself. You have the prayers and affection and esteem of your brother in Christ,

CHARLES TAYLOR.

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### THE NINTH SECTION.

At the last general conference an attempt was made to strike this section from our discipline. The movement was not successful. The editor of this periodical voted against its elision.

He does not suppose it a matter of interest to his readers how he voted on any particular measure, and never dreamed that he should feel himself compelled to allude to the subject in the public prints. He would have supposed himself above suspicion on this subject. He would have presumed that no man would be sent from any southern annual conference to represent its interests in the General Conference, who was not perfectly well known to be sound to the core. The fact that he was a delegate from North Carolina he would have thought sufficient to shield him from any attack on this score. It appears, however, that in this he was vastly mistaken. In common with some Virginia and Kentucky and other delegates, the editor of the Pulpit has come in for his share of obloquy from those who arrogate to themselves the right of sitting in judgment upon their brethren, and of saying who are and who are not southern. If being born of southern parents, spending his whole childhood in a slave state, spending all his manhood's energies for the southern Church, being the son of a father who has suffered persecution because of his devotion to the Church, south, being himself a slave holder, give no claim to be considered southern, why, there seems to be no use in attempting to establish one's southernism. In this particular we had supposed ourself "a Hebrew of the Hebrews." But if such men as Dr. Lee, Dr. Winans, Judge Lane, and others of the oldest and most influential of our ministers, men who have battled with Northern fanaticism in every form come under this imputation, so humble an individual as ourself must submit to the same. With such men we were opposed to the removal of the Ninth Section. Not that we have any use for it, not that we are not as much as ever convinced of the folly of its original insertion in the book of Church discipline, not that we would not even be glad to have it out now; but we are not willing to vote for a measure, which, if carried would split our Southern Church. Unless we were deceived by some of the delegates from some of the border conferences this would be the case, and as its retention gives trouble in only one conference, and will not work disaster in that, if the preachers be endued with a respectable share of worldly sense and heavenly grace. We voted against its removal,

but precisely when the section can be removed without doing more harm than good, we shall be willing to vote for its removal, and shall be glad to do so; but we cannot sanction by any vote of ours the ruin of four conferences in order to relieve one, of some trouble. This is our ground. We are perfectly willing to have our vote known. We are with the majority of the delegates of the General Conference of the Southern Church—this is our answer to the imputation of the want of southern principle and southern feeling.

Now, we should not have alluded to any dastardly attacks upon ourself, behind our back, on occasions when we had no possible chance of refuting the slander, if an attempt had not been made to form capital out of our vote, against the interests of the Southern Methodist Pulpit. This journal has been kept free from controversy. It is southern thoroughly. Every word is written by those whom we suppose to be thoroughly southern men. But it is not polemic, and never shall be, so long as we can avoid it. The Pulpit has had marked success—a success which has induced several other attempts in the same line. We wish them all extensive patronage and extensive usefulness, both which at this present time we are enjoying. But the following letter will show the influences brought to bear against a publication hitherto highly esteemed in the quarter whence the letter comes, and which has not changed its character in a single particular.

“——, S. C., *July 1, 1850.*

*Rev. C. F. Deems.*—Dear Sir:— ——, who has been taking the Pulpit at this place, requests me to notify you to discontinue it. I did intend to become a subscriber in her stead, until I learned by your vote in the late General Conference of the M. E. Church South, on the ninth section of our discipline, that you were so northern in your feelings; as it is I do not want it upon any terms.

Yours, —— ———.”

Does this good brother really believe that every man who voted against its removal is “Northern in his feelings?” If so he be-



lieves a majority of the picked men at the south are northern. This is simply absurd. We have been informed that Bishop Capers himself, at the Petersburg General Conference was opposed to its removal. Was he northern in his feelings? If so, why did the delegates from his conference labor to make him bishop? No, indeed. Bishop Capers is true to the south, quite as much as we, and we quite as much as he. There are noble souls in South Carolina, who will not persecute a man for his opinion's sake, and they continue to take the Pulpit, and we occasionally receive new subscribers from that state, and we do not believe any of them will ever find any thing in the Pulpit which is not purely southern. We commend the following judicious article from the New Orleans Advocate. We missed the article by a "Layman," to which it alludes, and know nothing of its character except what is stated here.

"Some of our cotemporaries seem greatly chagrined that the section relating to slavery was not stricken from the Discipline, by the late General Conference. And to set themselves and their delegation right before the public, they give the action of the Conference; showing how each member voted. To this, we presume, no one will object; as all, doubtless, voted conscientiously; and had, to them, good reason for their action. Doubtless, too, most of them had had the good fortune so to commend themselves to the approbation of the intelligent and candid, by a long course of consistency and uprightness, as to secure their confidence, and thus prevent any inference being drawn from their vote prejudicial to their soundness or usefulness, even, though no explanation of the grounds upon which it was based, should be given. We presume that there was no one who voted against the removal of said section, who wished it retained a day, for its own sake; as a testimony against slavery, they cared nothing about its doctrine. The question with them was, whether its retention or removal, under the circumstances, would be productive of most evil. And we confess that we have no sympathy with any man, who would march forward to desired results, irrespective of consequences, unless warranted by the express command of God. Had a "Layman," whose article appears in the last

Southern Christian Advocate, understood the facts in the case, he could not have suffered himself to write that which looks so much like (though we question not his intention) an attempt to throw suspicion upon, and excite prejudices against, those who did not vote with the minority.

"The Delegates of the South Carolina Conference, on the one hand, declared that its removal was indispensable to their peace and welfare, if not to their existence. But those of Kentucky, Louisville, St. Louis and Missouri Conferences, on the other, stated that its removal would do them immense mischief; as their enemies, along the border, would lay hold of it as a weapon with which to rend them in pieces. The General Conference believed both parties equally honest and sincere; but here were four Conferences to one, and they were compelled to the conclusion, by the facts before them, that far the greater evil would result from its removal. In confirmation of this opinion, we now are informed, that the *attempt* to remove this section has been seized upon by our eagle-eyed enemies in Missouri, and made the subject of an inflammatory, calumnious pamphlet, in which a vile attack is made upon our Church, and our members appealed to to free themselves from such an alliance! We, ourselves, were informed, by a member of the Church residing in St. Louis, that had the vote been carried, the Church, in that city, would have been ruined. We hope the time will come, and that ere long, when the obnoxious section may be removed, without injury to any party. Until that time arrives, or, at least, a time when its removal would do us less injury than at present, we must try to acquiesce in things as they are."

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#### "THE NEW ORLEANS CHRISTIAN ADVOCATE."

The specimen number of a new religious weekly, bearing this title, has been sent to us. It is very handsomely printed. The general style and appearance of the whole sheet comes nearer to our standard of taste than any of the older weeklies. As yet the

Advocate has no editor, but the articles original and selected, are put together with taste, and the whole number is quite interesting. The first number is always expected to be inferior to its successors, as the work is not under weigh yet ; but if the N. O. Advocate will only keep to its start it will be an excellent publication. If there be any town or city in the south in which a Methodist newspaper ought to be published it is New Orleans. Much of the most interesting news to this country now comes through that city. There are great facilities for making it a valuable family paper, apart from its religious character. The Advocates published at our other presses are of importance and interest almost exclusively to the conferences which originate and patronize them, but a New Orleans Advocate will interest our people, and others, from Maine to California. We wish the Advocate great success. The brethren in the Conferences which have commenced it ought to prosecute its claims vigorously, and we feel sure that when once fairly on its career of usefulness its subscription list will be augmented by names from this quarter of the work. If we had felt ambitious of distinguishing ourself in the editorial line we should not have declined the flattering and tempting offer made us to take charge of the Advocate in New Orleans, but we shall have our pleasure in seeing some other brother succeed in that important field. There will be no difficulty in securing an editor, and we hope very soon to be in receipt of the weekly issues of this new auxiliary to Christ's cause.

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We have received from the Rev. J. D. Reagan, Milledgeville, Ga., specimens of two periodicals published by him. "The Day Star of Truth" is a Magazine of Education and Literature for families and schools. It is published monthly, at one dollar a year. "The Youth's Gem," is a small weekly, published at the same price. The object of the editor is to furnish pure and solid food to the minds of the young, and in his praiseworthy efforts we wish him all encouragement and success.



### "METHODIST MONTHLY."

This is the title of a new periodical, to be published at Frankfort, Ky., and edited by Revs. T. N. Ralston, W. H. Anderson, and G. W. Brush. The prospectus says :

"The following departments will be opened and occupied, from time to time, as circumstances may dictate, viz : Theology, Ecclesiastical History and Polity ; Missions and the Bible Cause ; Sunday Schools and Bible Classes ; Church Finance ; Ministerial Duties ; Domestic Economy and Religious Training of Children ; Religious Culture, Obligation and Discipline ; Female Education ; Notices of Schools and Institutions of Learning ; Brief Reviews of New and Useful Books, and of the Leading Periodical Publications of the Times, and Notices of Current Events and General Intelligence."

The work is to be of the same size of the Pulpit and published at the same price. The editors are all able men, and the bill of fare very good, quite equal to that of the Pulpit if sermons be added. We have had much toil and expense in our efforts to attain our present success, much more than we hope will fall to the lot of our brethren in Kentucky, while at the same time we shall be pleased to learn that their success is equal.



### REPORT OF OUR MISSIONARY SOCIETY.

We should have noticed this able and interesting document earlier, but that we have been waiting for a copy of the last General Minutes, so that we might be able to make a calculation similar to that which appeared in our pages last year. We believe that a benefit must accrue to a Church as to a merchant in looking into its accounts and in seeing how the figures stand against it. We are all too apt to take things in the gross, to pass over small calculations, to take for granted that the whole machinery is going forward admirably, when cog after cog is

breaking from some small but important wheel, and the whole apparatus is threatened with destruction. Let us make comparisons, not to minister to the vanity of those who have done well, not to discourage those who have fallen behind, but to stir up each other in good works.

In all the conferences, except four, there has been an increase. We give the names and amount of increase in order. 1. Georgia, \$ 5,816. This is noble. The Georgia Conference has more than doubled its contributions during the past year. 2. South Carolina, \$ 2,417. 3. Virginia, \$ 1,981. 4. Tennessee, \$ 1,750. 5. Mississippi, \$ 992. 6. Louisville, \$ 717. 7. Texas, \$ 634. Texas Conference has more than trebled its contributions this year. 8. Missouri, \$ 434. 9. Florida, \$ 371. 10. Holston, \$ 269. 11. Kentucky, \$ 219. 12. Indian Mission, \$ 198. 13. Louisiana, \$ 125. 14. Arkansas, \$ 93. 15. St. Louis, \$ 84. This is shameful! We have seen the city of St. Louis, and how it is possible that that single city does not contribute more than the \$ 967, which was collected last year throughout the bounds of the whole conference we are at a loss to understand. And with such a growing city and growing state, that there should be upon the small collection of the previous year only \$ 84 increase, is too bad! But there is something worse than that. Four of our conferences have actually had a decrease. 1. Alabama, \$ 1,863! 2. Memphis, \$ 903. 3. East Texas, \$ 295. 4. North Carolina, \$ 107. It is deeply mortifying to us that the Conference to which we belong should be upon the list of those among whom the contributions have fallen off. There is no reputable explanation to be made that we know of. We are able to do more. Until the North Carolina Conference pays at least \$ 20,000 per annum, even with her present membership, she may not be considered as coming up to her proportion.

With this defection upon the part of four conferences, the report however, shows an increase of about \$ 20,500. This is encouraging. It is to be remembered, at the same time, that during the year our Church has had an increase of more than 12,000 white members.

In the subjoined table we see the amount contributed within the bounds of each Conference, and how many cents, on an average, each member has contributed.

|                     |               |   |                         |
|---------------------|---------------|---|-------------------------|
| 1. South Carolina,  | \$ 16,535 66, | - | 48 $\frac{1}{3}$ about. |
| 2. Georgia,         | - 11,141 19,  | - | 25 $\frac{3}{4}$ about. |
| 3. Virginia,        | - 8,593 87,   | - | 27 $\frac{2}{3}$ about. |
| 4. Memphis,         | - 7,347 25,   | - | 26 nearly.              |
| 5. Tennessee,       | - 6,362 05,   | - | 18 $\frac{1}{4}$ about. |
| 6. Alabama,         | - 5,659 65,   | - | 17 $\frac{1}{3}$ about. |
| 7. Mississippi,     | - 4,822 54,   | - | 38 nearly.              |
| 8. Louisville,      | - 3,166 60,   | - | 19 nearly.              |
| 9. Louisiana,       | - 2,868 00,   | - | 67 $\frac{1}{4}$ about. |
| 10. North Carolina, | 2,114 50,     | - | 10                      |
| 11. Kentucky,       | - 2,002 92,   | - | 8 $\frac{1}{2}$         |
| 12. Holston,        | - 1,880 42,   | - | 5 $\frac{1}{3}$         |
| 13. Florida,        | - 1,218 02,   | - | 25 $\frac{3}{4}$ about. |
| 14. Missouri,       | - 1,051 24,   | - | 8 nearly.               |
| 15. St. Louis,      | - 967 90,     | - | 8 about.                |
| 16. Texas,          | - 943 05,     | - | 28 $\frac{1}{3}$ about. |
| 17. Indian Mission, | 834 64,       | - | 24 $\frac{1}{3}$ about. |
| 18. Arkansas,       | - 541 53,     | - | 5 about.                |
| 19. E. Texas,       | - 348 55,     | - | 6 $\frac{1}{2}$ about.  |

The order of the Conferences last year, according to gross contributions, was, 1. South Carolina; 2. Memphis; 3. Alabama; 4. Virginia; 5. Georgia; 6. Tennessee; 7. Mississippi; 8. Louisiana; 9. Louisville; 10. North Carolina; 11. Kentucky; 12. Holston; 13. St. Louis; 14. Florida; 15. Indian Mission; 16. E. Texas; 17. Missouri; 18. Arkansas; 19. Texas.

The order of the Conferences this year, according to white membership, is, 1. Georgia; 2. Tennessee; 3. Holston; 4. South Carolina; 5. Alabama; 6. Virginia; 7. Memphis; 8. Kentucky; 9. North Carolina; 10. Louisville; 11. St. Louis; 12. Mississippi; 13. Missouri; 14. Arkansas; 15. East Texas; 16. Florida; 17. Louisiana; 18. Texas; 19. Indian Mission.

In preparing the table above, showing the average contribution for each white member in each Conference, we have gone upon



the supposition that the colored members and the ministers give nothing, which, as every one knows, is far from being the fact. If from the amounts contributed the donations of the preachers were subtracted, it would make a very different showing from the above, meagre as that is. It will be perceived that in only one Conference in our whole connection, do the members average more than half of a dollar a year, and we hold, as we said last year, that "the Conferences are to be considered as taking rank, not according to the absolute amounts paid, but according to the proportion of average contributions. Even this would be modified by the consideration of the proportionate ability. This however, we have no means of calculating." According to the table above it appears that the Louisiana Conference continues to be the "Banner Conference," in missions, next South Carolina, then Mississippi, then the other Conferences in the following order; Texas, Virginia, Memphis, Georgia, Florida, Indian Mission, Louisville, Tennessee, Alabama, North Carolina, St. Louis, Kentucky, East Texas, Holston and Arkansas. We will add that the greatest improvement in average contribution is in Texas, each member giving  $28\frac{1}{2}$  cents this year, whereas each contributed only about 11 cents last year; and the greatest falling off is in East Texas, which gave  $13\frac{3}{4}$  cents last year, and only  $6\frac{1}{2}$  this. How is this explained?

We have been at some trouble in making out these statements that the several conferences may see how they stand in the great missionary field. If these statistics can be of any avail to any brother in making a missionary speech to his people, we shall be greatly gratified. We earnestly hope that the appointment of our excellent friend, Dr. Sehon, to the Missionary Secretaryship will be an advance movement in our operations. It will be, if he does not confine himself to mere letter writing from his home in Louisville. We hope to see him at our conferences, working and talking as he can work and talk, and we predict better things for missions.

The following synopsis presents a condensed view of our operations:

I. In the Destitute Portions of its Regular Work—124 missions ; 117 missionaries ; 19,560 white, and 1,361 colored members ; with 64 churches ; 78 Sabbath Schools, and 2488 scholars.

II. Among the People Colored—116 missions ; 104 missionaries ; 34,192 colored, and 267 white members ; with 41 churches, and 15,977 children under religious instruction.

III. Among the Germans—8 missions ; 8 missionaries ; 285 members ; 4 churches ; 5 Sabbath Schools, and 136 scholars.

IV. Among the Indian Tribes—32 missions ; 39 missionaries ; 4042 church members ; 38 churches ; 25 Sabbath Schools ; and 1367 scholars ; with 8 manual labor schools, and 380 pupils.

V. In China—1 mission, and 2 missionaries.

VI. In California—3 missionaries.

General Aggregate—Missions 282 ; Missionaries 273 ; Churches 147 ; Church Members 59,707 ; Sabbath Schools 108 ; Children under Religious Instruction 20,348 ; with over eight Manual Labor Schools, and 380 Pupils.



## LITERARY INSTITUTIONS.

The Catalogue of the Wesleyan Female College, Macon, Ga., shows 176 pupils to have been in attendance during the year. This is a very handsome number. The College has an excellent faculty, and the usual course of instruction and the ordinary bill of expenses. Rev. W. H. Ellison, D. D., is President.

The Catalogue of the East Tennessee Female Institute has been received. This Institution is located at Knoxville ; the Rev. D. R. McAnally is Principal. The number of pupils during the year has been 119. "The entire expense of board, tuition in the literary department, books and stationery, need not exceed 120 dollars per annum."

## LITERARY NOTICES.

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John Ball, Philadelphia. "Sketches of Irish Character, by Mrs. S. C. Hall. Illustrated Edition." This is a beautiful book, inside and out. These Sketches are widely known, and have been very popular. We have read several with pleasure. The writer has a quick appreciation of character and commands a fascinating style. Here is most pleasant summer reading, and the publisher has presented the work in such clear and beautiful printing, and with such superior illustrations, that they may be considered a beautiful present, appropriate at all seasons.

M. W. Dodd, New York. "The Faithful Steward; or, Systematic Benevolence an Essential of Christian Character. By the Rev. S. D. Clarke." This is one of the essays which were commended by the committee appointed by the American Tract Society to award a premium for the best treatise upon this subject. The other three are published by the Society, and we have spoken of them before. We are glad to see this offered to the public. We should soon see a blessed change throughout all our churches if these books could be put into the hands of every christian family in the land. But after all, the people who most need such works are the very people whom it is most difficult to induce to read them. A rich professor of religion once declined a copy of Mammon, which we offered to present him, because he had lost so much sleep and suffered such lashes of conscience after having read a sermon by Mr. Wesley, upon the same subject. He was wilfully blind. How many forget the legal maxim, "Ignorance excuseth not!"



Lewis Colby, New York. "The Almost Christian Discovered, or, The False Professor Tried and Cast. By the Rev. Matthew Mead, with an Introduction by William R. Williams." Mr. Mead was a man of genius, learning and piety. He flourished in the days of the Protectorate. We have read much of his writings with great interest. This is one of his more practical treatises. It bears the signs of the age in which it was written. It is very searching. Having much that is good and useful, it is nevertheless strongly Calvinistic, and therefore, in our judgment, not the book for a general circulation. There are several of his propositions which appear to us to be repugnant to the scriptures. For instance, on p. 128 he says, "a man may be sanctified, and yet be but almost a christian." No explanation can make this accord with what we conceive to be a reasonable view of New Testament doctrine.

Robert Carter & Brothers, New York. "The Commandment with Promise. By the author of the Last Day of the Week, with Illustrations." The productions of this writer have taken a high stand in religious literature. Her narratives are easy and natural, presenting duty and reward, vice and misery, in a light to make the former attractive and the latter repulsive. The present volume is well known, and has been read by thousands of the young with pleasure and profit. We are pleased to have so excellent an edition as this of Mr. Carter, added to our library.

John Ball, Philadelphia. "Roman Knights, or, The Tomb of the Scipios. By Alexandro Verri. Translated from the Italian, with Notes and Introductory Remarks, by Henry W. Hiliard." This is rather a remarkable book. The author exhibits a great familiarity with historic personages and events. He conducts his story with the attractiveness of a well wrought romance, and revives characters with a life-likeness which will make the book acceptable to classical readers. They may differ from the author in some of his estimates both of men and events, but they will accord to him the power of rendering his views interesting. Young persons who are engaged in classical and historical

studies should give this book a reading. It is far from being ephemeral. As usual with Mr. Ball's publications, it is well "got up."

Harper & Brothers, New York. "Cosmos: A Sketch of a Physical Description of the Universe. By Alexander Von Humboldt. Translated from the German by A. C. Otte." The promise of the title of these two volumes could be fulfilled by no man living so well as by Humboldt. One of the most accurate observers, most safe generalizers, most extensive travellers, the world has ever known, the author brings to the execution of his task the amassed treasure of a long literary life-time. He has looked into the principles of almost every science and art cultivated among men, and in a vigorous and hale old age gives to the world a work which will be consulted, perhaps, as long as there is any literature. It has already found its way to the libraries of a large majority of the scholars of Europe and America. The general reader, whose pursuits prevent him from making himself familiar with science, will find himself amply rewarded for the labor of studying these volumes by the harvest of information he will reap from their pages.

Harper & Brothers, New York. "The History of England, from the Accession of James I. By Thomas Babington Macaulay." It is rather late in the day to speak of these brilliant and fascinating volumes, when the great mass of readers have gone through them. Whatever may be the faults of Macaulay's style he is certainly a writer who will always command the attention of even the most cultivated and fastidious critics. The essays which gave impulse to his reputation seemed to be mere preparatory exercises to this, his greatest work, and many who never believed that he was capable of producing a well sustained historical effort, acknowledge that they under-estimated his powers. The competition among the publishers has so far reduced the price of this book as to put it in the power of all to enjoy the luxury of studying this gallery of rich historical pictures.

Robert Carter & Brothers, New York. "The Golden Psalm. By the Rev. Thomas Dale, A. M." This is a practical, experimental, and prophetic exposition of Psalm xvi; another addition to the libraries of those who are seeking to be humble, wise, bible christians. It is excellently printed. The old disciple will not find his sight taxed in reading it.

Harper & Brothers. "The History of the Decline and Fall of the Roman Empire. By Edward Gibbon, Esqr., with Notes, by the Rev. H. H. Milman. A new edition, to which is added a complete index of the whole work. In six volumes." We have here another work as widely known as English literature. The editor properly remarks that "it has obtained undisputed possession, as rightful occupant, of the vast period which it comprehends. However some subjects, which it embraces, may have undergone more complete investigation, on the general view of the whole period this history is the sole undisputed authority to which all refer, and from which few appeal to the original writers, or to more modern compilers." Perhaps few books have been written in our language upon which more labor has been spent in collecting and arranging the materials and in perfecting the style in which the whole is written. The greatest fault in Gibbon's style is the uniform stateliness. Therein he differs from Macaulay, who is frequently brilliant, sometimes lofty, but more often easy. Gibbon was an infidel. God's hand in history he never sees. His whole work is worldly, and frequently gross injustice is done to christianity. The famous 15th and 16th chapters in the first volume may be cited as a remarkable example of the great influence of a few words upon a whole dissertation. Take away the sarcasm, make some verbal alterations, and they might, as Sir James Mackintosh has remarked, "be safely adopted by a christian writer." But the unbelieving author avoiding the whole question of the divine origin of christianity, brings out only the dark traits of a later and corrupt age, and when he does speak of the earlier and better professors of our religion he has not the right kind of mind to perceive, or not the grace to acknowledge, the purity as well as the power of the principles which sustained



them. The editor has supplied copious corrective notes to this portion. The book itself is altogether of vast value to every christian student and writer, and is now afforded by the Harpers at a mere nominal price. We have received two volumes, and hope to have the others as they appear.

The same Publishers are issuing, and intend to finish in about twenty numbers, "The Pictorial Field Book of the Revolution, or, Illustrations, by Pen and Pencil, of the History, Scenery, Biography, Relics, and Tradition of the War of Independence. By Benson J. Lossing, Esqr., with 600 Engravings on wood, by Lossing and Barritt, chiefly from original Sketches by the author." We give the whole title of this book because we are convinced by our examination of two numbers that it is destined to be a national work. The author unites the power of the pen with the power of the pencil to a degree which we seldom see combined. It is not a heavy historical work which he has prepared. He travels over the ground and relates all he can pick up and describes what his artist-eye sees, so that journal, travel, history, anecdote, description and poetry, unite to make a most attractive production. The print is superior, the paper of the clearest white, the engravings of the first order, presenting things important and trivial, just as they are met, and scattered through the letter press just where one would have them and about as plentifully as one ought reasonably to ask. We may mention that the price is 25 cents a number.

Mark H. Newman & Co., New York. "A Treatise on Physical Geography, comprising Geognosy, Hydrology, Geology, Meteorology, Botany, Zoology and Anthropology. By A. Barrington." A single duodecimo volume, treating of so many ologies could hardly be expected to be complete in the consideration of any one of them. So far as we have examined, however, the book is tolerably accurate, and brings into one view a large amount of interesting and important information. Indeed, we do not at present recollect any book of its size which we could mention as more deserving the hackneyed description of *multum in parvo* than this. The division on Anthropology gives us chap-

ters on religious governments, and public economy, making the whole a valuable book of reference and an excellent text book for the larger classes in schools.

Lewis Colby & Co., New York. "Domestic Slavery Considered as a Scriptural Institution, in a Correspondence between the Rev. Richard Fuller, of Beaufort, S. C., and the Rev. Francis Wayland, of Providence, R. I. Revised and corrected by the authors. Fifth Edition." Perhaps no controversy upon an exciting subject was ever conducted with better spirit than this. It is a very great mistake that all controversies are in themselves injurious. The best of men may differ and may enter into the discussion of their differing views with a good share of excitement and yet harm may not be done. Indeed, sometimes the cause of the truth demands this, and so long as men avoid personalities, so long as facts, propositions, doctrines, are examined, and the parties to the controversy do not allow it to degenerate into a quarrel, no harm will come. There are few subjects so exciting as slavery. It so ramifies through all our interests that as southerners, it is almost impossible that we should discuss the institution without regarding it as a personal matter. The fanaticism of large numbers at the North is so contagious, that few men there, among those whom we have met, can converse upon the subject with any respectable degree of reason, common sense, and good feeling. Drs. Wayland and Fuller represent the extreme sections, and in the production of these able letters, have, by contrast, rendered both northern and southern fanaticism more contemptible than it appeared before. The perusal of this little volume will do much, we think to "modify the views and feelings" of christians both at the north and at the south. It has had an extensive circulation already.

## SERMON X.

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### A SERMON ON TEMPERANCE.

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BY THE REV. B. T. CROUCH, SENR.,

*Of the Kentucky Conference.*

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“Let us watch and be sober.....They that be drunken, are drunken in the night .....Let us who are of the day, be sober.”—I. Thess. v. 6, 7, 8.

Every subject comprising moral truth and christian doctrine, and found within the wide range of bible-teaching, is appropriate to the pulpit, the sabbath, and the worshiping assembly. Next to the gospel, and closely allied to it, is the great cause of *Temperance*. This is no splendid refinement of a fastidious age,—no pet of a party,—no nursling of a sect; but it is the cause of mankind,—the cause of humanity, involving the dearest interests of millions of human beings, and associating with its success or defeat the fate of this nation for glory or for infamy.

Its breath of life is the inspiration of philanthropy, and its noble heart has no pulsations but those of universal love. It is not religion, but a part of it,—and only less than the whole;—nor is the whole without its parts.

This heaven-endorsed cause connects, in its aims and objects, more of moral grandeur and pure philanthropy, than all other merely moral enterprises together. Its moral machinery and fraternal appliances operate on earth; but its richest fruit will be reaped in heaven, and its final triumphs will be celebrated



in the songs of the New Jerusalem. In its inception it was scarcely more earthly than heavenly, and in its composition it is difficult to determine which is the more prominent element—the humanity or the divinity, or which the more distinguishing feature in its noble achievements, the good of earth or the glory of heaven.

Such a cause is worthy a free people, a great people, a good people;—it is worthy the place it holds in the Bible;—it has the sympathy of angels and the approval of God!—Devils and drunkards hate it. *Who besides?* We propose—

I. To consider the import and bearing of the terms “*day*” and “*night*,” as they are employed in the Bible—especially in the text.

II. To enquire, “*who are of the day*,” according to the text.

III. We shall state and urge the duty in the text, and point out the best method of securing its performance.

I. We are to consider, in the first place, the import and bearing of the terms *day* and *night*, as used in the text. These terms, it will be allowed, are employed in the scriptures with considerable latitude of signification; and, hence, the precise meaning, in any given passage, must be gathered from the connection in which the terms are found.

1. The term *day*, besides its literal meaning—the time when the sun is above the horizon—has several figurative meanings. It often signifies the time or period, whether long or short, which,—in the evolutions of the divine purposes, is allotted to some particular work either of grace or of providence. As in the following places—“*The day of the Lord*,” “*the day of Jesus Christ*,” “*the day of salvation*,” “*the day of wrath*,” &c.,—alluding to various portions of the economy of God, as the coming of Christ, the gospel dispensation, the final judgment, &c.

Another meaning, and one of great moment to the biblical student, is found in its connection with the prophecies of scriptures, where it is allowed by commentators and learned expositors to mean a year—a day for a year. Thus it is understood

in Daniel's remarkable prophesy of the "*seventy weeks*;" where the meaning is understood to be weeks of years,—a year for a day, and seven years for a week.

But this term "*day*," has yet another bible meaning. It sometimes imports a time or season of privilege, and an enlightened state of man. Here, the following scriptures are in point: "*The day is at hand, let us therefore cast off the works of darkness.*" "*Let us walk honestly in the day; not in rioting and drunkenness.*" In these passages both a time of privilege or of light, and an enlightened state of man, are brought to view.

2. "Night," in the scriptures, in addition to expressing the time when the sun is absent from any given hemisphere, has several figurative uses. It means, 1. A state or time of deep sorrow or adversity,—as, "*weeping may endure for a night, but joy cometh in the morning.*" 2. A state of death,—"*The night cometh when no man can work.*" 3. It means a time of ignorance; as, "*The night is far spent.*" "*We are not of the night nor of darkness.*"

Enlargement would be easy, but is inadmissible; for, as the third division of the subject will require some extended notice, we do not wish to dwell on the first and second propositions beyond brief definitions, or mere explanations.

II. We are to enquire, in the second place, "*who are of the day*," according to the text?

It is too clear to need proof, that the apostle was here contrasting the light and privileges of the christian state, with the darkness and disadvantages of the state of the gentiles. This appears both from the text and the context. In verses 4, 5, the Apostle says, "*But ye, brethren, are not in darkness,*" as the Gentiles are,—"*that that day*"—the last day, the day of doom—"should overtake you as a thief." "*Ye*"—christians—"are all the children of light, and the children of the day: we are not of the night, nor of darkness." And, in the text, the apostle says—"Let us who are of the day be sober."

None can doubt as to the aim and object of the apostle in these passages. He intended to point christians to their high

privileges; and, by contrasting their state with that of the heathen, not only to enable them to see and appreciate the singular advantages of their condition, but also to make them feel the weight of obligation and responsibility which follow in the train of those high bestowments of divine grace. It is important to remark, however, that an accurate answer to the question we are considering,—“who are of the day”—comprises two leading items. 1. To live in the light, where there is light, is to be “of the day,” in a sense, and to an extent involving startling responsibilities. He who lives in the light, but has “*night*” because he wittingly closes his eyes, is held to an accountability appropriate to all the advantages he wilfully rejects. But, 2. To be “of the day,” in the sense of the text, implies an enlightened state or condition of mind and heart. Not only to live where and when the light shines, but to have it shining within us, and to walk in its splendors. This is to be “of the day” in the best sense—in the full sense of the apostle. The apostle’s “day,” then, means a time of light, and an enlightened state; and to be “of the day,” is to be of that time and in that state. And his “night” is to be understood first, literally, as heathen people generally were ashamed to be drunk in daylight, they practiced this broad-day vice of our times principally in the night; and secondly, figuratively, for a state of drunkenness is always a time of darkness,—a night-time to its poor unfortunate victim.

It would be an agreeable task, brethren, at this point to indulge a little amplification. But we are admonished by our circumstances that brevity is important. We should like to look at the subject before us, with the privileges and advantages of our times and our own country full in view. Truth is light; science is light; religion is light; and, in the sense of inspiration, light is *day*; and this day,—this bright day, with the lights of truth, and science, and religion uniting their effulgent beams to make it a glorious day, even this day is ours! And its responsibilities, with all the deathless results annexed, are upon us.

III. Following the order proposed, we are in the third place



to state and urge the duty in the text; and to show the best method of securing its performance. Here we need both time and space.

1. The apostle has employed in the text, two imperative and mandatory terms,—terms enjoining duty;—“*Watch*”—“*Be sober.*” What words are these! How martial and commanding! The first term—*watch*, is emphatically a military term; and, as employed in the text, it regards every christian as a soldier on duty, or a sentinel on his post. Sobriety is the great point to be gained. But the assumption of the text is, that no man is sober without opposition; therefore *watch* against the opposing forces, and *watch* for every means and opportunity of securing the grand end—SOBRIETY.

2. The second branch of duty is, “be sober.” What does this mean? What a field for discussion! We cannot hope, nor shall we attempt to show all its meaning and bearings. A few leading thoughts, briefly expressed, must accomplish our work at this point. (1.) Be sober in mind. Think soberly,—think right,—think in the light. Avoid all those vagaries, and extravagancies, and impurities of thought, which only intoxicate the mind by filling it with both trash and poison. (2.) Be sober in heart. Feel right; have right principles, right affections. Put away those hurtful and hateful passions,—pride, vanity, love of the world, anger, &c., which intoxicate and vitiate the heart, and bar its avenues against all the influences of morality and grace. (3.) Be sober in practice. Do right; act and live in the light. Do not indulge in those improprieties of practice, and excesses of pleasure, which injure society and wound your own consciences. Be sober in all things. (4.) But especially,—as a means of achieving all the rest, keep the body sober. A sober mind, or heart, or life, is, always was, and must forever be out of the question, without a sober body. How can these be sober if this be drunk? The thing is impossible. “*Be not drunk with wine.*”

3. It is time, however, that we take up the closing part of our subject; on which, more than any other, we wish to dwell. The best method of securing the discharge of duty,—especial-

ly the duty in the text,—sobriety, *temperance*, must now claim our attention.

1. One method of securing the discharge of duty, consists in showing its advantages. This method, in connection with the duty before us, opens a wide field of interesting matter; but we may not enter it now;—time flies!

2. Another method of securing this object, and one of great potency, is found in holding up to view the evils attendant upon the neglect of duty. The range for thought and remark here,—especially in view of the duty now under consideration, is extensive indeed; but cannot be occupied at present.

3. There is a third method of accomplishing the object in our proposition,—securing the discharge of duty—which consists in removing the inducements and temptations to leave the path of duty. The surest and most effectual method of securing sobriety, is to remove the temptations to drunkenness. This is the great point,—take away the cause, and the effect will cease. The cup of death must be dashed from the lips of our fellow-men, or they are doomed to hell, and our country to infamy! But, from their lips, it cannot be kept, unless it be put out of their sight.

It is not our work to-day, to prove that intemperance is a vice, or that sobriety is a virtue. The necessity for this does not exist;—that day is gone by. “*The darkness is past, and the true light now shineth.*” Nor is it the business of the hour to make Sons of Temperance, or to build up their order. Though this is a grand enterprise, and all we can do for it is not too much;—yet we have on hand a richer cause,—one of wider range and broader platform; a cause dear to earth and allied to heaven; it is a cause of life and death. It needs your aid, brethren and friends,—it merits that aid,—it will not be denied that aid. The grand climax of the enterprise we educate, is to crush, and scout, and every where and forever to put down and keep down the nefarious *liquor traffic*. Demons dread the effort! Hell shudders!

The salvation of an immortal spirit from endless perdition, is an object of sufficient magnitude not only to justify, but also

to honor and immortalize any proper means that may be employed to effect its achievement. This work,—remotely if not proximately,—finally if not ostensibly, is our work,—the work now on hand. For a drunkard in death is a soul doomed to the pit! The die is cast! the fate is unalterable! a soul is *lost*! What mind, with its greatest stretch of thought, is able to trace a scene so dark, a subject so inexpressibly dreadful! A rational being—formed for heaven,—held off from all the appliances of grace by the tide of legalized poison, and swept down to hell by the force of a fatal habit, formed and fed at the licensed shop of plunder and murder!

If the Bible be true—and good people believe it is—no man is farther from heaven than the drunkard. And, with the life-stealing cup at hand, none is more likely to maintain that distance;—and never shorten it,—until the down-trodden spirit, dislodged from a murdered body, shall plunge the dismal gulph, and wail its loss in eternal banishment from its God. Shall the fatal cup still remain at hand? or shall it be dashed away? He who has it in his power to save life, and wittingly omits to do so, is guilty of murder in the sight of God. Shall we “*save life, or kill?*”—we must either “*save life, or destroy it;*”—which shall it be?

But, at this point, there are some startling specialties to be considered. Men are responsible to God and to society in view of place and station. The officers of the law are the ministers of God. They are the men who are held to a special responsibility for the peace and good order of society. With them is lodged the right and the power to stay the tide of ruin in the land. And the honored official, who dodges the responsibility of his honorable place, by skulking wittingly away from his official task, and hides himself in the ranks of the vicious, may indeed quiet a bribed conscience behind the perverted appetites of the vitiated rum-lover and his licensed murderer, and assume that public sentiment justifies his unfaithful course. But God will find him out, and will hold him to a fearful accountability for the mischief and ruin which may result from his official delinquency. The General who has it in his power



to save his country in the day of danger, and refuses to set his army in motion to achieve the object, is regarded a Judas to his country's cause, and worthy of a traitor's fate. And we submit it to the candid, and especially to those most deeply concerned, whether the officer of the civil code, whose official acts place him in a position not dissimilar to that of the traitorous General, is any better than he? Does he not sustain very similar relations both to earth and heaven?

But another case comes up to view—it also is a *class* case. The genteel dram-drinker,—the moral and church-loving liquor-drinker, who only drinks in moderation, may wipe the lingering drop from his liquor-reddened lips, and lay to his soul the soothing lotion that he is not a drunkard. But he cannot so conveniently wipe from his conscience the polluting effects of his dangerous habit; for God will hold him to a strict account for the injury inflicted upon society by the influence of his example, as well as for omitting the good he might have done by throwing the weight of his influence into the opposite scale.

There is no excuse for such a beverage. A medicine which kills in two out of three cases, would be taken with reluctance;—if it be known to kill in nine cases out of every ten, none would take it; but a drug which kills all who come fully under its influence, and remain there, ought to be scouted as a beverage, and shut up to its technical uses.

The object at which we aim, however, is a work quite too large for a party; it is a work for all,—it is *the* work of all;—a work in which all can join, ought to join, will join. The order of Sons of Temperance does not expect to reap and gather this glory to themselves. They present themselves, it is true, as an advanced phalanx or tangible nucleus, around which the strong moral forces of the land may rally to crush the foe. But the great people do the mighty deed. The people bear rule in these lands. The people—the omnipotent people can do (under God) what they please. The people build prisons for felons, asylums for maniacs, and hospitals for the destitute. And if there be a method—a method which addresses itself

to the good sense of all men, by which the people have it in their power to prevent, instead of vainly trying to control, and provide for two-thirds of all the crime, lunacy and pauperism in the nation, shall we not fly to the rescue with an enthusiasm of feeling and a concert of effort suitable to the vastness of the interests involved? But there is such a method;—it is at hand;—it lies at the feet of the people;—it waits the bidding of the public opinion and of the public will; nor is it more proper for public sentiment and general practice to doom a mad-dog to death, by the first missile or weapon that comes to hand, than it is for the free people of this great republic to resort to that method. It is the only certain method of snatching our fair land from the infamy of becoming the wide-spread burial-place of drunkards;—and that method is, to *break up*, *put down*, and *crush* the liquor traffic.

Let the sovereign people of this republic nerve the strong arm of the law to suit the case; and let that strong arm, with all its authoritative weight, be laid upon the monster that is wasting and plundering this nation; let the broad foot of State authority come down, with one triumphant stamp, upon the ugly head of this destroying serpent, and we shall have gained a victory much more glorious than any that ever fired the soul of the Macedonian Conqueror, or of a greater than he—the man whose martial power shook the nations of the eastern hemisphere. None but the people can do this;—they can,—they ought, and, may we not add, they will do it.

Many men drink,—respectable men,—apart from the cup, good men, who feel that they are disgraced by it; and in their hearts they are sorry they ever contracted the wretched habit; but it is upon them, and, with the inducement before them, they have no hope of redemption. Must they die? or will you save them? They are the men—good men, and there are many of them,—and they will bless you as benefactors, even the best friends of their families, if, by your free suffrage, the gallant Car of State authority shall speed its glorious roll over our great Kentucky, and drive alcohol into its proper association with other members of the medicinal family, and shut

it up in a few well-guarded drug-stores, and place it under the bar and ban of oath and bond, with full and approved security for its good behavior.

How many well-reared gentlemen, who have good homes, and smiling wives, and sweet children, ride off from their own stile-blocks to go to town,—to court, to the drill, to the election,—who, knowing their danger—aye, and feeling and dreading it too,—have said to themselves, and probably to their anxious wives also,—each in his place and for himself,—to-day I will be a man ! I will keep out of the way of the poison,—I will return to my family sober and decent. But, they meet their friends, the hearty greeting and the merry laugh come on, and soon some excitement gets up, and then the enchanting glass is proposed,—the licensed murderer, eager for the dime, presents the fatal potion, courage fails, the victim tastes,—he drinks, and goes home drunk and dirty ! We pass over the occurrences of the night,—often sad and appalling indeed. But the morning comes,—finds reason again enthroned,—and, with languid body, and reddened shame, and guilty conscience, the miserable man feels mean and looks so, and wishes in his soul that the abominable “*fire-water*” were banished from the abodes of men. Brethren and friends, in such cases,—and there are many of them, the law must save, or those men are doomed to the drunkards grave and the drunkards hell !

How many worthy citizens of our country, would stain their hands in the blood of their fellow-men, if there were always a licensed dime-hunter ready to hand them the deadly weapon at the moment of angry excitement ? But the occasion passes by, sober thought returns, and they thank their God that they were found unarmed, and thus were saved from the guilt and wretchedness of shedding human blood.

And, when God has said “be sober,” and when our fellow-citizens,—under an excitement, encouraged by legal enactment, and more maddening than wrath itself,—are murdering themselves and others by thousands, should not the people assert their right and their might, through the effectual medium of law, to take away the dreadful weapons with which



this work of murder is being carried on? Let every friend of humanity rally to the rescue! All can help, and none who can do even the least to advance the cause, may innocently withhold his hand. The God who made us, both by the law of our being and by the laws of our religion, has called man to sobriety; and every man, and especially every christian, should exert himself to remove whatever may obstruct the path of duty.

Among the monsters of legislative paternity, none is more wonderful than the License-law. That such an excrescence should have sprung from such a source, is wonderful indeed. But there is one greater wonder,—and certainly only one; it is this, that, after all the mischief which has resulted from the license-law, and after all the shameless abuses that have been practiced upon it, the people have still suffered it to be continued! This is marvellous indeed. The deeds of darkness, the midnight and daylight scenes of villany and death, which have been sheltered under this law, cannot find utterance in words;—they live, and can only live, in the capacity of thought and the sanctuary of feeling;—they defy description. It is truly marvelous that this offspring of the pit has not met its deserved fate at the hands of the sovereign people, and been blotted from the statute-books of the land long since.

But there is yet another wonder involved in the subject before us. And a great wonder it is,—involving interests high as heaven and deep as the second death. It is a wonder for the people to decide, and decided, it will tell the story of this nation's fate. Let all ponder the question, *if*, after all the evil that has been done, and with all the light that is now shed upon the subject of temperance, the people of this land will still allow their servants,—the law makers,—to impose this heaven-daring law upon us, and sustain the nefarious liquor trade! Shall a few mistaken money seekers in every section of the country, still be tempted by the *provisions of law*, to become the plunderers and murderers of the rest of

the race? Who says it? Not one. Who says nay? Every one. Amen. So mote it be! Selah.

But another appeal is due, and it will not be an unavailing one. Dear Sisters, and Ladies all, this cause is yours. You can sway over it an irresistible influence. You can conduct it to its grand consummation. Public sentiment is every thing in the attainment of the end we aim at; and public sentiment is the willing creature of your proper domination;—you can make it what you please, especially in the great matter in question—*temperance*.

Let your petitions, your prayers,—in one simultaneous stentorian voice, go up to the seats of authority;—haunt the courts of justice and the halls of legislation with respectful but untiring importunity, until the dealers of liquid death to your husbands and fathers, your sons and brothers, shall be disarmed, by law, of their heaven insulting authority to poison the community.

None, my sisters, have a better right, none have greater cause to seek the destruction of this demon of darkness—the liquor trade, than you have, for none have been greater sufferers. Is your brother a drunkard? then are you a sufferer; is your son a drunkard? then are you a great sufferer; is your father a drunkard,—he to whom you should point with an inward thrill of pride and delight, is he a drunkard? then are you a sufferer beyond all estimation; is your husband a poor drunkard?—he who is the divinely designated *lord* of your domicil, the father of your babes, the sacredly pledged and sworn protector and defender of your rights, and avenger of your wrongs, your provider and stay, your comforter in sickness and your pride in health, is he a drunkard?—then has earth no language, rhetoric no figures, eloquence no power, to express the mighty sum of your sufferings! your own heart,—your own poor down-trodden heart, and that God who made it a woman's heart, are the only parties privy to the full flowing fountain of your grief! Heaven alone can reveal it,—eternity will tell it.

Can you, my sisters, under circumstances of so much urgen-

cy,—with so much in this world and the next to press you forward, and with both reason and religion to plead in vindication of your cause,—can you, in these moving circumstances, speak out on this subject,—can you speak to Kentuckians, the officers of the law and the law-makers,—can you tell them your wrongs, your woes, and your wishes, and not be heard? Can this be possible? If so, then have we totally misunderstood the character of our fellow-citizens, and awarded undue gallantry and philanthropy to them. But it is not so;—no, it is not so. We are not mistaken. Kentucky is both gallant and kind. Let the fact be put to the test; let the voice of the better sex be uttered, and it will be heard. Let woman—God's best earthly gift to man, (scarcely more earthly than divine) let her speak out once for all, and all at once, and command the guardian sex to put forth the strong arm of the law, to banish misery and death from their homes, and the work will be accomplished.

With one accord, let all take arms in this war of extermination. Show no quarter to this ugly Dragon—the liquor-trade. Let all come into the battle, men, women and children,—old men and matrons, young men and maidens, come all and take a part in this glorious contest and victory.

Shall God say "*be sober?*" and shall the civil code of a christian people authorize and foster the most powerful inducements to a contempt of the divine mandate? Shall the pride of the land,—the strong men of this nation where the people bear rule,—be murdered by the thousand, and shall a free people look on in cowardly silence? Shall women and children,—widows and orphans, have their homes plundered, their circumstances beggared, and their hearts broken, by a system of legal villany? and shall patriotism and philanthropy make no resistance? Shall the friends of God and man hold their peace? Never! Let the congregation say *never!* Let the respectful petitions and the authoritative votes of a free people say *never!* Let earth with heaven say NEVER! NEVER! Amen.



## SERMON XI.

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### THE PERPETUITY OF THE PRESENT LIFE NOT DESIRABLE TO THE CHRISTIAN.

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A FUNERAL DISCOURSE PREACHED BY REV. G. W. CARTER,

ON THE DEATH OF

*Mrs. Anne M. Dunn, wife of Rev. M. A. Dunn, Va. Con.*

[PUBLISHED BY SPECIAL REQUEST.]

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“I would not live always.”—Job vii. 16.

The character of God and the relation we sustain to him demand for him our serious attention whenever he shall speak. This sort of attention is rendered additionally important when He speaks on subjects of solemn import. It is still more imperatively our duty to give earnest heed when he addresses us on such subjects, and under circumstances impressive, and adapted to confirm the instruction he gives. We conceive, all these considerations exist, to claim your serious attention to the message we, to-day, bring you as an ambassador for God. We have selected the text already read in your hearing, as inculcating a lesson becoming your circumstances and the occasion upon which we have assembled. The text will doubtless affect my hearers very differently, according to their religious state and views of life. To the thoughtless sinner it will appear fanatical: to the nominal professor of religion it will seem gloomy; but to the devoted disciple of God it will commend itself as “the words of soberness and truth.” The text

is not only the language of inspiration, but such as the varied and thorough experience of the author demonstrated to be true. Job had realized all that the world could give. He had enjoyed its wealth, honors, influence, and pleasures. He had also suffered all that it could inflict. Had experienced loss of fortune, friends, health, reputation and influence. In addition to these things, he had received largely of the favor of God, and the temptations of Satan. After this ample experience of the blessings and evils of the present, with a foretaste of the glory to be revealed in the future, Job gives vent to his feelings in the language of the text: "I would not live always." The subject I submit to your consideration drawn from the text is: "The perpetuation of the present life not desirable to the Christian." In the discussion of this subject we remark

I. The considerations that make the perpetuation of the present life desirable, are either entirely removed, as respects the christian, or else their force is neutralized by counter considerations. Such considerations do exist, and even the saint is not always beyond their influence. The employments of life make the continuance of the present desirable. Activity is an attribute of man, and under its promptings he seeks employment. But his necessities as well as his nature require that he should be employed. Yet while thus impelled, while his nature and his necessities demand labor, he is not restricted or limited to any particular work, but is generally at liberty to select employment suited to his taste. He is urged on then in his labors, not only by interest, but by inclination. Under such circumstances, it is not strange that the employments of life, whether commended by considerations of honor, profit, or pleasure, should become endeared to man. His attachment is strengthened by long-entertained habits. The christian may be supposed to come under the influence of this consideration, especially the great business of doing good. But this strong inducement to desire the continuance of the present is neutralized by a stronger opposing inducement. The end of the present will not rob man of his activity, nor of oppor-

tunities to develope it, in successfully advancing the interests and inducements for still more noble, pleasurable, and endearing pursuits. The associations of life present a strong plea for the continuance of the present. The love of family and friends; Christianity recognizes these feelings, and their legitimate influence as not only natural, but as right, yea, commendable. It does not seek their destruction, but makes provision for their purification and final establishment. "The promise," says God, "is to you and your children," thus presenting religion as a family blessing: sufficient to save parent and child. For a season these ties must needs be severed, and when the heart, under the sweet and precious influences of the cherished associations of life, would cling to earth, and desire the extension of the present, it is won by the assurances of the brighter, holier, and more joyous associations of Heaven, to yield its hold upon time.

The fear of death presents a powerful plea for the continuance of the present.

This is a common, strong, and frequently a controlling passion. All at some period of their histories feel it more or less. Even the christian is not free from its influence at all times. This does not prove he is not a christian, but that he is weak in faith, and is yet devoid of that love that "casteth out all fear." The strength of the passion is set forth in the forcible language of the Apostle when he declares one of the objects of Christ to be the deliverance of those "who through fear of death, were all their lifetime subject to bondage." We are satisfied not only of its strength, but its controlling influence when we see men clinging to life under the most degrading and appalling circumstances, rather than submit to death. The dread of death has its origin in several considerations. The natural repugnance to destruction,—the instinctive shrinking of the body from dissolution is one cause. This dread is increased by the idea of pain, generally associated with dying. But the most fearful terrors are thrown about death by sin, by the consciousness of guilt. "The sting of death is sin." Death, whether armed with these na-



tural or more fearful acquired terrors, presents no sufficient barrier to the christian ; nor can relief from it furnish a sufficient inducement to make the indefinite continuance of the present desirable. The grace of God is guarantied to conquer his instinctive dread of dissolution, and to sustain his soul under all pain incident to the separation between soul and body ; and the forgiving and renewing mercy of God has already robbed it of the sting of sin. Death is now solemn, but not terrible. No unforgiven sins shall start as many fiends as sentinels, along the dark valley, and its darkness is not rendered visible by the unquenchable fires that guilt alone can kindle. God is present to give rest, his staff to comfort, and his smile makes the darkness a pleasant twilight, whose soft rays preclude the clear, rosy shining of an eternal day.

II. The evils inseparably connected with the present, make its perpetuation undesirable to the christian. This is a world of evils ; society, nations, and individuals all meet with evils. This is so true, that many of what we are in the habit of denominating blessings, are but a choice of evils. But restrict this view of the subject to man individually. Many of the evils under which he faithfully labors are unnecessary ; are needlessly endured. For example : such as result to the body and mind from carelessness and imprudence on his part ; such as arise from lives of disobedience to God, including sin in its principles and acts, and the consequent remorse, anxiety, discontent and restlessness of the soul. But there are other evils : evils sufficient to embitter fearfully the present life, that are necessarily connected with the present state ; evils inseparably connected with and growing out of the present order of things. We note more especially, some of these evils :

1. The physical suffering connected with the present state. We are "wonderfully made." Our physical constitution exhibits the glory of God. We present in our bodies the most admirable specimen of God's outward creation. But to go back to the language of David and complete the quotation, we are not only "wonderfully" but "fearfully made." This is

true especially when we consider not only our vast capacity for enjoyment but the consequent and commensurate capacity for suffering, with which God has created us. We may form some conception of our ability to suffer from experience, from observation, and from an examination of our delicate, complicated, and wonderful physical organization. But we are under present circumstances liable to suffer. This is not sufficient, we are not only liable but doomed to suffer. There are varied and effective agencies in operation, under whose influence we are so continually brought, as will ensure us much physical suffering. Want, disease and misfortune contribute their quota of pain. Physical suffering is an inseparable concomitant of life: and long life is coupled with so much of it, as, counter considerations being removed, to make the end of life desirable.

2. The mental sufferings connected with the present state. The language of the Psalmist quoted above to prove and illustrate the capacity of the body to suffer, may, with more propriety and emphasis, be applied to the soul. Can the body suffer? Still more the spirit—are the agonies of physical nature deep and intense? Keener and deeper are those of the spiritual. Can the pain of the physical dethrone reason? as surely can the agonies of the mind crush the body and fit it for the grave? Is the first liable to suffer? So is the other. Are active and efficient agencies in operation to secure pain to the body? No less active and efficient agencies are in operation to agonize the soul of man. The soul with all its tender sensibilities and large powers, meets much, even under the most favorable circumstances, to pain and afflict, in this life.

It is subject to the anxiety incident to the vicissitudes of the present life, whether they affect us or others in whom we are interested. The changes of life, of circumstances, of fortune, of separation of families, all possess power to afflict.

It is painfully excited by a contemplation of the sorrows of the present. While all should be alive to the sorrows of others and be prepared to sympathize with the distressed, no one is so well qualified for this as the Christian. It is his duty to

behold, feel, and relieve, and it is often his misfortune to behold and suffer when he can in no wise alleviate the sorrows around him.

The soul of the Christian is again deeply pained in beholding the moral disorders in the world around him. If no enemies lurked within, there is much without to annoy and distress. He beholds nations, society, and individuals, engaged in the work of destroying souls, oppressing men, and dishonoring God. He beholds nothing in the great mass of men to win his approbation but much to excite disgust, abhorrence, and stir the sorrow of his heart. He is ready to adopt the language of the Prophet, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people," or with the Psalmist, "O let the wickedness of the wicked come to an end."

He, again, is subject to the suffering incident to a probationary state; the suffering growing out of maintaining his integrity and pressing his way against the adverse influences around him. Satan tempts and harrasses him. The world fails to sympathize with him in his difficult work; fails to give him aid as well as sympathy: yea, it oppresses, suspects, derides and persecutes. Even the church fails to give the example and encouragement she should, and he is discouraged by the lethargy and inconsistency of the professed lover of God, more even than the active efforts of the enemy of souls and the world. To these mental conflicts and these sources of mental suffering, even the perfect christian will be more or less constantly subject in the present life. He is subject to a "great fight of afflictions:" the enemy comes in often "like a flood," and he is often constrained, while under these circumstances, to exclaim with Hezekiah, "O Lord, I am oppressed; undertake for me." Now religion does not come generally to remove these sources of anxiety, but to sustain under them. Grace quiets the saint for the conflict; mans up his faith; prepares for the fight, yea, sustains him patiently, yea, gives him "songs in the night," and "in the house of his pilgrimage," but does all this, not to make the present



desirable but rather supportable. Not only does the Christian "endure as seeing him that is invisible," but the present is endurable because soon to be merged in the unseen and eternal future. The evils, yea, the necessary evils of the present, when even alleviated by grace, are still sufficient to make the eternal extension of the present not desirable to the saint.

III. The termination of the present life is necessary to the enjoyment of a better. This furnishes an additional argument why the present life should not be perpetuated.

1. To this life in the future the soul looks for a realization of its expectations. There is an idea of perfection of being, natural to man: and which springs up under the enlightening and quickening influences of grace more vigorously still in the mind of the Christian, a perfection moral, mental and physical, excluding all conflict and all unnatural development, and including a beautiful and harmonious development and action of all man's powers.

The equity of God, in the administration of the affairs of the world, requires vindication. Not only are rewards and punishments unequally distributed in the present life, but often the wicked are exalted, and the godly oppressed; the innocent suffer and the guilty go free. God's arrangements are apparently inefficient and his dispensations apparently unjust. These false appearances must be cleared up, and the mouths of gainsayers be eternally closed by a clear and satisfactory vindication of the equity and equality of the divine proceedings in the affairs of men.

Again: The mysteries of redemption need explication. Angels desired to look into them; so also do saints. These mysteries attract the attention of the Christian, and their explication, involving and developing so much of the hidden wisdom, grace and power of God, is a prominent want of the soul.

The above wants have excited corresponding expectations in the mind, and which unmet, unless the constitution of man and the nature of things were changed, would leave the hopes of the Christian unrealized, and the happiness of the soul incomplete.

2. These expectations are not referred to the present, but to the future for their realization. The soul may seek in vain to realize these, in the life that now is. The search will be equally unsuccessful, whether restricted to the brief duration, comprehended in the life of "the infant of days," or extended to the ample and weary years of the long-lived patriarch. She will return in either case disappointed, the ideal and true perfection of the mind unrealized, the ways of God, still apparently unequal, and not sufficiently vindicated, when beheld in the dim light of the present, and the mysteries of redemption still unexplained, and their beauties, to an infinite extent, unseen and unfelt: "For now we see through a glass darkly;" but then in the future life, "face to face:"—now I know in part; but then shall I know even as I am known.

3. Not only does the present fail to meet our expectations, but its termination is necessary, that they may be met. "Be thou faithful until death, and I will give thee a crown of life." The coldness and quiet of death must precede the warmth and activity of the better life. Life must be swallowed up of death, before "mortality can be swallowed up of life." Death must "unclothe" us, before we can be "clothed upon with our house which is from heaven." "The earthly house of this tabernacle" must be "dissolved, before we can enter upon the building of God, a house not made with hands, eternal in the heavens." The enjoyment of the future life is thus intimately connected with the loss of the present. Is the beginning of eternal life to be desired? then is the end of mortal life to be sought and hastened to; because the evening of the latter is the day-break of the former and better. "To live is Christ." How much that is cheering, is comprehended in this declaration! Yet a better remains, for "to die is gain." When viewing thus the eternal gain of dying, then is sufficient in the prospect not only to make us consent to the end of the present, but to long for its end, as the weary pilgrim longs for the evening, and desires its coming as the bewildered traveller the breaking of the morn. If no disease, pain, tears and sin were here, yet, while heaven was ahead, and while Jesus,

brighter scenes, and deeper joys and holier associations, beckon him, as the Christian would pass through the dark waters, as he stood on the other shore, dripping from the flood, he could say, in louder, sweeter and more exultant tones than were ever heard this side of the stream, "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

IV. Improvement. Allow me to apply the subject briefly, and I shall have done—

1. The truths suggested by the text were strikingly illustrated in the life and death of our departed sister—and the text itself is expressive of her feelings when dying. All the considerations to which we here directed your attention existed to make life desirable to her. The associations of life, the love of parents, husband and friends, endeared the present life to her. The employments of life, especially the blessed employment of doing good, by a holy life and continual perseverance in well doing, presented their claims.

And she felt, doubtless, at one period of her history alarmed at the shadows that hung over the valley of death. But the combined influence of these considerations was removed by grace, and the counter and stronger considerations of the Gospel. Heaven presented holier associations, nobler employments, and gracedisarmed death of its sting, and the grave, by anticipation, of its victory.

The same evils existed to make life a season of sorrow. She was not a stranger to bodily suffering and mental anguish, but passed through a great "fight of afflictions." She also felt springing up in her soul longings for a better life, a life, in which more would be known, felt and done, to glorify God and enrapture the soul.

The result was "a meek and quiet spirit," in health; submission and willingness to depart, in sickness; and when dying, an earnest desire "to be absent from the body and to be present with the Lord." While the heart was beating feebly and sinking into the quiet stillness of death, she gathered her last remnant of strength, to cheer her friends and wit-



ness the faithfulness of God, by exclaiming: "How precious Jesus is!"

2. Let me urge you to learn wisdom from the text, and the providential dispensation which calls us together on this holy sabbath.

You must die—the present will surely end. The diseases abroad in the earth, the failing strength, the indication of decay, in ourselves and others; the history of the past, and the events of the present, all unite their voices to say, "you must die." The voice, from the grave of our sister, mingles with the voice of God, and declares, "It is appointed unto men to die." Since such is your portion, such your destiny, prepare for its approach: you can not shun death: make it tolerable, by disarming it of its sting. You can not avoid meeting God: make Him your friend. You can not lose your consciousness, nor annihilate your souls: prepare therefore to live in heaven. So spend life, as to render the approach of death unappalling, and the eternity, to which you hasten, blessed and joyous.

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*Lines in Memory of Mrs. M. A. Dunn.*

Once a dear one dwelt among us,  
 Good, affectionate and kind;  
 Gentle was she in her spirit,  
 Pure in heart, and life, and mind.  
 She was like the sun-light, giving  
 Light and joy to every thing;  
 And her words were low and tender  
 As the balmy breath of spring.  
 And we loved the gentle creature,  
 For the pure high hopes she felt;  
 For the wealth of deep affection  
 That within her bosom dwelt.  
 Angel-like she moved among us,  
 And the angels from on high,  
 Marked the truth that shone around her,  
 And they bore her to the sky;  
 For they said she was too gentle,  
 For this chilling world of ours,  
 And they bore her on their pinions  
 To the land of fadeless flowers.  
 Mourners do not weep about her,  
 She is happier now with them;  
 Though the dust conceals the casket,  
 Heaven enshrines the spotless gem. MATILDA.

## EDITORIAL MISCELLANY.

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### A FEW WORDS WITH SUBSCRIBERS.

This being the season of year in which accounts are to be settled, we have sent out bills to our subscribers and have begun to receive responses. This is the second time we have forwarded bills, and the incidents attending the operation afford a subject for a few remarks which we think will not be unprofitable to all our subscribers. Whether they have paid or not.

In the first place, as regards ourself we should say that we have devolved nearly the whole business department of the "Pulpit" upon our Clerk, and that only "semi-occasionally" do we give it an over-hauling. We have perfect confidence in his integrity and industry, or else he would not be in our employ. Whenever there seems to be a matter of intricacy it is referred to the Editor, who does the best he can with it. This is necessary, as the Editor is employed at a post which absolutely forbids him from being encumbered with the business operations of a publishing office. The Clerk has no pecuniary interest in the office and simply does his work in a straight forward way, having no "friends" and taking no liberty with the list of subscribers, as if he were co-publisher. He has been directed twice a year to issue bills to subscribers. He has sent them to *all* who appear upon the books as being in arrears. Our terms are published, and appear nearly every month upon the cover of the Pulpit. On the slip which contains the bill we make a few remarks, and among them we distinctly say that if any mistake has occurred we will gladly correct it. All this would seem to be quite plain and fair. But what is the history of the case? Hear again the troubles of editorial life.

The Editor and his clerk are supposed to be perfect. They can never make a mistake without doing so intentionally! No allowance is made for human infirmities: and when they even say in print that they will gladly correct all mistakes, they are lectured by a man who has lost his temper, as though they intended to do wrong, and took a pleasure in so doing. If we were to write to each of our subscribers and agents who sends us a letter which is wholly unintelligible as to name and post-office, we should be trying the patience of many Christian men; and they would send us a very acid reply: but *we* must keep in a state of utmost sweetness of temper, and take a lecture for a fault which originated in the carelessness of the very subscriber himself. By the grace which cometh from above we intend to keep in such sweet temper, but that shall not keep us from plainly telling our brethren a few things which may help *them*.

Take it for granted then, not merely as respects the Editor of this periodical, but those also of the other papers to which you subscribe, that they are honest men, that for a half-dollar they would *not* do a mean or wicked thing. If the bill should be a mistake, write affectionately to him, remembering how many crooked Christians and sour disciples he has to deal with, and do not add to his afflictions. If he persists in demanding what *you know* he has received, then you may drop him. Reflect that when you come to manage such an affair you will have all these troubles. "As you would that others, &c."

There is one question we should like to have settled by the Professors of Ethics: is it insulting to a man to present him a bill of what he has really purchased on credit? We may be in error, but we answer, *certainly not*. If there be a mistake in the bill, is it insulting to the man who sends it out *respectfully* to represent the real state of the case? We as promptly answer, *no!* Then a subscriber has no right to complain of receiving his bill and the Editor has no right to complain of a subscriber who calmly states the fact to him. We have never felt like complaining in such a case.

But, says one, I acted as your agent, obtained a number of



subscribers and expected to receive my volume free, according to the terms, and lo! I receive a bill. Well, brother, drop us a line simply saying that you have acted as an agent in forwarding at least \$6 to the office during the current year, and you will be credited for the year.—Another says I paid the preacher on the circuit a month ago. That may be so, and the preacher may not have forwarded it to the office in time to be credited before the bills started. Please drop a line saying that you have paid Rev. A. B. sending his address and we will see to it.—Another says I simply sent my name to encourage your enterprize. I never expected to be called upon *to pay*! Well, that *is* encouraging, to be kind enough to accept a dollar's worth of paper, ink, time and brains, simply to encourage a man to give them away. Another says, the Editor and myself are such old cronies that I never thought he would tax me the subscription. I recollect that I once said to him, "Brother D., why don't you send me the Pulpit?" And he said, "I will do so with pleasure, brother: what is your post-office?" and the Pulpit has been coming regularly for a year and now he expects me to pay him \$1.50.—In a number of cases we have sent the Pulpit as a present to brethren for divers reasons, but in all cases have intended to frank them on the books, and if any thing has occurred to cause a bill to be sent them, we regret it.—Another says I think it wrong for you to claim \$1.50 when you are willing to furnish the Pulpit for \$1 a year. But we are *not* willing to furnish the Pulpit at \$1 a year, unless it be paid in advance. Our terms are \$1.50 unless the cash accompany the order.

We have had divers strange passages since we commenced this publication. Let us mention two or three. A brother had been receiving the Pulpit more than one year. We sent him a bill. He was surprised and angry, and wrote us very tartly that he had never subscribed, and did not know who had subscribed for him. Neither did we. We wrote politely to the brother telling him that he had received it for one year entire and perhaps half the numbers of another year, that if he had not ordered and did not want it he should have said so

at the beginning, and we would either take back the numbers or be pleased to have the pay. Was this wrong? He sent us another pretty serene letter with the money enclosed and a copy of Mammon!! Who needed the Mammon? Can any one have trouble to decide? But we made good use of the Mammon, and have been lending it out where we thought it would do good.

A minister of the Gospel had been taking our periodical for a year without pay, and the second year we learned that he was selling the numbers for the postage, but he made us no reply to our bill and had never requested a discontinuance. Was that honest?

Another sent us a counterfeit bill. We were sure he did not do so unintentionally; but we could not pass it, and kindly telling him that we believed he was imposed upon and did not wish to impose upon us, we requested him to substitute a good bill. He had collected *silver* from our subscribers. He declined, however, to send current money, because he could not recollect where *he* received the counterfeit bill. We credited the subscribers and have never said a word to the agent,

Another brother through us subscribed to another periodical. We ordered it, sent the money and have the publishers' receipt. He wrote that the periodical did not come. Our clerk wrote to the publishers; a number or two went to the subscriber, and he wrote us another letter, intimating that we might rectify the matter or "pocket the money" as we chose. On all the letters but one we paid the postage, and the thanks we received was an insinuation that we were dishonest.

Now all these things are wrong. Editors are men, and most of them are gentlemen. *We* are gentlemen. Every man connected with our office is a gentleman. So we suppose are all the editors and publishers of all our religious periodicals. They should be treated as such. A chapter on the *Duties of Subscribers to Periodicals*, ought to be inserted in all textbooks on Moral Philosophy, taught in our schools.

We mention these things for the good of all readers. Our office has perhaps suffered as little as any church paper. We

have as little right to complain as any editor we are acquainted with, but it is time for our people to study the proprieties of subscribership. May this lecture do all readers good!—These cases to which we allude are *exceptions*. We have a fine list of subscribers and our affairs are in a sounder and safer state than ever before. We thank all those subscribers who are paying the bills and sending us with the money a few kind words. Blessed be those who speak kindly! We have wrought in our office more for love than money, and verily we have had our reward—for we have received more love than money, and think we have grace to bear occasional unkindness.

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The Circular of the Monroe Female Institute at Aberdeen, Miss., shows it to be in a very prosperous condition for so young an institution. The Rev. Addison Lea, formerly of the N. C. Conference, is the Principal, and is assisted by a Faculty of three gentlemen and three ladies. The general rules are excellent. We wish our old friend success in his new home.

We have mislaid the Catalogue of the Carolina Female College which was kindly sent us by Prof. Blake, of that Institution. From memory we state that the Catalogue shows signs of good life in the College. The Rev. T. B. Walsh is President. The Faculty is able, the terms proper, the course of instruction good. The location is in Anson Co., N. C.

We rejoice to see such an increase of interest in female education throughout the country, and how large a share our Southern Church is taking in this work.



L I T E R A R Y   N O T I C E S .

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☞ Books of publishers in New York may be left at the store of M. M. Dodd ; in Boston with C. H. Peirce & Co.

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From Messrs. Gould and Lincoln, Boston, we have the Annual of Scientific Discovery : or Year-Book in Science and Art, for 1852. This is a stout and closely printed duodecimo of 400 pages, exhibiting the most important discoveries and improvements in every department of art and science, together with a list of new publications in science, &c., &c. It is ably edited by David A. Wells, A. M., and not being adapted to scientific men alone, will be found useful and interesting to every inquiring mind and intelligent laborer in any department of mechanical and scientific operation. It is sold at \$1.25 in cloth and \$1 in paper covers. Will the publishers do us the kindness to send us the two preceding volumes ?

James Monroe and Co., Boston, publish a good book for the young folks, entitled "the Well-Spent Hours." It is from the pen of Mrs. E. L. Follen.

But, from the same publishers, here we have *the* story-book for children, "The Dream of Little Tuk and other Tales, by Hous Christian Anderseu." Ah ! but don't it take Hours to tell the nice stories ? There's nothing exactly like this little book in all the range of child-literature. We are not going to let our boys have all the fun to themselves, but must read it to them. Will not the papas who read this send for a copy for their little folks ? Tuk put his book under his head to learn his lesson in his sleep ; and, sure enough, he did learn it, for ———. But we have no space for the story, and it is all in the book.

From Messrs. Gould and Lincoln, Boston, we have another

book, which is for larger young people. It is entitled "Young Americans Abroad," and consists of a series of letters written by three pupils who accompanied the Rev. Dr. Choules on a vacation ramble in England, France, Holland, Belgium, Prussia and Switzerland, in 1851, addressed to a fellow pupil whose duty compelled him to remain at home. The letters are very sprightly and interesting, and the volume makes a capital gift book to boys of from twelve to sixteen years of age. It has illustrations. It would be a good book for reading in schools to show boys how pleasantly those of their own age can describe sight seeing.

From the American Tract Society we have two small volumes, one by Mr. Sigourney, entitled "Magaret and Henrietta." It is a record of the brief and beautiful lines of two sisters, daughters of the Hon. E. Flower of Connecticut. The other is from the pen of the Rev. H. Bingham, one of the earliest missionaries to the Sandwich Islands. It is called "Bartimeus of the Sandwich Islands," and gives an interesting account of the conversion of a blind and very wicked idolater, who afterward became an eloquent preacher of the gospel.

"The Friend of Moses" is the title of a stout octavo volume sent us by the publisher, Mr. Dodd, of New-York. It is capitally printed on excellent paper. Mr. Dodd's books are, almost without exception, well "got up." The work before us is from the pen of the Rev. Dr. Hamilton, pastor of a Presbyterian church in Mobile. It is a defence of the Pentateuch as the production of Moses, and as an inspired document, against the objections of modern skepticism. We have not been able to examine the volume critically, but the portions we have read, and a cursory view of the volume, convince us that the author has brought much learning and industry to his task. Differing from him as we think we should in some minor particulars, we nevertheless regard the volume as a very able addition to biblical literature. The work would be much improved by condensation.

On the cover of our last number we placed a communication

from Dr. Schon, in regard to Dr. Latta's "Chain of Sacred Wonders." It arrived too late for us to say anything in the body of our work on this subject, but we take this occasion to call the attention of the Church to that publication. Its lamented author died while engaged in its preparation. It has been very popular because of its style, and if gratitude should lead to the circulation of a book, "The Chain of Sacred Wonders" should be in every Southern Methodist family. Dr. Latta wrought faithfully for us, and we should do every thing calculated to advance the interests of his family. We would that all our subscribers would become agents for the work.

M. W. Dodd, New-York, publishes "Millenarian Views, with Reasons for receiving them," by the Rev. Alfred Bryant, Pastor of the First Presbyterian Church, Niles, Michigan. The work is biblical, rather than critical, and aims at giving in one connection a clear view of what millenarianism really is. Any one desirous of informing himself upon this question, and who wishes to see how it is attempted to be reconciled with the analogy of the faith, would do well to consult this book. Those who differ from the author will be instructed by the presentation of his views and will be pleased with the kind, gentle, and christian spirit which pervades the work.

James Munroe & Co., Boston, publish "The Housekeeper's Assistant, composed on Temperance Principles." It is written by Mrs. Allen, who styles herself an "old housekeeper." It makes one's mouth water to run over the titles of sections and the styles of the good things and catalogues of ingredients. Any man who would not be content to live as luxuriously as he might by this programme, deserves to be turned out of the Order of the Sons. Seriously, this is the book for the house of every true Temperance man.

"Novelties of the New World, or the Adventures and Discoveries of the First Explorers of North America, by Joseph Banvard," is published by Gould and Lincoln, Boston, and is one of a series of American Histories adopted to the popular



mind, and especially to the youth of the country. This is the only volume of the series we have seen. There is another on Plymouth and the Pilgrims. This volume has interesting illustrations. When completed the series will embrace about twelve 16mo. volumes. Thus far it has elicited the general commendation of the press.

No intelligent traveller can chronicle his impressions and observations during a tour through classic lands without producing something interesting to cultivated readers. Although Egypt has lately been much travelled and divers books have been written thereof, we find another pleasant and instructive volume from the pen of Dr. J. V. C. Smith, Editor of the *Boston Medical and Surgical Journal*, who has published the diary and notes kept for the special entertainment of a select circle of friends. It is from the press of Gould and Lincoln, Boston. The illustrations are ample, well executed, and instructive.

Every thing proceeding from the pen of the Archbishop of Dublin bears marks of original mind. A small book, entitled "A Selection of English Synonymes," prepared by Bp. Whately, has been sent us by James Munroe & Co., Boston. Most of the books on this subject, upon which we can rely, are too prolix for school use, but we should suppose that a class of girls or boys in our higher schools might be taken through this volume with great benefit, although it does not appear to have been prepared for such purpose.

## SERMON XL

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### THE NATURE OF TRUE RELIGION.

BY THE LATE REV. J. LANIUS,

*Missouri Conference.*

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“The kingdom of God is not meat and drink, but righteousness, peace and joy, in the Holy Ghost.” Romans xiv. 17.

The different epochs of the world's history are clearly marked, and distinctly defined, by the superior prevalence of some particular, and specific tendency : a tendency to truth or error, to virtue or vice.

Perhaps the history of the world rolls up to our view no period more clearly defined, and fully isolated, than the one in which we live. The present, as has been remarked, is an age of excitement and progress ; and, it is to be feared, an age of *innovation* likewise—innovation and intrusion even upon the sacred enclosures of religion. And upon religion not only as a system of doctrines, but also of privileges, as embodied in Christian experience. In this utopian age, what heretical dogma has not been introduced to supply the place of the proscribed and repudiated verities of orthodox Christianity ? What vagaries have not been offered as substitutes for the derided and rejected privileges of a sound Christian experience !

To us it is evident, that the prevailing and distinguishing

tendency of the times, in the religious world, is *formalism*. The substitution of the outward for the inward—the form for the power—the shadow for the substance. And it is to be lamented, that this tendency is rapidly on the increase, and is daily becoming more diffuse in its extent and energetic in its operations. It has already intruded upon the consecrated altars of God. It threatens, if not the very existence, yet the vitality, and consequent moral power of the Church. Perhaps no individual branch of the Church is so strongly intrenched and firmly positioned as to be entirely secure from danger. And let our resources, as an integral part of the Church, be what they may, it certainly behooves us to “watch and be sober.” But especially as watchmen, placed by divine appointment, in a position which commands a clear view of the entire moral firmament; and expected to discern the first indications of danger, and sound the alarm-trumpet “in God’s holy mountain;” it becomes us clearly to decypher the moral hieroglyphics before us, as developed in the successive events of history, and mark well the legitimate tendency of operative causes, in order to give timely warning to all concerned; that the Church, thus influenced and directed by the Pulpit, may resort to the use of such agencies as will not only secure her in the position she now occupies, but also counteract, and ultimately overcome, the adverse and destructive influence referred to, and thereby secure at once the dominion of truth and the perpetuity of sound Christian experience.

The text, to which attention is called, if not intended to meet and oppose such a state of things as exists at the present time, is certainly well calculated by its vital doctrines and overwhelming affirmations, to antagonize and crush the vitiating tendency to which reference has been made.

“The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost.”

In a brief discussion of this subject attention is called to the import of the phrase “The kingdom of God.” This is the key to unlock the entire subject and a proper explanation of



this phrase is indispensable to a correct understanding of the text.

This phrase, with its synonymes, "Kingdom of Christ," and "Kingdom of heaven," is of very frequent occurrence in the Holy Scripture, especially in the New Testament. Evidently it has a variety of significations, and its import in any particular location must be determined by the peculiar circumstances surrounding it. Frequently its reference is to the visible Church; the origin, nature, and perpetuity of which were foretold by the prophet Daniel under the idea of a "Kingdom," typed by a "little stone, hewn out of the mountains without hands;" and rolling onwards with great rapidity and power, breaking down and crushing all opposition, and enlarging with its progress until it becomes "a great mountain" and fills the whole world. Such is the Church under the Christian dispensation; and such is a prophetic "shading" of its future destiny and final triumph. In this ecclesiastical community God reigns, as "Lord over all and blessed forever;" and of his "kingdom and dominion there shall be no end," but "the kingdoms of this world shall become the kingdoms of our Lord and his Christ," and "the Lord shall be King over all the earth; and there shall be one Lord, and his name one."

A second reference of the phrase under consideration, is to the Church in the future state. And certainly there is beauty and sublimity in this application of it to that state of order and harmony which exists in the "general assembly and church of the first-born," redeemed from earth, and established high up in the "heaven of heavens," at the "right hand of the Majesty on high." There, in that celestial theocracy, God reigns in visible person: the principles of His government are intuitively recognized by all, the softest touches of divine influence are spontaneously responded to, and the most perfect harmony of obedience is maintained by the entire celestial hierarchy.

But a third application of the phrase, and evidently the one demanded by the text, is to the work of grace wrought in the heart of individual man by the Holy Ghost.

In the renewed heart God dwells, and over the interior man he reigns. The passions are harmonized, the affections are fixed, and the very imaginations of the mind and thoughts of the heart are "brought into captivity to the obedience of Christ." And when the kingdom of God is *fully* organized within, and Christ is permitted to reign alone; and the understanding acquiesces implicitly in the truth, and the will submits obsequiously to the authority of God; and these inward principles of grace are manifested by corresponding outward indications; there is moral character perfected, according to the evangelical standard; and the soul, thus matured by grace, and clothed with holiness, is fitted for its celestial flight.

From what has been said, we conclude that Mr. Wesley gave the true sense of this phrase, as it occurs in the text, when he said, in his laconic and comprehensive style, it means "*True Religion.*" Yes, *true religion*, in opposition to all false and spurious religions. Religion as it came from its guileless author, pure as the virgin morn, spotless as the throne of God, and true as the amen of the Almighty.

If this exposition of the text and application of the phrase be correct; as, perhaps, none will deny but the advocates and abettors of pseudo, and neutralized systems of religion; then are we prepared to define *true religion*; to give its metes and bounds; to tell of what it does *not* consist, and of what it *does* consist.

Let us, then, close our ears to the "lo here" and "lo there" of this confused and contradictory Babel; and listen with the profoundest attention to the Apostle's inspired exposition and analysis of true religion.

"The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost."

I. We notice the Apostle's *negative* account of true religion. It is *not meat and drink.*"

The Jewish ceremonial law distinguished between meats and drinks; interdicting one particular kind, and tolerating the use of another. At the time of Christ's coming the entire

body of the nation was "zealous for the law," and attached great importance to its ceremonial regulations. Even the Apostles, for a time at least, stood up for the law, and manifested a disposition to impose its obligations upon the Gentile, as well as the Jewish, converts; and it was not without a miracle that St. Peter was convinced that the law of meats and drinks was not in force under the new dispensation.

But, in opposition to these false notions in regard to the nature of religion, the Apostle here affirms, that true religion, under the reign of the Messiah, does not consist of these; or, we may add, any other ceremonial observances: "for neither if we eat, are we the better; neither if we eat not, are we the worse."

Again, neither does true religion, under the covenant of grace, consist in the observance of *Christian* rites and ceremonies; here termed "meat and drink." It is not even certain that these ritual observances make any part of true, inward religion; the religion referred to in the text; for the following reason amongst others: These outward things may exist in the life, and exist in a high state of perfection, and in regular periodical observance, and at the same time the living principles of Christianity have no existence in the heart.

Such artificial religionists were the Pharisees. They prayed, they fasted, they paid tithes, they even gave their goods to feed the poor, they scrupulously and constantly observed the "divers washings," and "carnal ordinances" of the law; in a word, they carefully cleansed the entire *outside* of the "cup and platter," and beautifully white-washed the exterior of the "sepulchre;" but, alas the *inside* of the cup and platter remained "unclean," and the deceitful sepulchre was "full of dead men's bones, and all uncleanness." Such is the daguerreotype of an ancient Pharisee, painted by the unerring light of inspiration; and such, it is to be feared, is the moral likeness of many a modern Pharisee, in these days of gilding and show. Such are all those who "draw nigh unto God with their mouths, and honor him with their lips; while their hearts are far from him." Not only may the "meats and drinks" of



Christianity be attended to, without either implying or judging true religion in the heart, but the latter may exist without the former; that is, religion may exist in the heart, for a time at least; and under some circumstances through all time, without the practical observance of rites and ceremonies; yes, without so much as the presence and use of the holy Sacraments. But, on the contrary, a man may be in possession of orthodox sentiments, may believe the whole truth and nothing but the truth, may be in connection with a well organized branch of the Church; he may have received the Sacraments, at the hands of a regularly authorized minister, may regularly attend the "Sunday Services;" yes, and may habitually use all the outward means of grace; and, after all, be no more than a *mechanical* Christian—a mere automaton, entirely destitute of the life of God in the soul. And this *ritualism*, it is to be feared, is the religion, and the only religion, of many in our day and country. Look over the map of Christendom, and see where true religion finds a sanctuary, in these days of worldliness and fashion. Look at that vast system of organized and consecrated corruption, called by a misnomer, Catholicism. What is the most prominent feature, and distinguishing peculiarity of that community? Is it not its "meats and drinks?" Its imposing rites and pompous ceremonies? All calculated, if not intended, to impress the senses of the ignorant, and captivate the imaginations of the vulgar; and call forth outbursts of "will worship" as a substitute for that spiritual service which God demands and has a right to expect of every man.

But what are the present aspects of Protestantism? "Are we better than they?" What are the signs of the times in our own country? not to drive the enquiry into other lands. What is the Puseyism of our age, with its doctrine of "ministerial intervention for the forgiveness of sins;" and the New Divinity of our country, with its metaphysical system of "self-conversionism," but the substitution of "meats and drinks" for pure Christianity? Is not the tendency of the times to lower the standard of Christianity? To detract from

sound Christian experience? To widen the way to heaven? To accommodate Christianity to the fastidious taste of this corrupt and wicked generation?

But are *we*, as a branch of the Church, free from censure in this regard? It is feared we are not. Where is the beautiful *simplicity* that once adorned us? Where the connexional *unity* that once constituted our boast? Where the unostentatious *purity* that obtained in "the days of former generation?" Perhaps it will be found, upon examination, that the Prophet's call is applicable to us, as well as to others; "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

II. We notice the Apostle's *positive* definition of true religion.

"The kingdom of God is righteousness, peace and joy in the Holy Ghost."

1. It is "*Righteousness*." This term, as it here stands, is to be understood in its most comprehensive sense; as including passive and active righteousness; the former seated in the head and heart, the latter in the life. It must be understood as including the two great branches of righteousness, *Justification* and *Regeneration*, and to these attention is now asked.

*First*, the righteousness of *Justification*; for until this change of relation is effected, no man is authorized to set up a claim to the character under consideration.

The Holy Scriptures represent man as a transgressor of the divine law; and, consequently, as standing in a guilty position before God, and bearing a fearful relation to the future. Now, happily for the sinner; God has graciously undertaken his cause; and by the gift and sacrifice of his own Son, he has made the most ample and liberal provision for his pardon and future felicity. And when these merciful provisions of the covenant of grace, are submitted to; and the awakened sinner reposes the full confidence of a "broken and contrite heart" upon the Sufferer on the cross; and embraces, with the fullest assurance, the faithful pledges of the Gospel; then are the compassions of the Almighty moved; and a decree is issued,

from the Eternal Throne, absolving the sinner, and securing him from all liability to future wrath, on account of past sins. He is now placed in a new position, and sustains an amicable relation to God. The law that formerly "accused" now "excuses" him; and the Law-maker that once frowned and threatened, now smiles and promises; and the redeemed sinner, saved by grace, triumphantly shouts, "Though thou wast angry with me, thine anger is turned away, and thou comfortest me."

*Second, the righteousness of Regeneration.* The Scriptures clearly teach, and experience and observation unite to confirm the fact, that man is a fallen and depraved being. But in what does this depravity consist? This is the great question; upon a correct answer of which depends, to a considerable extent, the soundness and harmony of Christian faith. It is an undeniable fact, that nearly all the heretical systems of religion now vended in the markets of our country, and exciting a blighting and deadening influence upon the public mind and morals, originate in false and confused notions in regard to the nature and extent of human depravity.

While a few may be found, sufficiently bold and desperate, to deny the doctrine of depravity *entirely*; and even go so far in their high wrought eulogies upon the perfection of human nature as actually to say "there is no sin," and thus make God a liar; it is believed that many may be found, who, while they allow the doctrine to be true, and even endorse what they call *total* depravity, at the same time *explain* the true scriptural theory out of existence, or operate upon it by metaphysical sophistry, until it has neither edge nor point; and ultimately is lost amidst the mazes of down right Pelagianism, or rank Unitarianism.

Such is the relation of the vital doctrine of regeneration to the doctrine of depravity, that correct views of the latter are indispensable to a proper understanding of the former. Hence a man's notions of regeneration are necessarily typed by his theory of depravity. As, for example, those who predicate depravity of the "will," limit regeneration to a mere change



of volition : and those who make it to consist of "improper voluntary exercises," resolve regeneration into mere reformation of life. While those who, taking the Scriptures for their guide, locate depravity in the *heart*, and make it to consist of the corruption and deterioration of the moral powers, fill up the desideratum created by this view of the subject, by making regeneration comprehend an entire *renovation* of the moral powers—a new *creation* effected by the Almighty power of God, and not by the mere exercise of human agency.

But what is the testimony of Holy Scripture on this vital subject ? For this, with the Christian, is the only rule of faith ; and to this standard all must come, and by it stand or fall. We propose not a discussion of the general doctrine of apostasy ; but merely a plain scriptural view of the *nature* of depravity ; such as is deemed necessary to a proper understanding of the subject before us.

We regard it as a truism, that the Scriptures of both Testaments, teach the depravity of the *heart* ; and not of the *life* merely, as some would have us believe. Indeed they present the outward irregularities and vices of men, as the result and evidence of the inherent depravity of the heart. The one is the cause, the other the effect. And yet, we are not to suppose that the fall has added new *attributes* to human nature, or appended new *physical* principles. But an entire corruption, or vitiation has taken place in the moral constitution. A moral *disease* has supervened, which, while it introduces no new attribute, disorganizes and enfeebles the entire moral system, so as to disqualify it for the performance of its appropriate functions in the economy of grace, according to the original design of the Creator.

The principle of *life* having retired, and consequently ceased to vitalize the moral faculties, human nature, thus abandoned, re-acts upon itself ; and generates the principles of depravity, that constitute the seeds of sin, and manifest themselves by outward acts of rebellion against the divine government.

Take, for example, the following passages, which will serve

as a specimen of the multitudinous class to which they belong ; and in our judgment, are amply sufficient to establish the doctrine for which we contend. " And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," Gen. vii. 5. It may be objected that this passage only describes the moral state of the antediluvians, and consequently is no proof of the doctrine of general depravity. But one glance at the passage will convince all, that " the actual wickedness of man is traced up to the *heart* as its natural source, in a manner which seems to intimate, that the doctrine of the natural corruption of man was held by the writer, and by that his mode of expression was influenced." The *heart*, then, is the seat of wickedness. It is evil only, and evil continually. Its very " imagination " is evil ; or, as the word implies, all its purposes and desires are evil. Precisely the same doctrine is taught immediately after the deluge ; " The imagination of man's heart is evil from his youth." Gen. viii. 21. Here evil is again located in the heart, and implicates the imagination ; and under its influence man goes astray even from his youth. With this sentiment accords the testimony of David ; " The wicked are estranged from the womb : they go astray as soon as they be born, speaking lies." Psalms lviii. 3.

This doctrine constitutes a prominent feature in the patriarchal system of theology, as may be gathered from the following significant interrogatives taken from the book of Job ; " Who can bring a clean thing out of an unclean ?" Job, xiv. 4. " What is man, that he should be clean ? and he which is born of a woman, that he should be righteous ?" Chp. xv. 14. David testifies to the same important truth ;—" Behold, I was shaped in iniquity ; and in sin did my mother conceive me." Ps. li. 5. Solomon likewise deposes in favor of this doctrine ;—" Who can say, I have made my *heart* clean, I am pure from my sin ?" Pro. xx. 9. Again ;—" The *heart* of the sons of men is full of evil, and madness is in their *heart* while they live." Ecc. ix. 3.

Jeremiah bears his testimony in the most formal and imposing manner ; " The *heart* is deceitful above all things, and

desperately wicked: who can know it?" Jer. xvii. 9. This is a remarkable passage. It fixes wickedness, not in the life, as its original source, but in the heart. The *heart* is "deceitful." The *heart* is "wicked," even "desperately wicked." Who can reject this plain and positive testimony of God's word? This passage, if it stood alone, ought to compel "every knee to bow," and "every tongue to confess;" and extort the cry from all, "what must we do to be saved?"

Precisely the same theory of depravity is taught in the New Testament. We select one or two passages from the Savior himself:—"Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore, by their fruits ye shall know them." Matt. vii. 16-20. In this instructive passage we have the figure of a tree and its fruit; the one pointing directly to the heart, and the other to the life of man. Is there a distinction between the tree and its fruit? Then is there a distinction, equally clear, between the heart and the life of man. Does the tree possess natural qualities? Then does the heart possess a moral character. Does the fruit proceed from the tree? Then does the life flow from the heart; and, as is the latter, so will be the former. Is the heart "corrupt?" The life is corrupt also, and cannot be otherwise; "because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Is the heart "good?" The life is equally so; for "whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."

The same sentiment is inculcated in Matt. xv. 19, 20; and Mark vii. 21-23. We quote from the latter. "From *within*, out of the *heart* of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things come from *within*, and defile the man." This



testimony is decisive. Language could not make it plainer or stronger. That which originates and evolves all these evils, and many more that might be added to the catalogue, must possess moral character;—must be “desperately wicked.” Alas! for us, we are “carnal, sold under sin.” Well may we groan, under a mountain load of corruption, and cry out, “O wretched man that I am! who shall deliver me from the body of this death?”

Now, if the heart is what the preceding Scriptures represent it to be, it follows as a logical consequence, that it *must* be *changed*; or man must be lost forever. Unless it can be made appear that, with this “evil heart of unbelief,” he can love God supremely and his neighbour as himself! and notwithstanding his moral disqualifications will be permitted to enter the “city of God, the holy place of the tabernacles of the Most High,” and engage in those high and holy employments that constitute the felicity of the future state, for which he has neither meetness nor sympathy! Then let all those, who reject the doctrine of a change of heart, know the fearful responsibilities they take upon themselves; and the desperate condition in which they have the human race. They bar and bolt the door of heaven against man; and shut up the entire race to the unavoidable necessity of eternal damnation!

But God’s ways are not as our ways, neither are his thoughts as our thoughts. He has not left us thus to struggle with the ruins of the fall without hope. Light shines upon our darkness. Hope comes to cheer our desperation; and to point us to a remedy. Christianity comes to our relief. It offers to us its benefits and blessings. It is perfect in all its parts, and ample in all its provisions. It adapts itself to the moral state of man, and fits into all its circumstances. It contains a Savior for the lost, a “fountain for sin and uncleanness,” and a “purifier of silver.” This great moral change, demanded by the exigencies of our nature, and thus provided for by Christianity, is properly called *regeneration*; a change of heart effected by the Holy Ghost; a complete renovation of our moral nature.

The following Scriptures evidently refer to this change, and clearly establish the doctrine for which we contend.

“The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.” Deut. xxx. 6. And without this spiritual circumcision no man can love God “with all his heart;” neither can he love his neighbor “as himself;” much less can he love his “enemy.”

Again, says God, “I will give them a heart to know me, that I am the Lord; and they shall be my people and I will be their God; for they shall return unto me with their whole heart.” Jer. xxiv. 7. “I will give them one heart and one way, that they may fear me forever—I will put my fear in their hearts, that they shall not depart from me.” Jer. xxxii. 39, 40.

Passages equally evangelical, and full of instruction and promise, are interspersed amongst the prophecies of Ezekiel. “I will give them one heart, I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in my statutes, and keep mine ordinances.” Ezek. xi. 19, 20.

Again; “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” Chp. xxxvi. 25–27.

These “exceeding great and precious promises,” are eminently fulfilled under the Gospel’s dispensation; and the doctrine therein contained constitutes one of the prominent features and leading glories of Christianity. Hence, says St. John; “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were *born*, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” John i. 12, 13. How just and appropriate is the note of MR. BENSON on this important passage;

“Nor are they constituted his children merely by adoption, but they are made such also and especially by regeneration, being *born, not of blood*—not by descent from Abraham; *nor by the will of the flesh*—by natural generation, or by the power of corrupt nature; *nor by the will of man*—circumcising or baptizing them; *but of God*—by his Spirit creating them anew.”

But it remained for him “who spake as never man spake,” to elaborate this doctrine in this memorable interview with that great “master of Israel,” and “ruler of the Jews,” Nicodemus. This Pharisaic moralist had, doubtless, attended to all the “divers washings” and ritual regulations of his religion; but, after all, “that which was born of the flesh was flesh,” and, consequently, He who “sees not as man sees,” but discerns the “thoughts and intents of the heart,” said unto him, “Ye must be born again,” and except a man be born again, he cannot see the kingdom of God.” But “*how* can these things be?” Such was the earnest enquiry of Nicodemus, and such is the demand of the “worldly wise” philosophers of our days; for the “natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” And yet, the manner in which the Spirit of God operates in effecting this mighty moral revolution, is not more mysterious than are the various phenomena of atmospheric air. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.” The wind is *invisible*; so is the Spirit. The wind operates *directly* upon the body; the Spirit operates directly upon the soul. The operation of wind is ascertained, beyond all doubt, by intellectual consciousness; the operation of the Spirit is ascertained, to the extent of comfortable assurance, by moral consciousness. We see the effects of wind in the kingdom of nature; we see the effects of the spirit in the kingdom of grace. And we can no more comprehend the *manner* of the wind’s operation, than we can the *mode* of the spirit’s action in changing and renewing the hearts of men.



But scripture testimony in favor of this doctrine is abundant. We call attention to the following passages, all directly in point—"He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter." Rom. ii. 28, 29. In this passage regeneration is distinguished as circumcision; and is fixed in the heart and referred to the Holy Spirit. Here then we see both the nature and importance of true, spiritual regeneration. There is no substitute for it. It is indispensable to the composition and completion of the Christian character. No man can claim moral affinity to Abraham, "the Father of the faithful," without it. And without it no man can be a partaker of the "divine nature," and a heir of immortal life.

Again; "If any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." II Cor. v. 17. But hear St. Paul still further; for he seems to have been a strong advocate of spiritual religion. "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." Gal. vi. 15. Hence he commands, "Put off the old man, and be renewed in the spirit of your mind; and put on the new man, which, after God is created in righteousness and true holiness." Eph. iv. 22, 24. In his epistle to Titus he refers to this change again, and the Agent by whom it is effected. "According to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost." Tit. iii. 5.

Well may we exclaim in view of this array of scripture testimony securing the great blessing of regeneration to the Church, in the language of St. Peter. "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of our Lord Jesus Christ from the dead."

This is the "righteousness" of the text: and from this inward fountain of purity, flow out perennial streams of moral power and religious influence to the glory of God, and the bliss of man. Hence, says the Savior, "Make the tree good, and

his fruit good." Yet, vain man would reverse the divine order, in an unsuccessful attempt to change the character of the tree by changing the quality of the fruit. But change, first of all, the nature of the cause; and by necessary consequence, a new class of effects will be produced. Let the heart be wholly renewed, and all the moral powers brought fully under the dominion of the spirit; then the law is regarded, all its claims are recognised, both tables are observed; and God is loved with "all the heart," and our neighbor "as ourselves."

2. "*Peace*." The "kingdom of God" consists not only of righteousness, but also of peace. Hence, St. Paul would have us know, that true religion includes *happiness*, as well as *holiness*. Indeed, these two are inseparably connected together; the one cannot exist without the other; they sustain the relation of cause and effect to each other. Peace cannot be found where sin reigns. "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no *peace*, saith my God to the wicked." But, on the contrary, "the fruit of *righteousness* is sown in peace of them that make peace;" and "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." The good man's peace is "as a river; and his righteousness as the waves of the sea." How small the drops that gently falls upon the cragged mountain! But, uniting with a thousand others of kindred affinities, it forms the rivulet. Onward the streamlet rolls, joined by one friendly tributary after another, increasing in magnitude with its increase of distance, until it becomes a majestic river, and expands in the mighty ocean. Such is the peace of the man of piety. Small, comparatively, at its beginning, onward it glides, softly and gently, always receiving and yet always communicating, till merged into the felicities of the future, he enters upon those high and holy employments so congenial to his nature.

But the man of God has peace within. Hence, says an Apostle, "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

He has "peace with God, through our Lord Jesus Christ."

For "He is our peace who hath made both one, and hath broken down the middle wall of partition between us, for to make in himself of twain one new man, so making peace."

He has peace at every stage of life's journey. For wisdom's "ways are ways of pleasantness, and all her paths are peace." He has peace in the final hour. "Mark the perfect man, and behold the upright: for the end of that man is peace." This is the valedictory benediction the "Prince of peace" pronounced upon the Church just before his ascension, saying, "Peace I leave with you, my peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

3. "*Joy in the Holy Ghost.*" Joy is an important part of the "kingdom of God." Without it true religion can have no existence in the heart. Joy stood connected with piety even under the former dispensation. Hence we hear David exclaim, addressing God, "in thy presence is fulness of joy." And, when relating his own experience, he says, "Thou hast put *gladness* in my heart more than in the time that their corn and wine increased." And again; "Thou hast made me *glad* through thy work." But the "highway" of Christianity is eminently a way, not only of "holiness," but also of *joy*. And over it the "ransomed of the Lord return, and come to Zion with songs and everlasting *joy* upon their heads: they shall obtain *joy and gladness*, and sorrow and sighing shall flee away."

The Christian rejoices with "joy unspeakable, and full of glory." Christ is the source of his joy. Hence, we hear the Savior say; "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." How high are the Christian's privileges! How rich are the promises of the Gospel! "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

This is not the mirthful joy of worldly prosperity, for under the most disadvantageous and embarrassing circumstances, "the voice of rejoicing and salvation is in the tabernacles of the righteous." Let friend after friend depart, until the last



one sleeps in silence ; the good man submits, and is heard to say, "The Lord gave, and the Lord hath taken away ; blessed be the name of the Lord." Let earthly possessions take to themselves wings and fly away. Yet is he heard to say, with unshaken confidence ; "The Lord is my shepherd ; I shall not want." Let storms of persecution howl around him, and threaten sudden destruction. Yet, conscious of his integrity, and reposing the fullest confidence in the power and goodness of him, who "rides upon the storm and calms the raging sea," he exclaims, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea ; though the waters therefore roar and be troubled, though the mountains shake with the swelling thereof." Let gaunt poverty stare him in the face, and threaten to deprive him and those dependent upon him even of the stern necessities. And yet is he heard to say, in gentleness and meekness, "Although the fig-tree shall not blossom, neither shall fruit be in the vines ; the labor of the olive shall fail, and the fields shall yield no meat ; the flock shall be cut off from the fold, and there shall be no herd in the stalls : yet I will rejoice in the Lord, I will joy in the God of my salvation." Let all things, of a worldly character be against him, and even then his heart trusts in the living God, and sings ; "I will be glad and rejoice in thy mercy, for thou hast considered my trouble, thou hast known my soul in adversity."

Prostrate him by disease, and rend and tear him with strong pain, and still he whispers, "Though he slay me, yet will I trust in him." Bring him to his chamber of fate, and chain him to his bed of death. Let the world recede, and eternity, with all its dread realities, loom up before him ; yet his faith fails not, nor does his joy depart, but God is within him, and all is well. And, in possession of final victory, he exclaims, when retrospecting the past and prospecting the future ; "I have fought a good fight, I have finished my course, I have kept the faith : henceforth there is laid up for me a crown of

of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Thus peacefully and joyfully sinks the setting sun of the righteous man, to rise in eternity and go down no more.

"Let me die the death of the righteous, and let my last end be like his."

But the joy of the text is joy "*in the Holy Ghost.*" Joy arising from the presence and influence of the Holy Ghost; so operating upon the heart of the truly converted man, as to *assure* him of his pardon and acceptance; and consequent meetness for the "inheritance of the saints in light." The Scriptures authorize all to seek and expect this assurance. Hear St. John. "He that believeth on the Son of God hath the witness in himself." But what is this inward witness? "Hereby we know that he abideth in us, by the Spirit which he hath given us." And again. "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."

St. Paul corroborates this testimony in the following familiar passages. "Ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God." And "because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." And having this divine assurance we "rejoice in hope of the glory of God," and "glory in tribulations also," "because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

This is "Christianity in earnest." This is the "kingdom of God, not in word, but in power." The love of God in the renewed soul; placed there by the Holy Ghost; filling every cavity of the soul, sweetening the disposition, subduing the passions, locating the affections, regulating the life; and finally "springing up into everlasting life." How far superior is this religion to a system of cold, dead formalism! A religion this that possesses life, and imparts that life to the soul of man "dead in trespasses and sins;" quickens and vitalizes all the moral powers, refines and elevates our polluted and degraded

nature, and thus qualifies us for the communion of saints on earth and the society of angels in heaven.

This is the "tried gold" of the Savior. Tried in martyr's fires, tried in the "chamber where the good man meets his fate," tried under all circumstances, and to the fullest extent; and always proving itself to be divine by the most satisfactory and triumphant results.

This religion, and none other, can keep the head above the waves, as we pass over life's rough sea; and nothing short of this, can secure to the soul victory in the death struggle, and an "abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ."

How important, then, that men should "seek *first* the kingdom of God, and his righteousness!"

"Now may the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Amen.



## EDITORIAL MISCELLANY.

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### THE LATE REV. JACOB LANIUS.

In this number we insert a sermon by that excellent servant of Jesus Christ. It was sent us when the author was in good health, and not very long before the late session of his Conference. He has gone to his reward. Being dead he will be speaking to the Church in this discourse, which is a fair transcript of his character, plain, good, and strong. We deem it appropriate to subjoin the following notice of Brother Lanius's death, taken from the St. Louis Christian Advocate :

It is with feelings of profound regret and sorrow that I record the death of Rev. JACOB LANIUS, which took place at his residence in Fayette, on Saturday morning last. His disease was inflammation of the bowels, causing great suffering, which he bore with singular patience and resignation to the Divine Will. The Missouri Conference was in session in Fayette at the time he was attacked, but such was his love for the Church, and zeal for the cause of God, that he continued to meet with his brethren in Conference and in council, though much enfeebled by disease.

Of the early history of our beloved brother Lanius, we know but little, except that he was born in Virginia, and embraced religion when about fifteen years old, in Washington county, in this State, at a camp meeting held during the session of the Conference. In 1831 he was admitted on trial in the traveling connection, where he remained until the hour of his death. He traveled various circuits, was placed in several stations, then was appointed to Hannibal District four years. In all these appointments he labored with great zeal and faithfulness, and being a man of strong faith, he was eminently successful ; and everywhere had the esteem and confidence and love of his brethren, and stood high in the estimation of the public. At the Conference at Canton, he was appointed on Columbia District, and entered upon his duties with characteristic energy,

and during the single year he labored among us, obtained a high place in our esteem and affections, both as a faithful minister of Christ, and devoted servant of God.

Within the various appointments which he filled, there are hundreds of precious souls who were converted to God under his ministry, who shall be stars in his crown of rejoicing in the Kingdom of God on high.

Though not favored with many advantages in youth, yet when he determined to devote himself to the ministry, he devoted himself to study, and the acquiring of knowledge, and such was his proficiency, that he soon attained a respectable standing among his brethren, and in the latter years of his life gave evidence of the possession of a high order of talents, and a thorough acquaintance with that system of Theology which he embraced. He was emphatically a Methodist preacher. He loved the church of his choice. He admired her Discipline and her Economy, and to the extent of his ability promoted her various institutions. He shrank from no conflict or responsibility in which the interests of the church of his choice were involved; and whilst he respected the views and feelings of others, yet fully confident that he had received the truth, with great boldness, and point, and power, he defended that truth, and gave it a name and a place where he ministered; and the powerful and discriminating sermons which he preached, will long live in the memory of thousands. "Though dead, he yet speaketh."

But he is gone! Jacob Lanus, the man of God, is no more! A devoted wife and seven children are bereft of husband and father; the Church of one of her brightest lights.

Never were the triumphs of grace more manifest, or the sufficiency of our holy religion to sustain the soul in a dying hour more strongly exhibited than in the case of our departed brother. The morning before he expired, he called his family, several of the preachers and friends to his bedside, and gave them his dying admonition and charge; after which he requested them to sing a favorite hymn, in which he joined, his soul full of rapture, as he swelled the chorus, 'My home high up in Heaven.'

In the afternoon, to a friend he remarked, 'I am almost home.' On being asked if his way was clear, he replied, 'O, yes; how could it be otherwise—how could it be otherwise.' To another friend he said, 'Pray to God to take me home.'

His last words were full of meaning and comfort and joyous triumph. Just before he expired he exclaimed, in a distinct voice, 'He has come. All is well. I am happy.' Christianity

triumphed. Faith triumphed. The man of God triumphed. Glory to God! it is enough. After retiring from his bedside I said, and now repeat, that I had rather be Jacob Lanius, on a dying bed, than to occupy the highest seat of political or civil power. 'Let me die the death of the righteous, and let my last end be like unto his.'

His funeral was preached on Sabbath morning, in the College Chapel in Fayette, to a very large and solemn audience, by Rev. A. Munroe. His remains were then taken, and in accordance with his own request, deposited in the family burying ground of Capt. W. D. Swinney, in the vicinity of this place.

Glasgow, Mo., Oct. 8, 1851.

F. A. SAVAGE.

VERY WELL SAID. An excellent and well known member of the Alabama Conference speaks thus, in a private letter: "As to the "Pulpit," I want it, if for nothing else, as a remembrance to my children of the preachers who will have passed to the spirit-land, before they shall have grown up. In the "Pulpit" I hope to secure for them the portraits of the spirit, style, and intellectual strength of the present *princes in Israel*. Oh, what would I not give for such portraits of those men of God who were frequent sojourners at my fathers house, when I was but a child!"

SIXTH ANNUAL REPORT OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH SOUTH.—We are indebted to Dr. Sehon for a copy of this able and interesting document. We always study this report with care, and our readers, who have been taking the "Pulpit" through its former years, will remember that we have taken pains to make such calculations upon the showing of this report as presented a comparative view of the operations of all the Conferences. It is a little troublesome, but we have gone through the calculations again and present the following as the result.

In the table below we give in the *first* column the *order of the Conferences by gross contributions* LAST year; in the next



the order of Conferences by gross contributions THIS year; in the third the sums collected by each Conference THIS year; and in the fourth, the increase, or falling off, in each Conference this year.

| Order of Con-<br>ferences by<br>gross contri-<br>butions last<br>year. | Order of Con-<br>ferences by<br>gross contri-<br>butions this<br>year. | Sum con-<br>tributed<br>by each con-<br>ference this<br>year. | Increase this<br>year. |
|------------------------------------------------------------------------|------------------------------------------------------------------------|---------------------------------------------------------------|------------------------|
| 1 South Carolina,                                                      | South Carolina,                                                        | \$17,713 76                                                   | \$1,178 10             |
| 2 Georgia,                                                             | Georgia,                                                               | 12,165 92                                                     | 1,024 73               |
| 3 Virginia,                                                            | Alabama,                                                               | 12,071 39                                                     | 6,411 74               |
| 4 Memphis,                                                             | Virginia,                                                              | 10,507 60                                                     | 1,913 73               |
| 5 Tennessee,                                                           | Memphis,                                                               | 8,695 42                                                      | 1,343 17               |
| 6 Alabama,                                                             | Mississippi,                                                           | 6,039 66                                                      | 1,217 12               |
| 7 Mississippi,                                                         | Tennessee,                                                             | 5,414 45                                                      | (947 60 def.)          |
| 8 Louisville,                                                          | Louisiana,                                                             | 3,911 32                                                      | 1,043 32               |
| 9 Louisiana,                                                           | Louisville,                                                            | 2,813 75                                                      | (352 85 def.)          |
| 10 North Carolina,                                                     | Florida,                                                               | 2,185 95                                                      | 967 93                 |
| 11 Kentucky,                                                           | Holston,                                                               | 1,975 35                                                      | 94 93                  |
| 12 Holston,                                                            | North Carolina,                                                        | 1,945 29                                                      | (169 21 def.)          |
| 13 Florida,                                                            | Kentucky,                                                              | 1,683 45                                                      | (319 47 def.)          |
| 14 Missouri,                                                           | Texas,                                                                 | 1,167 50                                                      | 224 45                 |
| 15 St. Louis                                                           | Missouri,                                                              | 1,138 35                                                      | 87 11                  |
| 16 Texas,                                                              | E. Texas,                                                              | 665 90                                                        | 317 35                 |
| 17 Indian Miss.,                                                       | St. Louis,                                                             | 652 90                                                        | (315 00 def.)          |
| 18 Arkansas,                                                           | Arkansas,                                                              | 630 00                                                        | (88 47 def.)           |
| 19 East Texas.                                                         | Indian Mission.                                                        | 500 00                                                        | (334 64 def.)          |

From the above table it will be perceived that the amounts of increase in each Conference range as follows: 1. Alabama, which has more than doubled the amount contributed last year, and from being the *sixth* in the order of gross contributions has raised herself to be the *third*; 2. Virginia; 3. Memphis; 4. Mississippi; 5. South Carolina; 6. Louisiana; 7. Georgia; 8. Florida; 9. E. Texas; 10. Texas; 11. Holston; 12. Missouri;—that being named first which made the largest increase.

Last year there were only *four* Conferences in which there was any falling off,—this year we perceive *six*. The greatest falling off is in the Tennessee Conference, the amount being \$947.60. This is very deplorable. The next is Louisville,

\$352,85; the third Indian Mission \$334,64; the fourth, Kentucky \$319,47; the fifth, North Carolina, \$169,21; and the sixth, Arkansas, \$88,47. When will the day come when no such disgraceful record as the following off of the contributions to Missions shall be made against any Conference? Would it not be well in each case where it is perceived that there has been a declension in this respect to appoint a special Committee to consider this doleful fact and make a special report on the subject to the session of the Conference, which report should be read in all our congregations? Something certainly should be done.

A fairer comparison of the Conferences is to see what each member has given on an average, during the year. Of course it would be necessary to know the comparative ability of the membership in each case, in order to arrive at a perfectly fair comparison; but this cannot be had, and perhaps it will make little error in the calculation to suppose that generally the people in one Conference are as able to give as those in another. We present a table showing how many cents, on an average, the people contributed *this* year and how many *last* year.

|                 |            |                  |           |            |                  |       |        |
|-----------------|------------|------------------|-----------|------------|------------------|-------|--------|
| 1 Louisiana,    | this year, | 82 cents         | about;    | last year, | 67 $\frac{1}{4}$ | cents | about  |
| 2 S. Carolina,  | " "        | 57 $\frac{1}{3}$ | " nearly; | " "        | 48 $\frac{1}{3}$ | " "   | "      |
| 3 Mississippi,  | " "        | 53 5-7           | about;    | " "        | 38               | "     | nearly |
| 4 Florida,      | " "        | 37 4-5           | " ;       | " "        | 25 $\frac{3}{4}$ | "     | about  |
| 5 Alabama,      | " "        | 36 $\frac{3}{4}$ | " nearly; | " "        | 17 $\frac{1}{3}$ | "     | "      |
| 6 Virginia,     | " "        | 33 $\frac{3}{4}$ | " ;       | " "        | 27 $\frac{3}{4}$ | "     | "      |
| 7 Texas,        | " "        | 33               | " about;  | " "        | 28 $\frac{1}{3}$ | "     | "      |
| 8 Memphis,      | " "        | 29 4-5           | " ;       | " "        | 26               | "     | nearly |
| 9 Georgia,      | " "        | 26 $\frac{1}{2}$ | " ;       | " "        | 25 $\frac{3}{4}$ | "     | about  |
| 10 Louisville,  | " "        | 17               | " nearly; | " "        | 19               | "     | nearly |
| 11 Tennessee,   | " "        | 15 $\frac{1}{4}$ | " about;  | " "        | 18 $\frac{1}{4}$ | "     | about  |
| 12 Missouri,    | " "        | 10               | " ;       | " "        | 8                | "     | nearly |
| 13 E. Texas,    | " "        | 9 $\frac{1}{2}$  | " ;       | " "        | 6 $\frac{1}{2}$  | "     | about  |
| 14 Kentucky,    | " "        | 6 $\frac{1}{3}$  | " ;       | " "        | 8 $\frac{1}{2}$  | "     | "      |
| 15 N. Carolina, | " "        | 7 $\frac{1}{2}$  | " ;       | " "        | 10               | "     | "      |
| 16 St. Louis,   | " "        | 5 $\frac{1}{2}$  | " nearly; | " "        | 8                | "     | "      |
| 17 Holston,     | " "        | 5 $\frac{1}{3}$  | " about;  | " "        | 5 $\frac{1}{3}$  | "     | "      |
| 18 Arkansas,    | " "        | 5 $\frac{1}{4}$  | " nearly; | " "        | 5                | "     | "      |

From the above table it will be perceived that *Louisiana* continues to be the "Banner Conference," having contributed more per member than any other of the Conferences.

It will be perceived that so far as the average contributions are concerned there is a falling off in Louisville, Tennessee, North Carolina and St. Louis.


In all cases it must be remembered that the contributions of ministers, colored members, and friends of our Church who are not members, are included in striking the average. In some of the Conferences we know that at least one-fourth is contributed by the ministers. There is no Conference, perhaps, in which the colored members do not give something.

At all our Anniversaries and at all public collections we receive contributions from ladies and gentlemen who are not of our communion. In South Carolina for instance, and Louisiana we presume, a very large amount of what we estimate with missionary collections, is received from gentlemen who pay for ministerial services to the slaves on the plantations. When all these deductions are made, it appears that our people make very, very, very small contributions to Missions during the year.

Supposing *all* that is reported from the Conferences were given by our laymembers it appears that *they do not contribute quite 25 cents a year on an average*. How distressingly low is the missionary spirit among us!

Lately, however, the zeal for Missions has increased in our Church. The letters of our missionaries in California and China, the stirring letters of Bishop Andrew, and the activities of our Missionary Secretary have tended to arouse our people. In other pages of this number it will be found that fresh missionaries have offered themselves and that increased exertions are to be made to fill the Missionary treasury. Heaven give success to the efforts! We long to see the day when the Southern Methodist Church shall stand in the forefront of the Missionary army of Christendom.

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 The crowded state of our pages excludes the literary notices prepared for this number; of them we may mention the Quarterly Reviews edited by Dr. Doggett and Dr. McClintock, and the Weekly Message, a new and interesting paper edited by Rev. S. D. Bumpass, Greensboro' N. C., at \$1 a year.



## THE CONFERENCES.

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*The Western Virginia Conference* opened its session on the 18th of September, at Kanawha Salines. Bp. Paine presided. The Session was one of great harmony and good feeling. The Rev. J. H. Linn, of Louisville, was present and rendered the Conference much service, especially in the pulpit and on the platform. No statement is made of the increase in the numbers, of missionary collections, of admissions into the Conference, of deaths, &c. These are important items, and our brethren who are Secretaries of Conference would add much to the interest of their communications by inserting information upon these points. The report of the Committee on periodicals speaks in kind terms of commendation of the Quarterly Review, the Ladies Companion, the Chain of Sacred Wonders, the Nashville and Louisville Advocate, and the Southern Methodist Pulpit. Of the last it says that "it is a work of no ordinary merit and *ought to receive the patronage of all Southern men.*" The Conference adopted a resolution expressive of the interest which it felt in seeing an enlargement of our subscription list. We hope that our good brethren in Western Virginia will send us many new subscribers very early.—The next session of the Conference is to be held at Barboursville, Va.

*The Holston Conference* closed its late session in Athens, Tenn., on the 7th of October, after an agreeable session of seven days. Bishop Andrew presided. The weather was good and the attendance large. It appears that there has been an increase of about 1000 members, and when it is recollected that the emigration from the bounds of the Holston Conference, to the west, is very great this is a most encouraging fact. The Rev. W. G. E. Cunningham was set apart as a Missionary to China. He and his lady will leave for their distant field of toil and glory sometime next Spring. In the mean-

while he will travel and plead the cause of Missions. The first Friday in April next is set apart as a day of fasting and prayer for God's blessing on this new Missionary. We have no personal acquaintance with Bro. Cunningham, but our correspondence with him on business matters has made us love him. His letters show energy, politeness, promptness and generosity. We have no doubt of his success. His appointment will put new life into missionary operations in his own Conference.—Ten preachers were admitted on trial, two re-admitted, eight received into full connection, five located and two had died, namely, Rev. Leander Wilson and Rev. John Baringer. Several sustain a superannuated relation, and several were left without appointment at their own request on account of personal or family affliction; so that the Conference has not gained strength, in regard to the number of its ministers. The Conference accepted the tender of the Western Carolina Female College, located at Asheville, N. C., and appointed Trustees. The Rev. E. Rowley is President of the College.—The financial condition of this Conference is distressing. Only twenty-two of the preachers received their allowance, and all these, except two, were single men with an allowance of only \$100. To meet the claims of the deficiency of the preachers, of the superannuated, widows, orphans, and the Bishop \$14,267 were necessary. To meet this the collections amounted to \$446.33—paying only about 3 cents of every dollar due.

*The Kentucky Conference* adjourned October 6th. Bishop Andrew presided, and, in the course of the proceedings, was requested to prepare a memoir of Bishop Bascom. Several members of the Conference were directed to prepare practical essays on subjects connected with the Christian ministry, to be published in the Methodist Monthly.—The Female Schools under the patronage of the Conference were represented as flourishing.—The Rev. A. M. Bailey, represented as an excellent member, goes as Missionary to California.—We have seen no notice of missionary collections. Bishop Soule

was in attendance. The next session is to be held at Richmond, Ky. There has been an increase of 249 whites and a decrease of 406 colored members.

*The Louisville Conference* met at Elkton, Ky., on the 15th of October. Bishop Paine presided. The Missionary Anniversary was held in two churches. \$500 were collected. Two days after, \$200 more were contributed toward making an outfit for the Rev. Morris Evans, who is to go as missionary to California. The missionary collections throughout the Conference during the year will probably equal \$2700. The Rev. J. H. Linn, D.D. was transferred to the Kentucky Conference and stationed at Soule Chapel, Cincinnati. Ten preachers were admitted on trial and two re-admitted. It was resolved to raise \$5000 for missions, if possible, next year. The next Session is to be in the city of Louisville.

*The Virginia Conference* held its late session at Alexandria. It adjourned on the 6th of November. It was a very harmonious session, and the preachers were most hospitably entertained. The Baptist, Presbyterian, and Methodist Protestant Churches were opened to the Conference, no such courtesy being extended by the Protestant Episcopal, Roman Catholic and Northern Methodist Churches. Bishop Andrew preached a stirring sermon on the necessity felt by the Church for an increase of ministers, and it was resolved to introduce this subject into all the morning prayers at Sunday services during the year, as well as into private devotions. There was a dividend of eighty-seven and a half cents declared among all the Conference claimants. This is a great improvement. There was a falling off in missionary collections! R. M. College was represented as flourishing. The Conference gave its sanction to a movement in favor of the erection of a Female College at Murfreesboro', N. C. We have received no account of increase in membership. The next session is to be held at Fredericksburg, Va. Bishop Andrew left the seat of the Conference in a bad state of health.

*The Tennessee Conference* met at Lebanon on the 20th ult.,



Bishop Paine presiding, and closed on the 4th inst., after a short and pleasant session. Two of the travelling preachers have died during the year, namely the Rev. A. G. Kelly and the Rev. G. W. Sneed. A large number of candidates for admission into the travelling connection were brought forward. Dr. Sehon was present during the session and rendered effective service in the Missionary department. The Missionary Anniversary collection amounted to \$800. By unanimous resolution the Conference approved the plan of the missionaries in California, and the subsequent action of the missionary board in regard to the same. They pledged themselves to raise, the ensuing year, for the cause of missions generally, \$9,000; and also pledged themselves to raise an additional thousand dollars for another missionary from their conference to California, if needed by the bishop; if not, to be appropriated to the support of Rev. J. S. Malone, who is already in California as the representative of the conference. A bond for \$500 was presented by T. C. Malone, Esq., Athens, Ala., as the nucleus of a mission fund. The Rev. Dr. Wadsworth, President of Lagrange College presented a gratifying report of the state of that institution.

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### SOUTHERN ITEMS.

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The Rev. W. Hicks, P. E. of the Asheville District, Holston Conference, writing Sept. 10, 1851, says that 500 have been converted on his district since the 1st of August.

The Rev. Dr. Means, President of Emory College, in Ga., has returned from Europe, with renewed health.

Dr. Bering, the Superintendant of our California Mission proposes that that Mission be supplied with twenty efficient missionaries, (including the three already there and those on the way,) who are to be in California and ready for the work on the 15th of April, 1852. He farther proposes that each missionary collect \$1000 by contribution or otherwise before

he leave the country, from which amount the expenses of the missionary are to be paid and the balance reported to the "Pacific Annual Conference," to be formed in San Francisco in April, 1852, which shall constitute a missionary fund,—and that thereafter California cease to be considered Missionary ground. The Dr. thinks that with such a force of men and such an amount of money to sustain them they can plant themselves and sustain themselves. We hope the call will be responded to very promptly. The denomination which shall be strongest in California at the end of the next ten years will probably be strongest at the end of the next hundred. The Board of our Missionary Society approves the plan.

We see it stated in an exchange paper that Cornelius Van Houten, Esq., of Holmes county, Mississippi, has devised his whole estate, after the death of his wife, and the payment of other bequests, named in his will, to the M. E. Church, South, to be divided by the General Conference between the Missionary Society and the Book Concern. The amount of the legacy is not stated.

The Rev. Geo. W. Rabb, of the Texas Conference, departed this life in Montgomery, Texas, on the 14th of Sept. He gave promise of great usefulness and was only in his 27th year.

A revival was in progress at La Grange, Ala., on the 1st of last September. On the preceding night there were twenty-four penitents at the altar. Twenty-seven persons had made profession, the majority of whom were students of the college.

The Rev. S. A. Williams is calling for ministers to fill up the territory in Texas. Alas! there is a lack of ministers in every Conference.

The Enon circuit, Alabama Conference, at its third Quarterly meeting had raised nearly \$2000. Macon County, same Conference, and embracing, we believe, part of Enon circuit, will probably contribute \$5000 to the Missions of our Church this year.

At the Mt. Gilead Campmeeting, Decatur circuit, Georgia Conference, \$313,89 cents were contributed to the Missionary cause.

Our excellent brother, Rev. J. W. Kelly, gives an account of an interesting meeting at Indian Fields, Cypress circuit, S. C. Conf., where the power of God was displayed. It was resolved to raise \$500 for Missions on the circuit, and one-half was obtained in the spot.

The Rev. Andrew Hunter says that during this year about 900 have united themselves to our Church on the Camden District, Arkansas Conference.

A series of interesting articles is appearing in the Richmond Christian Advocate giving the History of Methodism in Petersburg, Va. We conjecture that they are from the pen of our good brother the Rev. Minton Thrift.

Six years ago the spot where Atlanta, Ga., is now standing was an unbroken wilderness. Now there is a city of 4000 inhabitants, with several churches, and among them one of our own denomination, the entire membership of which is over 250, there having been an increase during the past year of 55 whites and blacks admitted on trial, and of 30 whites admitted by certificates.

The Rev. Dr. Boyle, of St. Louis, has been ill, but is recovering.

Extensive revivals are reported from the bounds of the Virginia and North Carolina Conferences.

The Rev. John Rich, of the North Carolina Conference, departed this life in great peace on the 25th of October. He was one of the most heart-searching preachers we ever heard. We have listened to language from his lips which would have added to the fame of Bascom.

Governor King, of Missouri, lately refused to allow the public arms to be used by a German military company who desired to parade on the Sabbath in St. Louis. This required moral courage as the Germans command a large vote in that State. But it was *right*, and when we saw the announcement we thanked God that amid the present generation of time-serving politicians there is at least one who will dare to do right, because it *is* right. We are happy to learn that Gov. King is a member of our church.

Messrs. Gober and Malone, our last Missionaries sent to California, reached St. Francisco on the 30th August. The next day being Sunday they preached, one in the Methodist and the other in the Baptist church. They had a pleasant time on their voyage. They preached in New Orleans on the last Sunday in July.

THE SUIT PENDING BETWEEN THE NORTHERN AND SOUTHERN BRANCHES OF THE METHODIST EPISCOPAL CHURCH WAS DECIDED ON THE 11TH OF NOVEMBER, IN FAVOR OF THE SOUTH.



## SERMON XIII.

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### COUNSELS TO THE YOUNG.

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BY THE REV. A. H. MITCHELL, D.D.,

*President of Centenary Institute, Ala.*

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“Hear, ye children, the instruction of a father, and attend to know understanding.”—Prov. iv. 1.

The first thought which presents itself as worthy of remark on entering upon the investigation of this subject, is the apparent repetition in the text; but the above is one of those passages of scripture, which, upon the first blush, seem to savor strongly of tautology, but upon mature deliberation, are found to be full of meaning and full of beauty. The wise man, I apprehend, had a reason for inserting the latter clause in the text; “And attend to know understanding:” and if I have not misunderstood the passage it is clearly designed to teach this great leading truth in christian ethics, viz: Religion has reason on its side, as well as duty, its holy precepts address themselves to the human understanding; and whoever runs counter to these sacred teachings, not only sins against his own soul, but likewise wages a settled warfare against his own understanding. “The fool hath said in his *heart*, [not in his head,] there is no God.”

But, without further criticism, let us proceed at once to deliver such instructions in the form of lesson as may be important for the young to learn.

Lesson the first. This precept is not only first in order,

but first in point of importance ; for it has reference to personal piety ; and in the strong words of the Prophet, reads thus : “ Prepare to meet thy God O Israel,” but in the language of the wise man, invites in the milder strains of affection, “ Son, give me thy heart.” This precept lies at the very foundation of man’s hopes ; and is of all absorbing interest. Without this preparation, life is a dream, and eternity a fearful reality. Without it, being itself is an unmeasurable curse. Whatever of temporal advantages the young may have,—personal charms, fortune, friends, or talents, these so far from being blessing, in reality, will only enhance the doom of the unprepared. That some preparation for eternity is necessary, is abundantly set forth by this universal fact, viz : the young as well as the old, without it, are afraid to die. And however much we may delight to think of the mercy of God, or pride ourselves upon our own goodness of heart, still there is within every man’s heart a consciousness of deep depravity and of utter unfitness for heaven. And as to the nature of this preparation, the strong language of the Bible will not justify the belief, that this preparation is any thing visionary, ideal or temporary, but a solemn reality. For instance the Scriptures call it a “ new creation,” a being born again, a passing from darkness unto life, a being reconciled unto God by the death of his Son.

Surely here is implied a thorough, radical change of heart,—a powerful, sensible, saving change, such a change as could be wrought alone by the Omnipotent Spirit. No outward forms can suffice, no desires however fervent, no change of purpose or practices, no tears of contrition, and in fact, nothing inward or outward which is a whit below the standard of the Apostle in the Epistle to the Corinthians, contained in the language, “ Therefore, if any man be in Christ, he is a new creature ; old things are passed away ; behold, all things are become new.” This preparation to meet God, requires not only a reconciliation between the parties, but clearly implies such a change in us, as to capacitate us to enjoy God, yea more ; a desire to see God, and be with him forever ; for who

that has been savingly converted, does not feel with Paul, "To depart and be with Christ is far better." Before we leave this part of the subject we must say a word as to the time, when this preparation should be made, and as we are addressing ourselves to the young, it may be clearly inferred that we intend to teach that they should seek a preparation while young. The Scriptures evidently hold out many inducements to seek the Lord in early life. "They that seek me early *shall* find," says God. From the day that Samuel, the Prophet, was weaned, he was carried up to the temple, where he continued to abide and minister; and from a child, Timothy knew the holy Scriptures; and generally they that know them practice, and enjoy them. The history of the church is full of examples of early piety; and what is more, history teaches us that those who have made great attainments in piety, have generally dedicated themselves to God in early life. Matthew Henry, the Author of the Commentary, gave clear indications of piety at ten years of age. The learned and laborious Dr. Adam Clarke was the subject of deep religious convictions before he reached the age of seven. Mrs. Fletcher, if I mistak not, was a happy Christian at an early age. The eloquent and pious Dr. Payson, of our own age and country, was known to weep under the preaching of the word, when only three years old. But why need I multiply examples when almost every weekly periodical come to us, glowing with the triumphs of those who have finished that course with joy, which they fortunately commenced in early childhood. With these examples before us, let me entreat all the young to "acquaint now themselves with him and be at peace;" for if they are not too young to feel the force of this language, they are not too young to feel and enjoy God.

Lesson the second. This lesson embraces the duties which children owe their parents, and is divided into two parts. Part the first, is found recorded in Ephesians in this language, "Children obey your parents in the Lord, for this is right," and in Colossians, "Children obey your parents in all things, for this is well pleasing unto the Lord." This lan-



guage is peremptory and explicit, teaching the lesson of absolute obedience without allowing the child to question for a moment the right of the parent to command. There is but one single exception to this universal law, and that is, when the commands of the parent come in open conflict with the child's duties to God. In this case we should obey God rather than man, but in no other. The reason of this command is obvious enough, owing in part to the fact, that the child must be governed before it can comprehend fully the nature and ends of government; but likewise has reference to the child's own interest, as well as the best interest of society at large. It is right, says the command, that children should obey their parents, right when we consider that the parent has experience, and that his commands are generally founded in wisdom; right when we consider that they spring from affection, and aim alone at the child's best interest, but more especially right when we consider that such a course is well pleasing in the sight of the Lord. Nothing is more natural than that disobedient children should make troublesome and restless members of society, and I have not a doubt but that much of that lawless misrule—that high-handed defiance of the “powers that be” which pervades all ranks of society, may be traced to disobedience to parental authority. But the evil does not end here, for it is hardly to be expected that those who wilfully disobey their parents, would ever obey God; and I venture the assertion that Voltaire, Volney, Paine, and the rest of that profligate herd, learned their first lessons of disobedience under the parental roof. That vain sceptic, that profane swearer, that vile scoffer, never learned this wholesome lesson: “Children obey your parents, for this is right.” Let us cite a few instances of the righteous revelation of heaven's wrath against refractory children. Of the sons of Eli, it is said, “The sin of the young men was very great, so great as to cause men to abhor the offerings of the Lord.” And the sequel is contained in this fearful language, and let every disobedient child tremble while he reads: “And the Lord said to Samuel, Behold, I will do a thing in Israel at which both

the ears of every one that heareth it, shall tingle." "In that day will I perform against Eli all things which I have spoken concerning his house ; when I begin I will also make an end." "For I have told him I will judge his house for the iniquity which he knoweth ; because his sons made themselves vile, and he restrained them not." "And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering forever." Take as another example of the sons of Samuel. Scarce had the sound of the curse against Eli's house died away before the sons of Samuel himself, regardless of the precept and example of their pious father, were found taking bribes and perverting judgment. And for this reason, and in the history no other is assigned, the people demanded and obtained a king. And if the profligacy of the sons of Samuel entailed upon Israel a monarchical form of government, with all the evils and enormities practised by her subsequent kings, who can measure the extent of filial disobedience ?

Another sad and melancholy instance may be found in the sudden and fearful end of Absalom ; who died in the very act of rebellion against the kindest and best of fathers ; and if we would measure the evils of such profligacy, we may form some idea from the father's lament over his untimely end. "Would God I had died for thee, O Absalom, my son, my son." Among the Jews, this sin was punishable with death, and it is a matter of serious doubt whether modern codes have improved much upon the rigid enactments of Moses, especially the final enactments. I have been in the habit of making observations upon men for the last twenty years, and I am free to confess that I have yet to find a single instance of a great and good man—a virtuous, amiable and useful member of society, who was not, in his youth, an affectionate and obedient son.

But, as intimated above, there is another item to be comprehended under this sacred lesson equally as important as the first. Children must not only obey their parents, obey in all things, but when they have done this, they have only done a part of their duty. They must also *reverence* their parents.

This is clearly taught in the Apostolic injunction: "Honor thy father and mother (which is the first commandment with promise) that it may be well with thee, and thou mayest live long on the earth." Age must be revered by all—wisdom, worth, and true nobility, are entitled to due homage in whomsoever found. But this will not suffice; we must reverence our parents, because they are our parents, honoring them not for what they are in themselves, or what they are to others, but what they are to us, our parents.

This precept not only imposes upon children the obligation to support and provide for their aged and infirm parents, when their circumstances require their aid, but likewise enjoins the tenderest regard for their feelings, the highest respect for their opinions—it requires that the mantle of charity be drawn over the infirmities of age, and demands of the child's personal attention and sympathy, especially in sickness and in the hour of death. Upon no subject are mankind generally more sensitive than upon the subject of their religion, and as I am addressing myself to the young whose parents are supposed to be pious, I must insist upon it that the spirit of the precept is violated in every single instance of profanity, prodigality, or what is worse, contempt for the word or worship of God. Does that young man honor his pious father, who, instead of repairing with him to the house of prayer, resorts to the tavern, the horse-race, or the brothel? Does that young lady reverence her godly mother who forsakes her pious conversation for the company of the vain and worldly? or who flees to the theatre, the ball, or party, instead of mingling with her that loves her, in scenes of devotion in private or public? How many reckless youths have suffered that last best gift of a pious mother (a Bible) upon parting with the solemn injunction, "Take this child and read it for my sake," in a far off land amid worldly cares, or the excitements of pleasure, to lie neglected or be superseded by a vain or worthless novel, or some poor sickly love-tale? What multitudes of thoughtless youths stray from the paths of virtue and truth in which they were reared! How many swear while their parents pray! What



countless numbers in their hearts hate the God of their fathers ! How these are to meet the solemn responsibilities involved in the fifth commandment, I leave for conscience to solve, praying that like the "prudent man they may foresee the evil and hide themselves." However much children may know, and in this age of progress and books, knowledge is easily acquired, still in the nature of things, they cannot know what their parents know.

It is true the son may read the ancient classics ever so fluently, and be able to solve problems in mathematics which his honest father never deemed were in the books at all, and still the father may be to him a safe and wise counselor, for he has discretion and experience which the son cannot have. The fault of the age is, children are too soon grown; the consequence is, long before they have accomplished the years of their minority, they are too wise to be instructed. Already do they know more than mother and father, or "even seven men that can render a reason." Would that I could bring this precept to bear with all its solemn force and impress upon the young, that it is not only their duty but interest to be guided by the counsels of age, and especially their aged parents !—The spirit of the precepts cited above, clearly implies that all must spring from affection on the part of the child, and before closing this lesson finally I must be allowed to say a word or two upon the subject of filial love. I know not that it is anywhere commanded children love your parents; this seems to be a duty so obvious and natural as not require a positive precept, and yet I apprehend that thousands, who, though they may love their parents in a degree, still are utter strangers to the depth and ardor of feeling implied in the precepts above. I know of no earthly obligation so solemn and weighty, no relation so tender and indissoluble as that of the child to the parent, save perhaps the tie of wedded love; and yet who concerns himself to know whether these obligations are fulfilled or not? Children would do well to keep prominently before their eyes the numberless kind offices of their parents, and measure their affection by the number and ex-

tent of these. A moment's reflection will convince us that our parents are everything to us. If we have strength of intellect we have inherited this as well as our name; if we have amiable and lovely dispositions, these we have derived from the natural temperament of our parents or from their early judicious training. If we have health we owe it either to the vigor of constitution with which our parents were blessed, or to their discretion and forecast in affording us such exercise and nutriment as were needful and proper. If we have wealth, this too we have inherited, or what is tantamount to it, the ability and disposition to make it. In a word, whatever of comfort we may have from association, whatever we may claim to ourselves of position, whatever of hope in this life, or that which is to come, is almost wholly attributable to the fact, that we were born of the parents that we were. Add to these, the vast amount of care they have bestowed upon us,—how many thousand attentions, and menial offices in our infant days,—how our every want was anticipated even before it was known to exist,—with what eagerness they ran to our rescue in times of peril—how many sleepless nights they have spent watching around our sick bed—how they have lulled our spirits with their cheerful songs, smoothed our pillow, bathed our burning brow, and done all that ingenuity and affection could do, save the transference of the pain from us to them, and this they would willingly have done. Whoever considers all this must feel within him the kindlings of filial love; otherwise he deserves to be considered a beast and not a man. Whatever of error or of vice may attach to the character of the young, there is always, to my mind, something redeeming and hopeful, as long as there lingers about the heart a feeling of filial love; but let this die utterly, and earth presents nowhere a case of depravity so totally hopeless. O, for a live coal from heaven's altar to melt these hearts of ours into filial love,

The next lesson to be learned by the young in this connection has reference to the duties and obligations they owe their teachers. It is not pretended that this lesson is founded upon any positive precept of the Holy Scriptures, but may be clear-

ly inferred from such passages as the following: "Let every soul be subject to the higher power, for there is no power but of God." "Wherefore ye must needs be subject not only for wrath, but also for conscience's sake." "Render therefore to all their dues; tribute to whom tribute is due; honor to whom honor." The teacher stands for the time being "in loco parents," and being called upon to render certain services which the parent has not time or ability to bestow, must be endowed with his authority, and consequently, is entitled to the same reverence and regard. He must be obeyed, otherwise the object of the relation is thwarted forever, and if he succeeds he is certainly entitled to the highest regard, for he has rendered services which the parent himself could not bestow. The object is to instruct, to guide, to teach the young what they do not know, to lay the foundation for usefulness, distinction and happiness. Life's dangerous sea is to be navigated, it is the business of the teacher to explain the use of the chart and compass. The world is full of wily foes, it is his business to arm the young with the weapons of truth and reason by which he may fight his way successfully through them all. Does that young man have high and noble aspiration? his teacher doubtless had a hand in kindling them first in his heart. Is he the pride of his friends and the hope of his country? Who made him such but his faithful teacher? No man is fit to teach whose highest aim is the pecuniary consideration, and however low the profession may be in the estimation of some, it is gratifying to know that there are many faithful conscientious men who are engaged in the business whose motives are higher than earth. And when we invest the teacher with this pure and elevated character, what reverence and esteem are due him from the young! The antagonistic relation in which they are disposed to regard their teachers, is the prolific source of immense mischief. Many regard them as general censors upon their conduct—being set to watch over them for evil and not for good, to curtail their privileges—to punish and to find fault, and as such take pleasure in eluding their notice and in crossing their wishes,—but



who does not know that such a state of feeling is utterly fatal to the success of both. Not unfrequently while the young are engaged in the unholy work of detraction, their teachers are studying their interest and laboring for their success: dead to the feelings of gratitude, they are ready to deride and insult the man who is doing for them that which their own father cannot do. What a tale does this tell upon the degeneracy of the age? and who that has a heart in him does not weep when he reflects that the hopes of the church and country are likely to rest upon such puny shoulders?

The next and last lesson to which I would call attention has reference to the duties we owe each other, and may be comprehended in the precept of Paul to the Romans, and reads thus: "Be kindly affectioned one to another with brotherly love, in honor preferring one another." Children of the same household owe it to their parents to love one another; but in addition to this, they owe it to themselves. Whoever in the hour of temptation suffers himself wantonly to insult or seriously to injure the feelings or person of a brother or sister, has strewn the whole of life's future pathway with briars and thorns; and especially should that injured brother or sister be called to die first, the thought of that injury or insult, like a spectre, would torment the survivor to life's latest day. But kindness is due to all, and due upon principles of right, as well as self-interest. This is a commodity which costs nothing, and when we consider its worth, how strange that we should deal in any other coin. Many young persons take a kind of fiendish delight in teasing and tantalizing their associates, exulting in their misfortunes, and in a word, studying to make them as unhappy as possible. Now to say the least of this conduct, though we might expect it of fiends, we have a right to look for better treatment from human beings. No one but what would like to be loved by others, and what more effectual way to secure it than by first loving them.

Be kind to your associates, my young friends, for it will cost you nothing; and depend upon it, it will be sunshine upon your future pathway. The esteem of a dog is better secured

than lost, and how much more the affection of your equals? And now my young friends suffer me, in conclusion, to insist upon the faithful performance of all these precepts; for depend upon it, "They shall be an ornament of grace unto thy head, and chains about thy neck." And in addition to the light and comfort in your own soul, their observance will make glad the hearts of your parents, and cheer and animate the whole family circle; yea more, such a course shall even to some extent relieve the monotony and burdens of the school-room, and pour a tide of light and animation through all the ranks of your associates. Let the young, one and all, address themselves fully to this work, and there is hope for the church, and hope for the country. What a change would come over the whole face of society! The habitation of cruelty would be converted into a Christian Bethel. "The desert would immediately blossom as the rose," "The mountain of the Lord's House would be established in the top of the mountain." "There would be one shepherd and one fold."

"Then peace on earth would hold her easy sway,  
And man forget his brother man to slay."

## SERMON XIV.

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### THE RESURRECTION AND JUDGMENT.

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BY REV. JAMES WOOTTEN HINTON,

*Of the Georgia Conference.*

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“Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”—John v. 28, 29.

“If a man die shall he live again?” This question asked by Job, centuries ago, has been discussed by all whose feelings and thoughts have pondered and pierced the future. It is *the* question—eternal issues are pendent upon its merits and solution, and most emphatic should be our searching lest darkness and disaster doom our fondest hopes to eternal defeat. For, it is the mode of our future existence which pre-eminently occupies the attention of man. Fortunate is he who solves this question by the testimony of God, and who, like Job, reposes with calm confidence upon its consolations. Job answers the query: “All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee: thou wilt have a desire to the work of thy hands. I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin (already destroyed by disease) worms destroy this body yet in my *flesh* shall I see God.

Here are exemplified faith and true philosophy—here they meet in close encounter the King of Terror, mock his cruel



power, lay him vanquished—and with exulting rapture, sing, “O death, where is thy sting, O grave, where is thy victory!”

The doctrine of the resurrection is no new point, interpolated in the Christian Creed. But, alas, for wretched man, how often does he doubt, marvel, and deny, where this heaven-born truth is discussed! It is no new thing that such is the reception of this doctrine, which fully explains the opening of our text: “Marvel not at this.”

The Sadducees, in the Savior’s time, had attained to such a pitch of infidelity, they denied the resurrection of the dead, and even the continued existence of the spirits of both men and angels. Although “the Pharisees confessed both,” the rest of mankind were involved in doubt or obscurity upon the subject. Paul gives several proofs of this in his encounters with an infidel world. The Athenians mocked when he preached Jesus and the Resurrection. When he was arraigned for trial, in pleading his cause, he says, touching the promise made unto the fathers, am I called in question. “Why should it be thought a thing incredible with you that God should raise the dead.” Allow us to press this doctrine in all its connexions upon your attentive consideration. We learn

I. There will be a general resurrection of the bodies of the dead at a particular time.

II. The final destiny of our race will there be fixed (according to character) for eternal weal or woe.

Under the first proposition we notice, 1. “All that are in the graves shall come forth.” On this point we shall produce the scriptural evidence in favor of a literal and general resurrection. Plenary as these evidences are, we assume its defence with all the surety of a well armed soldiery against an army unsupplied, defeated and routed. The battle is easy, the victory sure. First of all, let us find what Jesus taught by his words, by his works, and in his own resurrection. Assuming for the present, what we intend to prove, the resurrection of Christ as a model type of the general raising of the dead, you will find incontestable proof of our main position.

Jesus said to the malignant Jews in derision of their hate,

“Destroy this temple and in three days I will raise it up again,” which is explained to be the temple of his body. Again when predicting the tragedy upon Calvary, he says, “The Son of man must go up to Jerusalem and suffer many things, be put to death, and the third day he shall rise again.” These predictions are as decisive as can be, but seeing they are but prophecy we must next require have they been fulfilled. Did he die, did he rise again? Either the predictions have been accomplished, or Christ must be convicted of false prophecy: which of the two we shall see. Who that admits the documentary evidence of Scripture, corroborated by tradition, oral, written, can deny his eventful death?

The Jews who were the murderers of the rejected Nazarene have never disclaimed the bloody deed, but confess without shame, “His blood be upon us and our children.” Guilty, they seek no vindication of their crime, no plea is offered only that he was condemned as an impostor, and killed for blasphemy. And so far as our knowledge goes, no court, sacred or civil, no judge, nor lawyer, jury, nor people, undertake to acquit them of what they have never denied but ingloriously confessed.

Behold him as he bows his head and gives up the ghost—see Joseph as he takes him down, wraps him in linen, and places the body in his own new tomb—he is now dead, buried, rock bound and rock sealed.

But did he rise from the dead? He did. We solicit your close attention to this event, because it proves conclusively the divinity of Christ and the doctrine of a literal resurrection of the dead. “Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away,” and say unto the people, “He is risen from the dead.” Pilate saith unto them, “Ye have a watch, go your way, make it as sure as you can.” Here was the grand touchstone of revealed religion—upon this single fact, was turning the hopes and destinies of millions. It ought to be clearly established and it is. Jesus is now dead and entomb-

ed, and surely a legion of armed men were enough to keep in place the body of one dead man.

Yet strange to say at the predicted time the body is missing. How? is the great query. It either arose from the grave, or it did not. But as the body was absent from the tomb, it either arose therefrom, or was taken away. If it was stolen away, it was done either by his friends, or his enemies; for if neither, then the fact of his resurrection is firmly established. Was his body taken from the tomb? By whom? his enemies?

They were intent upon keeping him there, until after the third day—that they might tauntingly point to the mangled and putrid corpse, and say, “Behold your false prophet, your lying impostor!” To prevent his escape and fraud, the guard was posted, which showed most evidently their design to destroy the Christian faith by a mortal destruction of its fallen author.

Did the friends of Jesus take his body away? We ask would they do so if they could? No. He was buried in the tomb of a rich man, as Isaiah had predicted, honorably and decently interred by his few forlorn disciples. Therefore they had no disposition, and we are sure there was no interest involved to induce the perpetration of this fraud.

If Christ was an impostor this was the time to detect it, and none were more interested in the discovery than the disciples. They had gained nothing and lost every thing by their professions, and according to his own predictions, persecutions, poverty, and death were their prospective inheritance. Imposition would be evident if after the third day Christ’s body should yet be found entombed. *Interest* demanded that this *prediction* be decisively, unequivocally established. So it was by this peculiar conjunction of incidents. Admitting however the *will*, *could* the disciples have taken Jesus from the tomb. They were few—his enemies many—they were weak—their enemies strong—their enemies courageous, they fearful. His tomb was guarded by a Roman legion, who served the double purpose of witnesses and defence. Any attempt would be



hazardous, a failure ruinous, and success itself more than doubtful. To say nothing then of a want of *will*, and of *interest* to commit a fraud, candor compels the confession they *could not* have succeeded in the act.

What then is the legitimate inference from these consecutive facts? The body was buried, the third day arrived, the Roman soldiers true as steel to their profession were at their post, but the body was not found—was gone, necessarily arisen as neither friends nor foes attempted to disturb its repose.

To us this agreement seems an exact demonstration. Yet infidelity says stop, there is a solution difference from that conclusion. And what is that? Ah, "His disciples stole him away while we slept." Is this the last prop of a sinking cause? surely it should be stronger than it seems, to rebut a mass of evidence so mighty as we have given. Let us examine this statement of the soldiers for *evidence* it cannot be called.—They were Roman sentinels bound to do their duty under a penalty of death. Is it then likely that they would sleep? if they did, they were perjured, and at most their testimony was but the saying of men who upon their own confession could not be trusted even under oath. But this, though enough, is not all we have to object against their competency as witnesses in this trial. We show them branded with falsehood in their depositions.

If they should sleep, why need they all sleep at once? would all sleep at the mouth of the grave? would none awake when the disciples should attempt to roll the huge stone from the tomb? But take them at their own word: if they were asleep how could they know what was done or how it was performed? Self-contradiction and absurdity are stamped upon the whole, and dooms it to the fate of an infamous fabrication. All they could possibly know upon awaking would be, the absence of the body, and for any thing to the contrary Jesus might have had a resurrection, which is the only conclusive inference from such an unbroken chain of well arrested facts.

There is but one other assumption of infidelity against the decisive evidence in favor of a literal resurrection of the Sav-

tor's body. Prof. Bush (the Swedenborgian author) says "the body did not rise but was miraculously dissolved into its primitive elements while in the tomb." Astounding absurdity! Admitting one miracle to prevent the admission of another equally, nay more reasonable.

If this were so, not only the miserable Roman guard are found liars, who, hard pressed as they were, never thought of this fable, but the angel who told Mary, "He is not here, but has arisen," and Jesus himself who ate, talked, and appeared openly among his disciples, are all guilty of the most shameful deception. He appeared to Mary. She knew him and essayed to touch him. After this he manifested himself at several times to his disciples who, certainly from their intimacy, were competent to decide as to the identity of the body. To Thomas (who was incredulous more than the rest) he gave the most incontestable evidence of his resurrection. Although this disciple doubted, yet his infidelity was open to the conviction of the unmistakeable evidence of his senses. There was the standard of his faith, and Jesus forever to settle the controversy, gratified his demands. Thomas saw his face, heard his voice, put his fingers into his wounded hands and side, and ashamed of his unbelief, exclaimed "My Lord and my God."

How does Prof. Bush resist this ocular demonstration? not by attempting to discredit the witness which alone would suffice, but by shamelessly assuming, that the disciples were deceived, and worse still, Christ intended to deceive them, and thus presented a phantasm for his body. As this is only infidel assumption, unsustained by a shadow of proof, and as in a question of veracity between Bush and the Apostles upon a plain matter fact every one will give credit to the latter, it is unnecessary to offer a refutation.

The entire competency of his disciples (who were eye-witnesses of what they state) as to evidence, cannot be questioned.

True it is that Peter denied and disowned him before his crucifixion,—but how far does this affect his subsequent testimony upon the resurrection?

Consider the dreadful array of terror which triumphed over his courage; and while it cannot vindicate, it will palliate his crime. It is a well known law of evidence, that confessions extorted by constraints are not to be used to the detriment or discredit of the witness, nor to come in bar against testimony delivered under circumstances which allowed a free and independent expression. Peter's case is entirely covered by this legal rule, and his character as a witness tried by the law of evidence is not damaged,—his veracity not impeached. But we choose not to rest our cause upon rules and technicalities: we place it upon higher and holier ground.

Because one witness in a number may be disqualified, there is in this no reason why the concordant testimony of ten should be rejected—the fact that exception is taken only to one is the highest tribute to the soundness of all the others. Peter may be successfully defended, but the other apostles need no defence, for it will not be alledged that they denied him. Neither had any of them any inducements to confess his resurrection, except upon the supposition of its truth. Worldly emoluments, freedom from persecutions and death, were the motives against their profession and attachment. Their evidence is strengthened by every rule known to jurists in the Laws of Evidence. With no motives of a corrupt kind to induce confession—with a mighty array of reasons *against* adhesion to his cause, their testimony is thus rendered doubly sure. It only remains for us to show the connection which the resurrection of Christ has with the resurrection of the whole race.

Hear Paul. “As in Adam all die, even so in *Christ* shall *all* be made alive.” As Adam's death is the type of all the dead, so Christ's resurrection is a type of every resurrection. “But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Jesus shall also quicken your mortal bodies.” Again, “That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable to his death, if by any means I might attain unto the resurrection of the dead.” Knowing that he



that raised up the Lord Jesus, shall raise us up also by Jesus."

Every one of these scriptures bears double evidence, declaring the resurrection of Christ, and asserting it as a type and surety of that of the human race. Well may we ask with the astonished Paul, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" "If there be no resurrection then is not Christ risen, our preaching is vain and your faith is vain, you are yet in your sins."

Paul charges against certain false teachers the crime of asserting that "the resurrection was past already," "thereby overthrowing the faith of some." If it was such a heresy and crime to say that this event was already passed, if faith was destroyed by the embrace of such falsehood, how much worse is it to declare, that there is no resurrection, which in the emphatic language of Paul makes faith of no effect, and entails sins without hope of pardon?

Be warned against the shocking boldness of those who gravely assert in view of all these consequences there is no resurrection of the body. "Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from the dead." Will all the dead arise, or will only the good be raised, while the evil are doomed to eternal sleep? Some have thus affirmed, but against express declarations of scripture to the contrary. Paul declares there will be "a resurrection of the dead both of the just and unjust." Jesus assents in our text, "the hour is coming when *all* that are in their graves shall come forth, they that have done good, and they that have done evil."

II. This event will take place at a future period.

"The hour is coming," though not yet arrived "when all shall come forth." "He hath appointed *a day* in the which he will judge the WORLD—a fixed time, *a day* when the *world* will appear before him—hence the time is yet future as experience, as well as Scripture clearly decides." Then the Lord

shall descend and sit upon the throne of his glory, and before him, shall be gathered all nations—simultaneously will this awfully glorious event occur with all flesh.

If there be any argument against the position of a simultaneous and general resurrection, it is found in the book of Revelation where John speaks of a “*first* resurrection” which of course implies a *second*.

Upon that expression we remark,

1. It is involved in much obscurity, and cannot be urged confidently upon either side of the question under consideration.

2. Whatever it may mean it certainly teaches the resurrection of the body, and is confined by St. John expressly to the Martyrs, as he says, “the rest of the dead lived not until the thousand years were finished.” Here is proof that all the dead shall live, and all at once with the exception of the Martyrs, (a small number comparatively) who may be honored with the first resurrection a thousand years anterior to the final hour.

Indeed all who are alive at the second advent of Jesus including the resurrected Martyrs, may be said to be partakers of the general change which will eternize our entire race.

“For this we say unto you by the word of the Lord that we which are alive, shall not prevent them which are asleep: For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first, then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air.” “Though we shall not all sleep we shall be changed in a moment in the twinkling of an eye.” “The hour is coming when all that are in the graves shall come forth.”

3. This grand event is to be accomplished by the voice of God.—All shall hear his voice. God is omnipotent and his power is sufficient to effect a wonder as great even as the resurrection of a buried world. Why then marvel at this? Did not Jesus cure the paralytic who for thirty-eight years had been lying in that hopeless case? This incident is recorded

in immediate connection with our text, and forcibly impresses the view of Omnipotence which is pledged to the redemption of our dead bodies. The man had sought the healing water of Bethesda's pool without avail—there he lies upon his time-worn couch, poor helpless child of want, hopeless even when the angel paid his benignant visits to sanctify the curing pool.

But Jesus passes by—behold his compassion, listen to his tender tones and see the sight, when he says to the withered man, “Arise, take up thy bed and walk.” Why marvel at this?—it is God that speaks, and his voice omnific breathes life into the dead.

That all this is mystery and miracle, we do not deny: but what of that? is God less mighty now than then? are we to doubt omnipotence and find difficulties too great for the Almighty? Why should it be thought a thing incredible “that God should raise the dead?”

You may talk of decay—of infinite division of particles—you may roll the ponderous wheels of time over our dust until atoms invisible to the microscope, shall waft in the breezes of distant lands—vegetation and animals may grow and fatten upon our buried carcasses, and bloom and fade and die, mingling as in one universal graveyard until bone and flesh in one mingled ruin lost in deep oblivion, repose, but God knows and sees our sleeping dust and he will bid it rise. His voice will bring us forth. The old tombstone undecayed by rolling centuries will start—the fragments of a wreck, the atoms of a man will rush like winds at the breath of God, and in glorious harmony, resume their wonted place. Organic life, life eternal will pulsate an unceasing heart—immortality will begin its grand existence, the grave will be conquered, the righteous saved, the wicked damned, and God's providence approved. We will not marvel at even this—for it is not incredible that God should raise the dead. It is a fact replete with wonder, the centre of our hopes, the rampart of our faith and the fulfilments of our expected glory.

The final destiny of our race will be fixed at the resurrection (according to character) for weal or woe.



Next in order of the subject is the fact of that distinction of character then made. We then

Affirm and set forth this distinction. "All that are in the graves shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Abundant is the evidence both rational and revealed, in support of this position, which is none other than the fearful doctrine of a general judgment. Perhaps it is well to devote some special attention to the obvious and necessary connection which subsists between these pillars of revelation—a general resurrection, and a universal judgment.

They stand like Jachin and Boaz in the magnificent temple of Solomon, the strength and establishment of the edifice, the mighty fabric reposing in grandeur upon these great colossals. Pull down these or either of them, and you shake the temple of Divinity from foundation to cap-stone. Every arch distends, every apartment dissolves, and the structure, the wonder of the world, the admiration of Angels, the residence of God, with the crash of ruin falls to be gulphed in eternal oblivion.

If you must deny either of these doctrines, it matters little which; indeed so intimate is the union, they who have denied one have ever been consistent, and repudiated the other.

Many there are who involve this connection in doubt by the incautious and unscriptural manner they adopt in defining our future destiny. Forgetting to place the doctrine of an intermediate state for the souls of the dead as a link in the chain which binds the resurrection of the body with the day of judgment, they seem to think when probation ends our day of trial and of doom has come. This is an error though it may not be criminal. By such view the chain of consistency is broken, the grandeur of the mighty events is invaded, while neither faith nor hope are duly sustained.

Probation winds up with time, all must admit, and after death comes the judgment. As there is but one death, so there is but one judgment. "Christ was *once* offered to bear

the sins of many," and thus he will no more be offered, as the Catholics vainly pretend when mass is made for the quick and dead, for souls in purgatory. But mark you, "He will come again, *the second time* without sin (sin offering) unto salvation."

Here is a regular series of truth beginning with death, extending through the intermediate state, denying purgatory, and asserting the final doom at the second coming of Christ to purge the world. Heart rending as the anguish of the wicked is, joyous as the holy are, yet neither receive their full portion until the dawn of this terrific and glorious day.

These remarks are offered to show the propriety of a general judgment day, and of tracing its manifest connection with the resurrection of the dead;—neither of which can be vindicated upon the supposition that our final destiny is consummated immediately upon the disjunction of soul and body.

But reason declares, says one, against a judgment, because we are judged in this life, and this precludes the necessity of another decision.

Reason declares no such thing,—her voice is in full harmony with the text, the voice of God, which will call forth all—"they that have done good unto a resurrection of life, they that have done evil, unto the resurrection of damnation." Both assert a distinction of character, and demand the recognition.

See the wicked and the good each moving in his sphere of life—see the clear demarcation of nature, and yet the unequal sufferings in this world. Tell me if you can, how does the vile triumph over the good? how the sinner luxuriate in prosperity while the virtuous bears a ponderous adversity? Why does the wicked have wealth, and health, peace and good days, while his holy neighbor pales, and pines in disease—dies in pain, and leaves a sainted widow with poverty stricken orphanage behind? Point not to our Courts of Law as terror to evil doers—it is a mockery of justice and truth. How few are punished? How many escape the law, bid defiance to the world; and yet what numbers guilty, whose crimes are not

known to the penal code and are only registered in the book of Heaven? Cander compells the confession also, that punishment does not effect a cure—often aggravates to worse deeds while millions of offenders are not rebuked by law or social curse, these riot in their infernal debaucheries, and madly spurn justice and virtue as evil words.

Does not *reason* demand the day to establish “the essential truth—time gone, the righteous saved, the wicked damned, and providence approved?” But conscience, you affirm, with its uplifted thunder and burning flash never fails to speak where sin is done. This is mere sophistry. If conscience does punish what is its measure, and what success attends these inflictions? Does not the theory demand that conscience should punish until justice is satisfied, should punish sins according to their grade, and cease to sting until the wicked is cured, sin is destroyed and the sinner saved?

Who then can tell when pain is worst that this is all a righteous law requires? Who knows but that this is the premonitory flash and thunder of a coming storm, the blowing of the quenchless fire, the mere touch of the undying worm? Why are young offenders made to endure agonies while the old and great in crime sin with a high hand and glory in their shame? Surely it is no judge who inflicts such unequal awards.

Philosophers these advocates claim to be, as well as divines:—let us test their claims. What philosophy asserts the astounding absurdity that an *effect* can *destroy* its *cause*? How then does punishment, the effect of sin as all admit, obtain power to destroy sin which is its cause. Answer these questions and then disown the self-destroying system. Can the noise of a volcano stop the raging fire which speaks through the smoking crater? Will evaporation make the ocean dry, or its falling drops forbid the condensation of future clouds, the angry storm, the tempest sweep, the thunder’s roar, the lightnings’ wrath which hurled them to the ground? If not, then no more can punishment, the effect of sin, kill sin, its cause.

Hence the rationale of “a day” when the world will be



judged, when character will be settled and eternal distinction made. All, and all at once, shall appear before the judgment seat of Christ, for "He hath appointed a *day* in the which he will judge *the world* in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men in that he hath raised him from *the dead*." From this decisive testimony there is no appeal, no retreat.—Bush and Ballow with all their disciples cannot hide by a pall of errors from the Omniscient Judge. "The hour is coming when all that are in the graves shall come forth; they that have done good and they that have done evil."

According to character will be the difference in the fixed and final destiny of our race. The good to the resurrection of life, the evil to a doom of damnation. A great point to be settled here is, by what rule or standard will man be judged—what determines to which class we severally belong?

We are not judged by an absolute and inflexible law, for then as all are sinners no man could be justified. The carnal mind is not subject to the law of God, neither indeed can be, and consequently, if tried by such a code, salvation would be impossible. By the deeds of the law no flesh can be justified, and we conclude "therefore man is justified by faith without the deeds of the law."

Hence the merits of Christ's death, his atonement for sin, faith in his vicarious blood, and all urged upon our consideration as preparatives for the day of final retribution.

He alone is a good man who has that faith in Christ, which works by love and purifies the heart—faith which owns the obligation of the law that worketh wrath, which is averted by the grace of Jesus and sincere obedience to the gospel system. Let none be deceived by the specious delusion, that moral action aside from radical regeneration of soul, will pass the ordeal of that day of scrutiny. "He that is ashamed of me—will not confess me—of him will I be ashamed—him will I deny before my Father and his holy angels." God has made no wide way to heaven—cross bearing and obedient faith are its gateways, and upon every mile post is written,

"Strive to enter in, for many shall seek to enter, and shall not be able."

It will be inquired, how lived the man, and how he died? with faith in Jesus to the end, or lived he in sin, in indolence, when God demanded toil and presented a crown of life as the premium of his excellence? Listen to St. John's description of that awful and final day: "And I saw a great white throne and him that sat on it from whose face the earth and heavens fled away, and there was found no place for them." "And I saw the dead small and great stand before God, and the books were opened, and another book was opened; which is the book of life; and the dead were judged out of those things which were written in the books according to their works." "And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them, and they were judged every man according to their works." "And death and hell were cast into the lake of fire." "This is the second death." "And whatever was not found written in the book of life were cast into the lake of fire." See what a dread array, what grandeur and terror in this magnificent vision!

We have read of the charges of thick and brave battalions, with giant heroes, invincible commanders, whose advent was defeat and consternation to terror-stricken foes. Mighty chieftains with a sweep of power, like a tempest, have razed thrones, and upon their wrecked foundations, reared others from which a nod struck awe to abject subjects. History tells us of a shoreless ocean rolling its flood over a buried world—it tells of conflagrations vast, of earthquakes more terrible. Poetry may paint what history does not record—falling mountains—blazing comets—crushed worlds, it may depict god-fought battles, but what these compared to the judgment day?

Earth may stand the roar of cannon, the tremor of an earthquake, the boundless flood, and yet keep her place in her measured orbits, but now she reels to and fro like a drunken man, and runs frantic through the fields of space.

Yon mighty king of day, whose empire is a universe, now hides his face and a pall of darkness shrouds his empire. The

sublimity of the judgment theme eclipses all nature. The dead, small and great, stand before God.

They come from grave-yards where entombed families, for countless generations lie,—from battlefields, where hecatombs fell to the vengeance of war,—they come from old ocean, where millions sleep,—from every clime and from every land. What a host! Earth cannot hold them, and thus they rise to meet the judge, and surround his throne in the wide etherial world, to receive a full and final doom.

“The books are opened: and the dead are judged, every man according to his works.”

Turn ye to the book of life and read—“Whose names are not written here shall be cast into the lake of fire, and this is the second death.”—This is the resurrection unto damnation. Their souls have come from hell, their bodies from the graves, now reunited, they “hear his voice” like thunder emphasising to a listening world, “Depart ye cursed into everlasting fire prepared for the devil and his angels!”

What speaks again the book of life? “Here are they who have come through great tribulation, and washed their robes and made them white,”—These have repented, believed and obeyed, lived and died for the cross, and ever cried “Behold! behold the Lamb!” They come forth to the resurrection of life.

Lastly, this doom is full and final.

Soul and body now united, man’s capacity for pain and bliss is then complete. Before this day it was but partial. The light which shone before in paradise was soft and gentle as the moon’s bright sheen; now it radiates never to wane, and destined to no eclipse. The terrors of the wicked before were like the quaking agonies from a coming storm, but now the tempest has marched up, and the dreaded artillery of reserved wrath beats in one furious and eternal storm. “These shall go away into everlasting punishment, but the righteous into life eternal.” No criticism can distort this scripture into the support of the fallen hopes of the damned. You dare not say *eternal* is but an age, for this would extinguish the joys of



the good ; for the same word measures the duration of happiness, and defines the extent of misery. In an effort to put out the flames of hell, do not quench the splendor of heaven's eternal light.

How hopeless then the ruined sinner ! Hope, last to expire amid dissolving nature, now pines and dies forever, shrouded in despair and buried as an immortal wreck. Despair now reigns, and remorse and shame howl through the dreary regions of the damned. No rest, no calm, no peace, but the smoke of their torment ascendeth up forever and ever.

Here are the evil doers and this their better cup—"the resurrection unto damnation." But who are these arrayed in white ? The pure in heart, holy in life they see God. With what body do these come unto a resurrection of life ? Infidelity may ask with sneers, how the dead are raised up, but the answer is ready : "The Resurrection and the Life," who raised Lazarus from the dead, will, in the great and last day, of which Mary spake, "say, come forth, and they that hear shall live." "Except a corn of wheat fall into the ground and die, it abideth ; but if it die it bringeth forth much fruit." See the fulfilment of this scripture in the resurrected bodies of the righteous,—“thou sowest not that body which shall be (in every point) but God giveth it a body as it hath pleased him (but mark you) but to every seed *his own body*,” no man shall have another's or be without his own.

What body is sown, and how will it come, what is now the apparel of the soul, and what robes clothe it in the final day ? As one star differeth from another star in glory, so also is the resurrection of the dead. "It is sown in corruption, but raised in incorruption." The body sown is raised, but physical pain, tendency to decay and death are all destroyed. "It is sown in dishonor ; it is raised in glory"—man disfigured and disgraced by sin goes dishonored to the grave, but the good arise not "to shame and everlasting contempt" but unto glorious life. Sown in weakness it is raised in power—these fragile frames which can scarce bare the winds, bowing as ten-

der plants withered by summer's heat, or blasted with winter's breath—these nerves that quiver under the shock of mind as if moved by galvanic force—all these will then be strong to endure through the rush of eternal years. “It is sown a natural body ; it is raised spiritual.” Our bodies here corruptible, dishonored, weak as they are, suit not the glorified spirit : but when they come forth they will be fit temples empty, swept, and garnished for celestial, spiritual abode. Now the spirit subserves and is clogged by the corruptible frame, in heaven the soul will be untrammelled, and with its redeemed attendant, shall rise like an eagle in his molten season plumed with new wing, which bear him into the very sunlight of heaven.

“Flesh and blood (unrefined, unspiritualized) cannot inherit the kingdom of heaven,” therefore we shall be changed, at the last trumpet's sounds, when this corruptible shall put an incorruption this mortal immortality, *then* will be fulfilled the saying, “death is swallowed up in victory ;” the saints, singing as they rise, “O death, where is thy sting, O grave, where is thy victory ! thanks be unto God who giveth us the victory through our Lord Jesus Christ.” Such is the final doom of man.

“Blessed are they that do his commandments—these shall enter into the high walled, mighty-gated city—take their position at the tree of life and swell the chorus of men and angels.” “Glory to God and to Lamb forever and ever.” Will you join the song ?

## SERMON XV.

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### THE OFFICE AND WORK OF THE TRAVELLING MINISTRY.

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*Sketch of a Sermon preached before the Texas Conference,  
at its Session in the Town of Henderson, Texas, Sun-  
day, November 31st, A. D., 1851,*

BY REV. ORCENETH FISHER,

*Of the Texas Conference.*

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“Do the work of an Evangelist, make full proof of thy ministry.”—  
2 Tim. iv, 5th.

The term “evangelist,” in the New Testament, seems to be applied to those itinerating ministers of the Gospel who were the principal helpers of the Apostles in planting and building churches. Specially is the term applied to such as carried the Gospel beyond the bounds of the Jewish church, and were instrumental in converting the Gentiles to the faith of Christ. Hence, Phillip, one of the seven deacons, who went down to Samaria and preached Christ unto them, by which many of them were converted, and who subsequently brought the Ethiopian Eunuch to the knowledge of the truth, and baptised him, is called an “Evangelist.” Acts. 21. 8. From Eph. 4, 11th, we learn that the office of evangelist constituted a regular grade in the Divinity appointed Gospel ministry, and was distinct from the regular, settled pastoral office. Timothy had now been for many years one of those travelling ministers, and a very efficient helper of the inspir-



ed apostle of the Gentiles in prosecuting the Gospel ministry. He had been left for a while, as the apostles deputy, at Ephesus, (a large and flourishing city of Asia,) that he might "set in order," and perfect every thing appertaining both to the ministry and discipline of the Church in that city. But at the time of writing this second epistle, the church was suffering from heavy persecutions, and many discouragements were thrown in the way of those "holy men of God" who were carrying fire, and light, and life, into the very strongholds of darkness, sin, and death. The venerable apostle himself was about to fall a victim to the raging fury of uncovered hypocrisy and fell corruption. Under such circumstances the temptation to *retire* from the fearful contest must have been very powerful. Paul felt it;—he felt deeply for the young Timothy: and the burden of the two epistles (especially of the second,) is an exhortation, as we would say, *not to locate*! "not to entangle himself with the affairs of this life;" but, notwithstanding all this powerful array of potent enemies, to drive forward against wind and tide, until he should have accomplished the great work to which God had called him. What immeasurable and overwhelming force is contained in those words, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant, in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine!" Troubles, in the prosecution of such a work, he well knew, would come. All the cunning, craft, and malice of wicked men and devils would be roused and arrayed against him! Doubtless, the conflict would be severe, and perhaps of long continuance, but he was sure, (if faithful) of a glorious victory. Therefore he exhorts him to "watch in all things; to endure afflictions; to do the work of an evangelist; to make full proof of his ministry." And he urges the whole with a consideration that must have deeply affected the heart of this young minister; "for I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the

faith ; henceforth there is laid up for me a crown of righteousness which the righteous judge shall give me at that day." As if he had said, " My work is done ! I can serve the church no longer ! I have weathered out the storm ! I am now ready to be offered up upon the martyr's block ! The executioner's axe is ready for my neck ! But I am not afraid to die ! I have finished the work committed to my trust ! I have accomplished the design of my stay upon earth ! And, now, behold ! a glorious crown within the vail, sparkling with the gems of immortality, is waiting for my head ! In that day, from the righteous I shall receive my coronation ! O Timothy ! the whole responsibility of my office must fall upon you ! Do not stagger at the greatness or difficulty of the work ! Never think of settling down ! Do not stay at Ephesus : *push out into*, and *push on* the great work which I have begun !—Do the work of an *evangelist*, *make full proof* of thy ministry !" O how these words, from his venerable father in the Gospel, must have thrilled through the soul of the young minister ! Do you think he felt like *locating* after reading such a letter ? I fancy his soul burnt with a more ardent flame than ever before, to be out in the work of God, and in it, to spend and be spent.

But were those soul-stirring words written for the sole benefit of young Timothy ? No, verily. According to our several grades in office, they equally apply to us, my brethren. We, perhaps more than any other class of men, are *professedly* walking in the footsteps of those holy men of old. *We* are called to *go beyond* the labors of others,—to " go into all the world, and to preach the Gospel to every creature." I am satisfied I do the Scriptures no injustice in applying the term " evangelist " to the Methodist Travelling Ministry. " *The world is our parish.*" We are all Missionaries. " We have no certain dwelling place." Our watch-word is " Go," as fast as God shall open our way, " not only to those who *want* you, but to those who *want* you most." To the *poor*,—the *destitute*. By us " the poor have the Gospel preached unto them." O may we never be ashamed of our calling ! but, with undying energy, may we carry light, life, and salvation into all the dark

places of the earth, which are full of the habitations of cruelty, until the earth shall be full of the knowledge of the Glory of of the Lord as the waters cover the Sea !”

But, that we may know our duty, “and not be as the horse that runeth into the battle ;” let us enquire, What is the work of an evangelist ? To which I answer, in the language of St. Paul, his work is “to open the eyes of men, and to turn them from darkness to light, and from the power of Satan unto the living God ; and to build them up in that holiness, without which, they cannot see the Lord.”

But in order fully to understand this subject, we must look abroad upon the earth and behold the moral corruption that reigns everywhere ! How much disregard of God, of heaven, of hell, of eternity ! How much love of this world ;—hugging to the bosom the straws and chaff of time ! How many thousands, in the midst of Gospel influences, are rushing, in the roads of dissipation, pleasure, and debauchery, into the very crater of damnation ! To help on this great work of human destruction and make it more certain, how many jarring sentiments, how many childish and foolish notions,—how many absurd, corrupt, and corrupting theses, which either lull the guilty conscience into a state of carnal security, or foster the carnal appetites and passions of men’s corrupt nature, are put forth in the name of their religion, even by wise men of this world, and fathered upon the blessed Gospel of our Lord Jesus Christ !

But if we go beyond the precincts of Christianity, what a sickening sight do we behold ! Sun, Moon, Stars, Rivers, men, beasts, reptiles, blocks of wood and stone, are all worshipped with the sincerest devotion, the profoundest adoration, and the most costly sacrifices ! The devoted mother still gives up her beloved child to be devoured by the voracious jaws of an imaginary God ! Here humanity seems to have lost its identity, and beast and devil, and ignorance and fear to have supplied its place ! Surely “Darkness covers the earth, and gross darkness the minds of the people !”

But we have not yet half told the tale. Properly to under-



stand the mystery of this iniquity, at home and abroad, we must go back to first principles, and search out the fountain-spring of moral action. Whence came all this flood of corruption, merit, and death? Alas! alas! It took its rise in that "carnal mind that is enmity against God: that is not subject to his law, neither indeed can be!" There is in man "an evil heart of unbelief—departing from the living God." "The heart is deceitful above all things, and desperately wicked, who can know it!" "And every imagination of the thoughts of his heart is only evil continually!" And to close the catalogue, and put the restoration of our race forever beyond the reach of mere human effort, "Death passed upon all men, for that all have sinned!" Sealing up, as in eternal ice, all the avenues of the moral men, and cutting off all hope of restoration! What a melancholy picture is here! and how do all these things raise up a wall of adamant between the minister of Christ and the salvation of the people! Listening to the sweet, rich, melting, gracious notes of Gospel mercy, one would be ready to imagine that the world would hail it with ecstatic joy, and would load its messengers with the highest honors; but not so! The soul, "that loves darkness rather than light," can never with joy hail the revealer of their crimes. Those that hate God and trample under foot his goodness, have no gratitude to return him for his salvation! The dead in trespasses and in sins, have no ears to catch the sweet melody, or hearts to feel the moving accents of a Saviour's dying love!

But still more. The Devil, who stands behind the screen, claims all this vast empire of moral corruption and death, as his own property, and watches over and guards it with sleepless vigilance, resisting, with great promptness and energy, any and every attempt to rescue one of those poor lost souls! But that which adds immeasurably to the difficulty of converting the world is, that these evils have been strengthened and confirmed by the habit of ages! Many of them have received the name of religion and are guarded and supported by both civil and military powers! What a formidable array

against the minister ! Shall he dare attack these strong holds of Satan ? Shall he engage these countless hosts of hell, who are like the sands of the sea for multitude ?

Well might we exclaim, in the language of the Apostle, "Who is sufficient for these things?" Truly, if we possessed nothing more than human capabilities, we might shudder at the thought of such an undertaking, and at once abandon it as hopeless. And yet something *must* be done ! These strong holds *must* be attacked, *scaled, demolished* ; and those poor captives *must be rescued* ! They are the purchase of the blood of Christ and *must not perish*, whatever be the danger or difficulty attending the rescue. But thanks be to God, we are not sent to war at our own charges. "Our sufficiency is of God, who also hath made us able ministers of the New Testament." The voice of Him who said, "Lo, I am with you always, even to the end of the world," still rings in our ears, and cheers us onward ! We can do all things through Christ who strengthens us. But here let us pause a moment to consider the qualifications necessary to the minister of Christ for this great work.

Reason says that a work of so great magnitude, difficulty, and danger, requires an ample outfit. He that goes to war without his weapons, goes to certain captivity or death. Let all, therefor, who undertake this work "put on the whole armour of God, that they may be able to withstand in the evil day, and having done all, to stand." Remember, it must be "the armour of God." Carnal weapons are of no avail here. There are spiritual ramparts, and wicked Spirits in high places defend them, and nothing short of Spiritual weapons can bring them to the ground. "But the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

What are the weapons ?

1. "The sword of the Spirit, which is the word of God." The Holy Scriptures, contain the substance of what the evangelist is to preach. "This is the only rule, and the sufficient rule both of our faith and practice." It contains all that is

necessary to be believed, and all that is necessary to be done in order to Salvation. Yea, more. What it teaches must be believed, and must be obeyed with all the heart, or men must perish forever. The faithful exhibition of these truths by the living minister, is one of the most powerful instruments in the hands of a merciful God of saving a lost world. "For when, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." Not by foolish preaching, but, by the simple and humanly speaking, powerless method of proclaiming the truth as it is in Jesus Christ.

These things being true, we may easily see how important it is that every teacher of religion should be thoroughly acquainted with the Holy Scriptures. Here a little smattering will not do; he must be emphatically "a Biblical Student." He must plunge into the depths of their holy mysteries, and be able to bring out of the Lord's treasury things new and old; being thoroughly furnished unto every good work. In order thoroughly to understand the Holy Scriptures, it will be necessary for the Student occasionally to bring to his aid those studies which reveal the principles of the various sciences, and the manners and customs of the Jews and surrounding nations at the times mentioned in the Bible.

2. A minister of Jesus Christ has need not only carefully and critically to study the Holy Scriptures, (for how shall he preach what he does not understand,) but he must also, if he be a successful laborer, study himself, and the world around him. He that is unlearned in the book of human nature. is ever like to fall into many and serious mistakes and blunders which must materially effect his usefulness as a minister of Christ. But above all, he should know himself, that he may know when, and where, and how far he may venture in attacking the strong holds of the enemy, so that he may not only never suffer the disgrace of a defeat, but that he always may secure a victory. In short, the Christian minister should have his mind well stored with all useful knowledge, and be able to speak plainly the language in which he preaches the



Gospel. I do not say that a man should not make an effort to save a soul until he has first obtained all these qualifications ; by no means. Let him from this day forward do all the good he can ; and in the mean time, let him increase his capabilities to the uttermost of his power.

3. But there are far higher qualifications than all these, and without which the preacher is but a painted statue.

Our Church believes that no man can successfully preach the Gospel unless he is called of God to that work. And in this we do not entirely subscribe to the doctrine of "*Vox populi, Vox Dei.*" The man himself must be fully persuaded that he is inwardly "*moved by the Holy Ghost* to preach the Gospel."

As the great work of saving souls is emphatically the work of God, and as God alone knows the nature and difficulty of that work ; as He only knows the hearts of men,—and, of course, who among men are *suitable* for His work ; it is just and proper that He should reserve to Himself the *exclusive* right of calling men to this great work. And this sentiment is in perfect keeping with the teaching of the New Testament. The Lord Jesus said, "The harvest truly is great, but the laborers are few ; pray ye therefore the Lord of the harvest that He will thrust out laborers into His harvest." Again : "When He ascended upon high He led captivity captive, and gave gifts unto men ; and He gave some Apostles ; and some Prophets ; and some Evangelists ; and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." *The Lord of the harvest thrusts out the laborers. He that ascended upon high gives ministers to the Church.* We see no changes either in the condition of the work, or the nature of the Gospel, that make it less necessary now that it was, than that Christ should choose His own messengers.

No man should *run* until he is called of God ; *when* called,

he may not neglect it at the peril of his salvation. "Woe is me, if I preach not the Gospel."

4. But there is yet another qualification over and above all these, which is indispensable to the Christian minister. Even his Divine call is no evidence of his qualification for the work. But perhaps some will ask "Does God call and send out an unqualified man to preach His Gospel?" I answer, *calling* and *sending* are two very different acts, though relating to the same work. God may, and evidently does call men to preach the Gospel, who are, at the time of their call, mainly unqualified to do it. But *with* the call to the work, He also calls to the *preparation*. Men have greatly blundered here, by supposing that every man who is *called*, is certainly *qualified* to preach the Gospel. But the conclusion no more follows from the premises, than that it follows that every *private Christian* who is called of God to devote himself to His service is, *at the time of his call, and by virtue of it*, fully qualified to render to his Maker *any* and *all* the service which he requires! If this doctrine were true, then neither the man, who is called to preach, nor the private Christian, need make any improvement whatever! But the absurdity of the opinion is proclaimed by all the exhortations and admonitions of the word of God. Even that man who from his childhood had known the Holy Scriptures, was exhorted to "give attendance to reading, to exhortation, to doctrine; not to neglect the gift that was in him,—to study to show himself approved unto God, a workman that needed not to be ashamed, rightly dividing the work of truth." But, you will say, these qualifications are all comprehended under your former specifications. So far as reading and the study of *books* and of *men*, is concerned, this is all true. But there is an essential item in the Gospel minister's outfit that is not to be obtained from *books*, nor is it embraced even in a *divine call* to the ministry! With all this, he may be but a "sounding brass, or a *tinkling cymbal*!" He may say a great many *pretty* things:—he may express himself very gracefully:—indeed, he may mix up with his sermons a great deal of truth, even gospel truth; but he will

only be "like one that hath a very pleasant voice, or that can play well upon an instrument." He will delight his hearers' fancy, but he will not convert their souls.

But perhaps some will ask, "What more would you have for the gospel minister than a thorough acquaintance with the Bible, human nature, and all useful knowledge together with a divine call to the work?" What? Why I would have "God breathe into him the breath of life, that he may become a living soul." He is now put a painted image; a puppet on the stage! I would have him, a living minister of the living God. He should, notwithstanding all his attainments, tarry at Jerusalem until he be endued with power from on high. He has indeed been baptised with water, but he must also be baptised with the Holy Ghost and with fire. Before he can successfully preach the Gospel to others, he must test, by his own experience, all its saving capabilities from the agonies of the New Birth to the measure of the stature of the fulness of Christ! I repeat it, "He must know from his own inward experience, what the Gospel can do for the sinner." He must be able from his own experience to explain the nature of conviction, repentance, faith, justification, regeneration, the witness of the Spirit, sanctification, perfect love. He must be able from experience to say "These things are attainable," and to say "How they are attainable." Alas! for the shepherd, when the sheep go before him! Without this experimental acquaintance with the Gospel, much of it will remain to him a *sealed* book. He will barely skim over the surface of its divine truths, but its sublime mysteries, its hidden wisdom he will never know. Let every one therefore who feels himself called of God to preach the Gospel to others, first try its saving efficacy in his own case. Let him go up with Moses and Paul into the mount of God—into the cloud of the Divine Glory until his countenance shines with heavenly radiance; until he is changed into the same image from glory to glory by the Spirit of the Lord! Yea, let him ascend into the very third heaven where he shall hear unspeakable words—words that are too big for utterance in the language of earth! I



have often wondered how some men could preach with so little religion! O God! make us holy ministers,—full of faith and the Holy Ghost! With this divine influence within, warming, leavening, dilating, and ennobling the heart, it is nerved up to deeds of noble daring in the cause of God. Home, country, wealth, ease, honors, friends, are all swallowed up in the mighty consideration of a world's salvation! That enlarged and enlightened friend, big with the indwelling Jehovah, looks out with yearning bowels upon a sinking world, and rushes with immortal energy to save them from a burning hell! What are distances, rivers, mountains, deserts, oceans, in the way of this divine impulse that moves him onward and swells his blood-washed soul! His enlightened vision takes in immortality, and stretches far into eternity,—surveys a glorious heaven, a burning hell! Glances abroad upon the moving masses of undying spirits, who in their blindness and madness are rushing with startling speed into the very jaws of endless damnation! He looks at the father of mercies, at Gethsemane, the cross, the mercy-seat, at that mighty moral lever, the Gospel of salvation, which God has put into his hands! he feels there is hope! his eyes again flashes upon immortality! he sees the sparkling crown of life bestudded with gems of undying splendor prepared for the head of him who shall save this sinking multitude! While he looks, he hears it thundered from on high, "They that turn many to righteousness shall shine as the stars forever and ever!" Fired with the prospect before him, He seizes with the hand of hope that sparkling crown, says, "By the Grace of God it shall be mine!" with his other hand of faith he puts the gospel trumpet to his mouth, and rushes into the thickest ranks of a dying world, and shouts with angelic energy, "Behold the Lamb of God that taketh away the sin of the world!"

But there is an emphasis in my text that I must not overlook. It is found in those words "Make full proof of thy ministry." As if he had said "You have put into your hands God's great and efficient plan of saving sinners:—the only plan! It was prepared by infinite wisdom and goodness, and is therefore perfect in itself. You need not be afraid to try it.—It will not fail you! Therefore test all its capabilities! Push all its principles to their utmost consequences! Lay out your strength here! Do nothing by the halves! Behold! now is the accepted time! Now is the day of salvation! But time is short! Men are going to hell in crowds! The Judge is at the door! No time is to be lost! Work while it is day! the night cometh when no man can work!"

What thundering words are these in the ears of the drawing, slothful preacher! How can he read our text or look these truths in the face and then play with the pretty triflers around him, who are sinking into hell before his eyes! Lord keep us tremblingly alive to our responsibilities and to our work! He that will fully obey the exhortation of the text will find it necessary to give himself "wholly unto these things that his profiting may appear unto all."

I have long been acquainted with the privations, sacrifices, crosses, and what the world calls, "hardships of itinerant life." A good deal of my time I have been a "frontier man." I know that, in the estimation of the world, and of many in the church, this is a dreary and cheerless life. And so it is, to all but such as I have described above. To get along pleasantly and usefully, the preacher must have all these great stirring principles engraven upon his soul. His nature must be *imbued* with their spirit. He must ever keep eternity in view, "and have respect unto the recompense of the reward;" he must think of the unspeakable joy he shall receive when his Divine Master shall come in his glory and all the holy angels with him, and approving his work, shall say, with a smile that might make an arch angel shout for joy, "Well done! good and faithful servant! enter thou into the joy of the Lord!" While a long train of blood-washed spirits, the fruit of his labors follow him through the high arch-way of immortality, echoing back the commendation of the Lord of glory, "*Well done!*" While he, well knowing that all has been accomplished by Heavenly Grace bestowed upon him through Jesus Christ, shall prostrate himself at his feet and cast his crown before Him, shouting "Unto Him that loved us and washed us from our sins in his own blood, unto Him be the glory forever and ever! Amen!"

And let not those noble women, who, in wedding their husbands, wedded also the work of the gospel ministry, think that in that day they shall be overlooked by their Divine Master! No, verily. If Paul said "Help those women who labored with me in the Gospel;" and if the Savior said "Verily I say unto you that whosoever shall give you a cup of cold water because ye belong to Christ shall in no wise lose his reward," how much more shall these, who have suffered and toiled so much in his service, share in the rewards of immortality. My sisters in Christ, I honor your noble and pious zeal. You are engaged in the most important and glorious work to which you could aspire in this life; that of helping God's ministers in

the great work of saving souls! Let none beguile you of your reward.

Finally, my brethren, we may never all meet again as we are now met. Before another Conference Session, some of us may have finished our work, and have been called from the general harvest field! Let us be ready! "Let us do the work of evangelists, and make full proof our ministry." Let the hardships, privations, and sufferings that await us, be swallowed up in the overwhelming considerations involved in our success.

And may the great Shepherd and Bishop of souls pour upon us all His Holy Spirit; make us able and successful ministers of the New Testament, and bring us all up at last out of our wide spread field of labor, laden with the spoils of the enemy, and covered all over with glory, and permit us without the loss of one of our company, to join in the melting chorus of the skies, "Salvation, and honor, and glory, and blessing, be unto the Lord our God forever and ever! Amen!"

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## EDITORIAL MISCELLANY.

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### VALEDICTORY.

With this number we close the *Southern Methodist Pulpit*! This is a slight announcement to some, involving no feeling of concern. We take a kind of melancholy pleasure in knowing, however, that there are others who will miss this little monthly visiter, and will say the "farewell" with some emotion. But we are the only party in whom any deep feeling would be considered appropriate. We *do* feel. No man, who has never had charge of a periodical originated and sustained by himself through years of care and toil, can imagine the attachment which an Editor feels for his literary bantling. It is a paternal interest. As we give the last sheet of copy to the printer we feel like a man who looks for the last time on a pet whom he has fondled, a child that has cost him anxiety, with whom he shall talk no more; and as we file away the papers and clean out the portfolios of our office, we shall feel in some measure as a parent feels when he puts away the little dresses and playthings of his cherished departed one.

The retrospect of the history of the *Pulpit* has many mingled associations. Five years ago we projected this magazine. Our southern organization was too young and weak to burden itself with many enterprises. We believed that such a periodical, if properly managed, would be of great service to the Church. We had such promises of aid as led



us to believe that we might try our poor talents in such an enterprize. It was commenced when we were engaged in a most arduous professorship in a College. It was published about one hundred miles from our residence. Subsequently we had charge of a home station, where little help was yielded the preacher by visiting brethren, but, laboring faithfully at our pastoral duties, in an enervating climate, we kept up the Pulpit, whose publication office was now more than two hundred miles away. The Church then moved us to our present laborious and responsible position, and we have taken time from rest hours and recreation seasons to maintain the existence of the magazine. We have done our duty to the Church, as far as we could understand it, and now take release. It is not perhaps right that we should continue to do, as for the last five years we have done, the work of at least two men.

There are pleasant memories in these last five years. We have been led to a correspondence with the best and wisest men of the Church, destined, we hope, to survive death. The great, noble, lamented, Bascom, the quiet, systematic, influential Richardson, the warm, active, and industrious Latta, brother Editors, whose friendly encouragement is so often recorded in our file of letters, have dropped the pen of literary toil for the harp of heavenly rapture. In two of these cases, their most fraternal letters lie in our pile unanswered, for alas! before the reply could be penned, they were past the reach of earthly postal arrangements. We hope to answer them soon, face to face, in the heavens. Others live on, forgiving our faults and loving us for our very *desire* to be highly virtuous, and extensively useful. We shall always gratefully remember the "Pulpit" as having been the occasion of adding these to our list of friends.

We have met quite as much favor as we deserved. We do not die of neglect. To each of our Bishops personally and to each of the Editors of our church periodicals, we are most profoundly grateful. They have all helped us. To all those brethren whose Sermons have appeared in our pages, we now publicly return thanks for their generous and unpaid contributions to the "Pulpit." Their reward is on high. So far as our Editorial course is concerned we have simply to say that we have not always sought to please our own taste or satisfy our own judgment in the Sermons we have issued. We have great variety in our ministry, and great variety among our members. The pages of the "Pulpit" exhibit the former, and were intended, in as large a measure as possible, to satisfy the latter. We have taken as little liberty as possible with the MS. sent us, thinking it best, upon the whole, to let each brother appear in his own mode of expression.

In our editorial articles we have never defended a measure which we did not approve, nor opposed a movement which our judgment did not sincerely condemn. We have endeavored to enlist our readers in all

the operations of the Church, to inform their intellects and warm their hearts towards our beloved Methodism. If we have done any thing to fire missionary zeal, to kindle slumbering energies, and to stir torpid consciences, we shall have our reward. In all our summary of news, in all our Epitomes of Conference proceedings, in all our discussions of current questions, we have never allowed feelings of resentment to those who have misrepresented us, to color the complexion of our articles. It is most satisfactory to be able to review five years' of editorial labor in which it has been manifest that we have kept our Magazine held far above our local attachments and personal biases. Herein we do greatly rejoice and humbly thank God for the grace He has given. We may add that we have never recommended a book which we did not conscientiously believe to be worthy the praise we ventured to bestow, nor have we ever prostituted our position to the expression of any literary grudge. We rejoice in that we have no such feelings towards any brother of the pen.

We now part with our readers, as a monthly contributor to their mental entertainment. But our pen shall not sleep or die, until we have no more power to wield it. Engaged upon other literary works we hope to hail them often; our readers in all the South, in far off Texas, Arkansas, and Missouri, in California, and Canada, and China. We are pleased to know that while many have disapproved some of our views, large numbers have been satisfied, and many applauded,—and that so far as we know, we have never lost a subscriber on account of any article which has appeared in our pages.\* This was most kind. It was pleasant and good in our brethren, North and South to say that the Pulpit was a credit to Southern Methodism. So, thanks to our contributors, it has been and is,—and our good praise is that we have induced these men to write. May they write more!

And now, to take no account of our own crude paragraphs and sketches, which, however, have always been earnest and faithful, we say to ourself that that man cannot have lived in vain who has scattered about *ninety thousand printed gospel sermons* among the Churches. These go forth on their holy mission, while, as a periodical speaker of the truth, the Southern Methodist Pulpit, at peace with all mankind, and looking to God to rear up more efficient laborers, crosses its hands upon its breast most quietly, and silently falls asleep.

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\*One good sister in the West discontinued her subscription for something which must have appeared in another periodical, as we never wrote it.

THE SOUTHERN  
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EDITED BY

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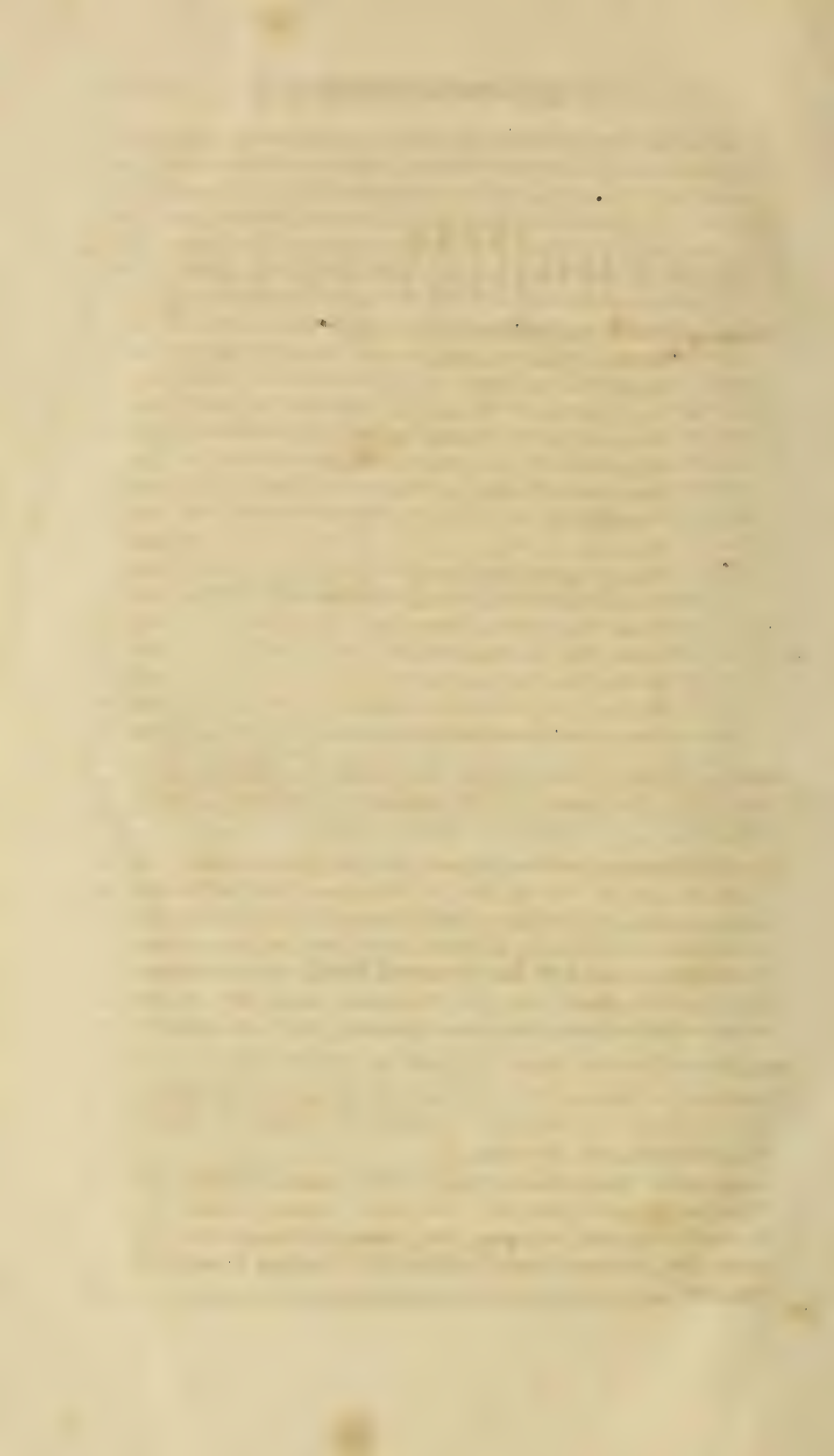
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